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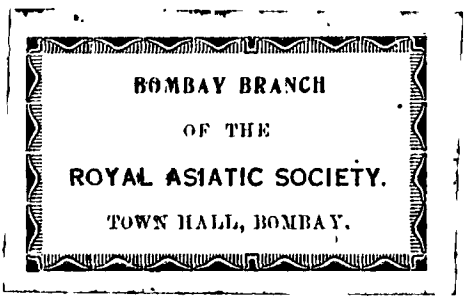

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TRANSLATED, REVISED, AND ENLARGED

BY JOSEPH HENRY THAYER, D.D.,

BUSSEY PROFESSOR OF NEW TESTAMENT CRITICISM AND INTERPRETATION IN THE DIVINITY SCHOOL OF HARVARD UNIVERSITY.

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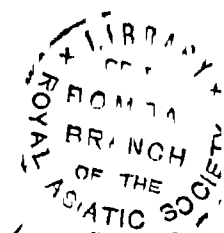

D. C. 62

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LONDON, ... HAMILTON, ADAMS, AND CO.
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FRANZ DELITZSCH, D.D.,
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PUBLISHERS' NOTE.

THE translation of pp. 1 to 235, and from p. 417 to end of this Volume, is by the Rev. J. S. BANKS, Headingley College, Leeds. The translation of pp. 235 to 417 is by the Rev. JAMES KENNEDY, B.D., New College Edinburgh.

THE PROPHECIES OF ISAIAH.

PART V.—BOOK OF WOES,

OR OF DISCOURSES RELATING TO ASSYRIA AND THE EGYPTIAN ALLIANCE OF THE PROPHET'S OWN DAYS, CHAPS. XXVIII.–XXXIII.

CHAPS. XXVIII.–XXXII. transport us, as Caspari has proved in vol. ii. of our Studies (1848), into the first years of Hezekiah, probably the second and third. Samaria is not yet destroyed. They run parallel with the Book of Micah, which also takes its start from the destruction of Samaria, and are as faithful a reflection of the state of the nation under Hezekiah as chaps. vii.–xii. are of its state under Ahaz. The age of Ahaz is characterized by tame surrender to the Assyrian bondage; that of Hezekiah, by carnal striving after freedom. The nation wished to shake off the Assyrian yoke; but in reliance on the help of Egypt, not on Jehovah. This policy of leaning on Egypt is traced by Isaiah in chaps. xxviii.–xxxii. step by step. The successive origin of these discourses is shown by the fact that they accompany the gradual growth of this alliance with Egypt through all its stages up to its conclusion. We call this prophetic cycle the Book of Woes; for rebuke and threat go forth in ever-renewed denunciation against Israel, and especially against Judah and Jerusalem, until at last the "Woe" changes into woe against Assyria. All the independent and self-contained discourses in this prophetic cycle begin with "Woe," chaps. xxviii., xxix., xxx., xxxi.–xxxii., xxxiii. The section, xxxii. 9–20, not beginning with "Woe," is the dependent final part of the long discourse beginning with xxxi. 1. On the other hand, xxix. 15–24 also begins with "Woe" without being a separate discourse, for chap. xxix. is

one whole. Accordingly the beginning of the sections is not uniform, but the several independent discourses all begin with "Woe." The culmination of these prophecies of woe is chap. xxx. Up to this point the denunciation gathers in intensity, but in chaps. xxxi.–xxxii. it abates, and in chap. xxxiii. it has changed into its opposite. The prophet begins there also with "Woe," but against the spoiler. At the time when the extreme measures threatened in chaps. xxviii.–xxxii. are on the point of being carried out, they are averted; and Jerusalem, which is threatened with destruction, is wondrously saved.

The first Woe: Judgment on Samaria and Jerusalem, and Comfort for both, chap. xxviii.

Isaiah, like Micah, begins with threatening Samaria, ver. 1: "*Woe to the proud crown of the drunkards of Ephraim and to the fading flower of its sparkling ornament, which is on the head of the luxuriant valley of those slain with wine.*" Samaria is meant. It is called (1) the pride-crown of the drunkards of Ephraim, *i.e.* the crown of which the revelling, infatuated (xxix. 9, xix. 14) Ephraimites are proud; (2) the fading flower (cf. on the phrase, i. 30, xl. 7 f.) of the adorning of its splendour, *i.e.* the already fading flower, which is the adorning in which they glitter. This flower is on the head of the valley of fatnesses of those slain with wine (cf. xvi. 8), *i.e.* of the valley, boasting in fertility, of the Ephraimites, who are complete slaves of wine (Amos vi. 6, iv. 1). Samaria lay on a beautiful circular hill, which commanded the country about in a regal way (Amos iv. 1, vi. 1), and swelled up from a deep, broad basin of about two stadia in diameter, encircled by a garland of still higher mountains (Amos iii. 9). The situation was commanding, the hill cultivated up to the top in terraces, the neighbourhood splendid and fertile. The language is highly poetical and intentionally bombastic, heaping genitive on genitive (cf. x. 12, xxi. 17). The words are joined in pairs; שְׁמָנִים stands in a governing relation to what follows, although not written שִׁמְנֵי; such breaks in the genitival order of words are found also in xxxii. 13, lxiii. 11; Deut. v. 8; Josh. iii. 11; Prov. xxi. 6; Ruth ii. 1; 1 Chron. ix. 13. The *scsquipedalia verba* are meant to give the

impression of exuberant worldly pleasure, against which the woe is uttered. נֹבֵל (included in the genitival phrase: flower of fading, *i.e.* belonging to the domain of the fading, cf. צִיצַת נֹבֵל, ver. 4, and xxii. 24, כְּלֵי הַקָּטֹן) intimates by its intrusion into the picture of splendour that this splendour is destined, and is already beginning, to fade.

In vers. 2–4 the Woe is fully expanded: "*Behold, the Lord has a strong and mighty one, like a hailstorm, a poisonous tempest; like a storm of mighty, overflowing waters he casts down to the ground with almighty hand. With the feet the proud crown of the drunkards of Ephraim is trodden down. And the fading flower of its sparkling ornament, which is on the head of the luxuriant valley, fares as an early fig before harvest, which he that sees gazes at, and it is scarcely in his hand when he swallows it.*" Perhaps חָזָק וְאַמִּיץ is regarded as masculine, for the Assyrian is meant. The Lord has him in readiness as an instrument of punishment; but the work of punishment is still in reality the work of His own hand, which is called "hand" absolutely, because it is absolute in power,—the hand, so to speak, of all hands. This hand casts Samaria to the ground (cf. with the phrase xxv. 12, xxvi. 5), so that the proud crown is trampled underfoot; תִּרְמַסְנָה instead of תִּרָּמֵס, remnant of a Heb. *fut. emphaticum*, as in Job xvii. 16, Judg. v. 26, Obad. 13, according to the present text also Ex. i. 10; on the other hand, תִּשְׁבְּרֶנָּה, xxvii. 10, may be regarded as plural; cf. Ges. § 47, Anm. 3. The noun שַׁעַר (with left שׂ), elsewhere in the sense of terror, means here, like סְעָרָה, terrible storm, with קֶטֶב one spreading pestilential miasma. Then it is quickly over with the brilliant flower already doomed to fade (צִיצַת נֹבֵל here for צִיץ נֹבֵל, 1*a*). The flower fares as a בִּכּוּרָה; or, since here, according to the Masora (differently in Hos. ix. 10), בְּכוֹרָה should be written, and this =כְּבִכּוּרָתְהּ (see respecting such syncopated forms on Ps. xxvii. 5): like an early fig of this valley (גֵּיא, fem. as in Zech. xiv. 4; cf. باكورة, early fruit of dates, etc., *DMZ.* xii. 63). The fig-harvest is about August. If, then, one sees a fig in June, his eye is attracted to it, and it scarcely touches his hand but he has swallowed it. Luxurious Samaria will vanish like such a dainty morsel. The fact that Shalmanassar and his successor Sargon only conquered Samaria

after the lapse of three years (2 Kings xviii. 10), does not detract from the truth of the prophecy. Enough that the greed of the conquerors is glutted, and the utter destruction of Samaria fulfilled.

Threat is now followed by promise. It is essentially the same in contents as iv. 2–6. In place of the false glory overthrown, the true divine glory enters, vers. 5, 6: "*On that day shall Jehovah of hosts be for a glorious crown and sparkling diadem to the remnant of his people, and for a spirit of justice to them that sit on the judgment-seat, and for heroic strength to them that drive back battle to the gate.*" By the remnant of His people (שְׁאָר with unchangeable *kametz*, as in xxi. 17) the prophet does not mean Judah in distinction from Ephraim that has perished, but the remaining portion of Ephraim and of the twelve tribes generally. The perishable, with which they made a show, having passed away, the eternal itself becomes the beauty and pride of this remnant. צְפִירָה (only again in Ezek. vii. 7) from צָפַר, صفر, to turn, to wind, agrees in sound, perhaps only by chance, with *σπεῖρα* and *σφαῖρα*. He, the Lord of the seven spirits (xi. 2), will be a spirit of justice and heroic strength to what survives. Unjust judgment and impotent surrender come to an end. The judges are called they that sit עַל־הַמִּשְׁפָּט, in the sense of עַל־כִּסֵּא הַמִּשְׁפָּט, Ps. ix. 5, cxxii. 5; the warriors are called they that drive back battle שְׁעָרָה, *i.e.* the battle waged at the gate at home (xxii. 7), or the battle up to the gate of the foe, 2 Sam. xi. 23, *ἕως τῆς πύλης*; 1 Macc. v. 22. Micah v. 4 f. corresponds to the promise in this last sense. The *athnach* in ver 6 ought to stand at המשבט (Wickes, *Hebrew Prose Accents*, p. 74); 6*b* is completed from 6*a*: ולגבורה = ולרוח גבורה and למשיבי = משיבי (Ewald, § 351*a*).

With "and these also" the prophet, beginning the second half of the discourse, passes from Ephraim to Judah, vers. 7, 8: "*And these also reel with wine, and stagger with strong drink; priest and prophet reel with strong drink, they are swallowed up with wine: they stagger with strong drink, reel in vision, totter in pronouncing judgment. For all tables are full of filthy vomit, so that there is no place left.*" The Judaeans are no less slaves to wine than the Ephraimites, especially the nobles of Judah. They are drunk even in

prophetic vision (הָרְאָה, properly that which sees, then seeing =רְאִי, like בָּחָה in v. 6, *abscindens* = *abscissum*, and in ver. 15 *infra*, חָזוּת=חָזוֹת) and in judicial decision (פְּלִילִיָּה, properly the judicially decisive; cf. xvi. 3, פְּלִילָה, decision). Micah iii. 1 ff. (cf. ii. 11) lashes prophets and judges as drunken sots in like terms. We should note the triple repetition of *shāgû—tāghû, shāgû—tāghû, shāgû—pāḳû*, in imitation of the reeling and stumbling of topers; פָּקוּ follows the tone-place of the two verbs ל״ה; elsewhere also the form קָמוּ has the tone on the ultimate, and not only with *vav consec.* vii. 19, xix. 1, but also without this, *e.g.* Nah. iii. 18; the pushing forward of the tone here is not so abnormal as its drawing back in תֵּעוּ, xvi. 8 (also for the sake of the rhyme). Judges are not expressly mentioned along with priests, because the courts of justice, especially the highest one in Jerusalem, were chiefly officered by priests; cf. the formula הכהנים והשׁפטים, Deut. xix. 17, xvii. 8. The preterites imply that drunkenness has become a habit with the holders of these offices. בְּ indicates the instrumental cause (" through," as in Prov. xx. 1; 2 Sam. xiii. 28; Esth. i. 10), and מִן the occasion or ground: swallowing wine, they are swallowed. In ver. 8 we hear them vomit. Modern High German has the same combination of ק and צ in the verb *kotzen* = to vomit. Every table is full of carousing, so that no place is left (cf. v. 8); everything swims with vomit. The prophet faithfully copies nature.

He catches up their practice in a mirror, and holds this mirror up before them—adults as they are, with their thick speech, vers. 9, 10: " *Whom then would he teach knowledge? And to whom make the preaching intelligible? To those weaned from the milk? To those removed from the breast? For command on command, command on command, rule on rule, rule on rule, a little here, a little there!*" They scoff at the prophet, that intolerable moralist. They are full-grown and free; he need not teach them knowledge (דֵּעָה, as in xi. 9) and explain his preaching to them; they know of old what he is driving at. Are they mere weaned babes, who need to be tutored? גָּמַל, to make ready, with the accus. of the suckling, means: to make it ready = to disaccustom, here with מֵחָלָב, *ablactare*. עָתִיק (used of the mother's breast), removed, loosed (cf. عتيق, *manumissus*), as of time: advanced *actate provectus*. On the construct

forms, cf. ix. 2, v. 11, xxx. 18. They put these questions, because the prophet's preaching contains nothing but endless, petty annoyances. The brief words (צַו as in Hos. v. 11, order = command, like the Swedish and Danish *bud*) along with the diminutive זְעִיר (= Arabic *sujayyir*, petty, from *ṣagîr*, small), are intended to ridicule the petty, provoking character of the prophet's incessant directions (ל as in לְיסַף, xxvi. 15), as the philosophers call Paul a σπερμολόγος, gatherer of grains, *i.e.* dealer in trifles (Acts xvii. 18); and in the repetition of the brief words we hear the thick babbling tones of the drunken mockers.[1]

The prophet now takes the "for" out of their mouth, and continues it in his own way. It is quite fitting that their wickedness should reveal itself in such a form; it will find a corresponding punishment, vers. 11–13: "*Yea, by stammerers in speech and by a strange tongue he will speak to this people; he that said to them: 'There is rest, grant rest to the weary, and there is refreshing.' But they would not hear. So then the word of Jehovah shall be to them command upon command, command upon command, rule upon rule, rule upon rule, a little here, a little there; that they may walk and stumble backwards, and break to pieces, and be snared and taken.*" Jehovah will speak to the mocking nation of stammering tongue just the same sort of language, speaking with them by a stammering nation, *i.e.* a nation of barbarous speech (see xxxiii. 19, cf. Deut. xxviii. 49). The stammerer is called *barbarous*, allied to *balbus;* strange, unintelligible speech was the same as stammering and babbling (cf. לָעַז, to speak a strange speech, with רָטַן, לָטָה, to mutter, growl). The Assyrian Semitic sounded to the Israelites like the Old German or Lower Saxon to us, and, moreover, was studded with non-Semitic elements. This nation will actually interpret Jehovah's will to the scorners of the prophet in its own dialect. אֲשֶׁר joins on as relative pronoun to the subject of the preceding threat, or it even confirms the threat: seeing that, as in Judg. ix. 17, Jer. xvi. 13, xlviii. 8; Ps. cxliv. 12. After the grievous

[1] Out of קַו לָקַו (LXX. ἐλπίδα ἐπ' ἐλπίδι) the Gnostics made an aeon Καυλακαύας (see Joel, *Blicke in die Religionsgeschichte*, 1880, p. 141 f.), as the Midrash made an angel of rain out of אַף בְּרִי, Job xxxvii. 11.

experiences of previous judgments (i. 5 ff.), Jehovah directed them to the true way to peace and refreshment (Jer. vi. 16), and exhorted them to grant rest to the nation which had suffered so much by the calamities of war under Ahaz, 2 Chron. xxviii., and not by revolt against Assyria to hurry it into a new war, nor by buying the help of Egypt to add a fresh burden to the tribute to Assyria. But they would not hear (אָבוֹא with א *otiosum*, as in הֲלָבוֹא, Josh. x. 24, cf. Ps. cxxxix. 21); their policy is not one of being still, of confidence and waiting. Thus the word of Jehovah, which they regarded as an endless series of petty rules, becomes to them an endless series of painful sufferings. To such free-thinkers and free-livers it proves a stone on which they are broken to pieces, a net in which they are snared, a trap in which they are caught (cf. viii. 14 f.).

The prophet now directly opposes the aristocratic party, who had forced their policy on King Hezekiah—the great ones of Jerusalem, vers. 14–17: "*Therefore hear the word of Jehovah, ye scornful lords, rulers of this people that is in Jerusalem. For ye say: 'We have concluded a covenant with death, and we have made an agreement with Hades. The waving scourge when it passes along shall do us no harm; for we have made lies our covering, and in deceit we have hidden ourselves.' Therefore thus saith the Lord Jehovah: Behold, I am he that founded in Zion a stone, a stone of approving, a precious corner-stone of solid foundation*[1] *— he that believes flees not away. And I make justice the rule and righteousness the plummet, and hail sweeps away the covering of lies, and the hiding-place is washed away by waters.*" With "therefore" the announcing of punishment again pauses; in ver. 16 this "therefore" is resumed, another statement of the sin intervening before the punishment is proclaimed. Their sin is לָצוֹן; and this free-thinking scorn is based on proud self-confidence which has no fear of death, having reliance on Egypt as a secret reserve. What the prophet makes them say here is the substance of their thinking and speaking as known to the Heart-searcher. Jerusalem, the city of Jehovah, and such princes proudly ignoring Jehovah, and renouncing Him as worthless—what a contradiction! חֹזֶה and חָזוּת mean

[1] [*Wohlgegründete Gründung*, well-founded founding.]

here agreement (Luther, *understanding*), either as deciding, *i.e.* decision or settlement (from חָזָה, to split, divide), or as finding out, *beneplacitum*, like Arabic *ray*, or as record, *i.e.* means of finding out, like Talmudic חֲזִית, sign of recognition; רְאָיָה, proof, and *documentum* from *docere*.[1] In שׁוֹט שׁוֹטֵף (*Chethîb* שֵׁיט) the comparison of Assyria to a flood of waters (ver. 2, viii. 7) and to a scourge, is blended, all the more aptly since a brandished whip really moves in wave-like lines (cf. שָׁטַף, Jer. viii. 6, used of the galloping of a war-horse). The *Chethîb* עֲבַר, ver. 15 (for which *Kerî* has יַעֲבֹר, after ver. 19): if it shall have broken in (*si invaserit*), is in point of syntax as admissible as the imperfect. "Lies" and "deceit" are the Egyptian alliance, which they are courting, described in its ethical character, cf. 2 Kings xvii. 4 (where perhaps after LXX. שִׁקֹּר should be read instead of קֶשֶׁר). In their moral condemnation of the breach of oath by a vassal, Isaiah, Jeremiah (who has on this account to bear the reproach of being an enemy to his country), and Ezekiel (xvii. 15 ff.) are at one. The "therefore," ver. 16, which is resumed, is followed, as in vii. 14, by promise instead of menace; but promise only for believers, as the final sentence says: he that believes flees not away, *i.e.* shall hold his ground. As there, when Ahaz refused to ask a sign, the prophet announces to him a sign of Jehovah's own choice, so here Jehovah opposes to the false grounds of confidence held by the magnates the foundation laid by Himself in Zion, which gives invincible security to believers, and, as we may add in accordance with Luke xx. 17 f. (cf. ii. 34), shatters unbelievers. This stone is called אֶבֶן בֹּחַן, a stone of testing, *i.e.* for the purpose of approving, or the opposite (בָּחַן, cf. صاحن, originally by rubbing as on a touchstone, to put to the test). Then follow other epithets in a clause beginning anew with פִּנַּת =אֶבֶן פִּנַּת (cf. Ps. cxviii. 22): *angulus h. e. lapis angularis pretiositatis fundationis fundatae.* It is a corner-stone precious in itself (cf. with יְקָרֶת, 1 Kings v. 31, in accordance with which אֶבֶן יְקָרֶת is in subordinate instead of co-ordinate construction =אֶבֶן יְקָרָה), and affording the firmest foundation,

[1] In 2 Kings xvii. 13 also, *Kerî* is חֹזֶה, abstract (in the sense of seeing); but the original text probably ran ביד כל נביא וכל חזה.

the most unassailable security, to everything built upon it (מוּסָד substantive after the form מוּסָר and the intensifying adjective מוּסָּד, *part. Hoph.*, after the form of the contracted verbs פ״י). This stone is not Zion itself (Hitzig, Knobel, Reuss), for it is laid in Zion: ב after יסד is designation of site. Nor yet Jehovah (Cheyne), who is figuratively called אבן, viii. 14, for it is He who lays the stone; and therefore perhaps the Davidic monarchy, but this not as an institution in itself, but with reference to the promise of its eternal existence, and so conceived as bound up with the promised holder of this monarchy, whom the prophet foretold in chaps. vii., ix., and xi. as the true refuge and deliverer in the coming tribulations. The citations in Rom. ix. 33, 1 Pet. ii. 6 f., rest on this interpretation, which is also maintained by the Targum and Rashi. The preterite יָסַד, joined with הִנְנִי (construction as in xxix. 14, xxxviii. 5; Obad. 2; Ezek. xxv. 7; cf. on xxii. 16, above), denotes what is decreed by Jehovah, and therefore as good as accomplished. What is realized historically has an eternal, ideal pre-existence belonging to an inner history, xxii. 11, xxv. 1, xxvii. 26. In the promised One the Davidic monarchy has the security of imperishableness. Whoever believes in the promised One (הָאֱמִין, to show reliance, firmness, confidence) shall not take flight, need not flee (יָחִישׁ, *imperf. Hiph.* of חוּשׁ, حاس, *imperf. u*, from which *e.g. aḥwas*, swift runner, or even after Ps. lxxi. 12, *Kal* of a חִישׁ *mediae J*). LXX. has for this לא יבוש, which Briggs prefers; but לא יחיש, or even לא ימיש (Cheyne), is better suited to the stone as a firm ground and holding-place. It is one of the three O. T. sayings about faith, each of which is thrice referred to in the New Testament;[1] vii. 9 is a fourth, which, however, is not cited. Jehovah will deal with unbelievers according to His retributive justice. Justice and righteousness He makes a rule and plummet; קָו, in allusion to ver. 10 f., but with a different application. The action of Jehovah is viewed as a building, which He builds in exact height and breadth, and which He will build for scorners on no other plan than that of strict retribution. His retributive

[1] Gen. xv. 6 twice in Paul and once in James, Isa. xxviii. 16 twice in Paul and once in Peter, Hab. ii. 4 twice in Paul and once in the Epistle to the Hebrews.

justice comes like a hailstorm and a flood (cf. ver. 2, x. 22). The hail beats down the lying covering of the nobles of Jerusalem, and carries it away (יָעָה, Arabic وعى, *colligere, comprehendere,* in a spiritual as well as material sense, from which יָע, shovel, and وِعَآء = إِنَآء, vessel), the flood buries their covert in the waters and carries it away (accent סֵתֶר, *tiphcha;* מַיִם, *merka*).

And the scourge which Jehovah brandishes will not be content with a single blow, but will rain blows, vers. 18–20: "*And your covenant with death is blotted out, and your contract with Hades shall not stand; the waving scourge, when it passes by—you shall become to it a thing trampled on. As often as it passes, it takes you away, for it passes every morning, by day and by night; and it is utter terror to apprehend such preaching. For the bed is too short to stretch oneself, and the covering too narrow when one folds himself in it.*" The predicate precedes בְּרִית in the proximate masculine form, although the latter is feminine, Gesenius, § 145*a*. The בְּרִית is viewed as a record; for כֻּפַּר, for which it is unnecessary to read הֻפַּר, *irritum fiet* (Hupf. *et al.*), signifies here *obliterari* (like the *Kal*, Gen. vi. 14, *oblinere*, and Prov. xxx. 20, Targ. and Syr. *abstergere*, in Talmud frequently to wipe off = קִנֵּחַ, and to wipe off or away = מָחַק, all which meanings, along with the sense *negare*, to deny, go back to the root meaning *tegere, obducere,* which is seen in the Arabic verbs كفر, خفر, غفر): the covenant will be blotted out, as one blots out a wrong word by covering it with ink and making it illegible. They think they have fortified themselves against death and Hades, but Jehovah will give these powers unlimited authority over them. When the waving scourge comes, they will become a מִרְמָס to it, *i.e.* succumb to it, and their carcases shall be like refuse of the street, x. 6, v. 5; וְהָיִיתֶם has the *merka* with penult., the tone receding just as in Ex. xix. 5; Deut. xix. 19; Jer. xi. 4, etc. And the strokes of this scourge go on unceasingly, every stroke carrying them away, *i.e.* many of them; מִדֵּי (from דַּי, *constr.* דֵּי, sufficiency, abundance), with following infin.: *quotiescunque irruet;* לָקַח, *auferre,* as in Jer. xv. 15, and in the phrase לָקַח נֶפֶשׁ. This stroke of

the whip without end—what a painful lesson Jehovah reads them! This is the thought expressed in the final words. For the meaning of these words cannot be: even (רַק, as in Ps. xxxii. 6) the news of such a fate is terror (Grotius, *et al.*), or: utter terror is the news (Gussetius, *et al.*); for שִׁמְעַ שְׁמוּעָה (cf. xxiii. 5) would have been sufficient for this, instead of הָבִין שְׁמוּעָה. Without doubt the statement refers to the question of the revellers in scorn of the prophet, ver. 9: to whom will he make the preaching intelligible, *i.e.* to whom does he wish to preach God's word in an intelligible manner (as if they did not otherwise possess בִּינָה), שְׁמוּעָה, *ἀκοή*, as in liii. 1. As already in ver. 11 it is said that Jehovah will speak against them—the drunken stammerers—by a stammering nation, so here the scourging without end is the tidings, שְׁמוּעָה, which Jehovah gives them. If this is correct, the meaning is not: utter terror is to make the preaching intelligible to them, *i.e.* is the way in which they are now made to understand the prophetic revelation (Schlottmann), which yields essentially the same thought as that which Jerome gives (but as if תְּבִין were said): *tantummodo sola vexatio intellectum dabit auditui*, after which Luther: *only trouble teaches to attend to the word.* If שְׁמוּעָה is the practical chastening teaching, which is given them, it may still be asked, whether הבין has simply a transitive or causative sense, whether the sense is: pure shuddering or terror (זִוָּעָה transposes זַוָּעָה, used of inward tremor and outward agitation) is it to understand (to take into the understanding) such tidings, or: pure terror is it to make such preaching intelligible—having regard to ver. 9, we prefer the latter. The terrible character of the lesson is graphically set forth in a probably proverbial figure, ver. 20. The bed, which they enter, is like a bed too short for one to stretch himself upon it (מִן as in 2 Kings vi. 1), or like a cloth which is too narrow, too short for the size of the one who covers himself with it; or perhaps better in temporal sense (cf. xviii. 4): when one covers himself with it (לְהִתְכַּפֵּם with ־, which remains unchanged in the infin. and part. in pause; cf. Deut. xxii. 3; Ps. lx. 6). So will they fare with the Egyptian alliance, in which they hoped to find rest and safety. They will be forced to acknowledge its insufficiency. They have made a bed, procured a coverlet;

but how they have mistaken the size, how sadly and ridiculously they have miscalculated!

They will fare like the Philistines when David turned their army into water at Baal Perazim, 2 Sam. v. 20 (1 Chron. xiv. 11), and when another time he chased it before him from Gibeon to Gezer, 1 Chron. xiv. 13 ff., ver. 21: "*For Jehovah will arise as at Mount Perazim, and ascend as in the valley at Gibeon, to work his work—surprising is his work—and to perform his task—strange is his task.*" There is good reason why the victory of Israel over the Philistines should serve as a comparison. The nobles of Judah faring no better at the hand of Assyria than the Philistines did twice at the hand of David, this is the strange, extraordinary thing which Jehovah begins to carry out. The people of the house of David fare as their enemies did once.

Still the possibility of repentance is left open, and at least a mitigation of the threat is within reach, ver. 22: "*And now practise not mockery, that your bonds be not made fast; for I have heard from the Lord, Jehovah of hosts, a sentence of destruction and an irrevocable one upon the whole earth.*" It is assumed that they are already in bonds, *i.e.* in the bonds of Assyria (Nah. i. 13). From these bonds they wish to free themselves by breach of faith and by the help of Egypt without Jehovah, and scoff at the warning prophet. Let them at least cease to mock, lest they fall out of the bondage in which they are now into a still more stringent one. חָזַק has here its radical meaning of tight stretching; the imperfect form יֶחֱזָקוּ (with *seghól*), like יֶחְשְׁכוּ, Job iii. 9; יֶחֱרְדוּ, Ezek. xxvi. 18. Let them not make the judgment heavier than it will otherwise be, for its coming is inevitable. It may be mitigated to them, and by thorough repentance they might even escape it; but that it will come, and that upon the whole earth, Jehovah of hosts has revealed to the prophet. This is the שְׁמוּעָה which he heard from Jehovah, and which he makes them hear and understand, but which had hitherto been scorned by the self-complacent mockers.

The prophet's address is here apparently finished. But the fringe of promise, coinciding with vers. 5, 6, is still wanting to the second half. The prophet has not merely to alarm the mockers, in order if possible to snatch some of

them by fear from the fire, Jude ver. 23, he has also to comfort believers, who are devoted followers of him and God's word (viii. 16). This he does here in fine, skilful style. He has often already, especially in chap. xxvi., struck the note of the *mashal;* but here the comfort is clothed in a long parabolic discourse, which vividly illustrates God's educating providential wisdom from the operations of husbandry.

The prophet, like a teacher of wisdom, begins by asking the attention of his hearers, ver. 23: "*Give ear to me, and hear my voice; attend, and hear my discourse!*" Attention is the more needful, as the prophet leaves to his hearers the interpreting and applying of the parable.

Manifold is the work of the husbandman in ploughing, sowing, and planting his ground, vers. 24–26, "*Is the plougher wont to be always ploughing in order to sow? always furrowing and harrowing his land? Is it not so: when he has levelled its surface, he scatters fennel-flower, and strews cummin, and puts wheat in rows, and barley in the appointed patch, and spelt on its border? And he has instructed him in the right course —his God teaches it him.*" The ploughing (חָרַשׁ), which opens the soil (פָּתַח), *i.e.* cuts it into furrows, and the harrowing (שָׂדַד with *sin*), which breaks the clods, is for the purpose of sowing (זָרַע), and therefore only until the ground is ready for receiving the seed, not without end. When the seed-furrows are made in the levelled soil (שְׂוָה) the sowing and planting begin; and the latter also is done in various ways, according to the sort of grain. קֶצַח is the fennel (*nigella sativa*), belonging to the ranunculaceae, Arabic قِزْح (name of a plant sown still, and of the black seed); כַּמֹּן, cummin, *cuminum cyminum*, with larger aromatic seeds, Arabic *kammûn*, neither of them our usual carraway (*carum carvi*), which Nägelsbach understands by כמן. The wheat he puts in rows (שׂוֹרָה, Jerome, *ad ordinem*, equivalent to the Mishnic שׂוּרָה, Arabic سورة), *i.e.* he does not scatter it broadcast like the two sorts of fennel. נִסְמָן, also like שׂוֹרָה, is *acc. loci;* the verb סָמַן, curiously as it rhymes with *σημαίνειν* and *σεμειοῦν* (סִימָן),[1] is Old Semitic,

[1] The Syriac has both the directly borrowed *simîon* and the assimilated *simân* (among others in the sense of milestone, *DMZ.* xxxv. 499), therefore to be pointed סִימָן, not סָמָן with Baer.

and, indeed, a secondary formation from כום (שום), שׂים, *ponere*, *e.g. sawwama elfarasa*, he has marked the horse with a sign, so that כמן means *notam imponere*. The barley is sown in a patch specially set apart for it, and marked with a sign, and on its border כֻּסֶּמֶת (in Aramaic כוּסְנָא), *i.e.* spelt, Greek ζέα, ζειά (*Odyss.* iv. 604, named between wheat and barley as here),[1] so that the latter forms a rim to the barley-patch.[2] It is a divine instinct by which the husbandman acts so, for the God who, as Creator, founded agriculture also gave man understanding for the work. Such is the meaning of וַיִּסְּרוֹ לְמִשְׁפָּט; and (as is evident from all this) He (his God, the subject mentioned in the second clause) has directed him (Prov. xxxi. 1) in the right course; so already Kimchi, Aben Ezra, whereas other expositors take the ל as in Jer. xxx. 11 as that of the rule: in accordance with right, which would be less suitable here, as training, not chastening, is in question.

The work of the husbandman is just as manifold also in the treatment of the gathered grain, vers. 27–29: "*For fennel is not threshed with the sledge, and the cart-wheel is not rolled over cummin; but fennel is beaten out with a stick, and cummin with a staff. Is bread-corn crushed to bits? Nay, not for ever does he thresh it and drive his cart-wheel and his horses over it; he crushes it not to bits. This also proceeds from Jehovah of hosts; he gives wondrous insight, lofty understanding.*" "For" proves the husbandman's divine instruction by what he does further. He does not use the threshing machine חָרוּץ (synon. מוֹרָג, Arabic *naureǵ*, *nôreg*), or the threshing-cart עֲגָלָה, with the two sorts of fennel,[3] as he would thus utterly destroy the

[1] Wellhausen, *Gesch.* i. 409 (1878), rejects שורה and נסמן from ver. 25, and construes נבלתו as second accus. to וְיָשָׂם. Like him, Cheyne also thinks שורה and נסמן a copyist's error for שערה and בסמת, and to have remained by mistake after they were corrected.

[2] Otherwise Wetzstein on *Isaiah*, pp. 705–707, who identifies בסמת with كرسنة, black vetch (*vicia*); but Imm. Löw, *Aramäische Pflanzen-namen*, No. 72, has proved that בסמת (Aram. כוּסְנָא) appears everywhere as a sort of grain, not pulse, and that كرسنة is allied to Aram. כרשנה (כרשינה); cf. Fleischer in Levy's *NH WB.* p. 450 f.

[3] See the description by Wetzstein in the *Transactions* of the Berlin Society for Anthropology, Ethnology, and Primitive History, 1873, p. 8 f.

tender pulse, but he beats it out with a staff, *baculo excutit* (see on xxvii. 12). The sentence לֶחֶם יוּדָק is interrogative, for neither as to meaning nor syntax can it be understood otherwise, Is bread-corn crushed? The following כִּי acquires an adversative sense, more frequently expressed by כִּי אִם when confirming a suppressed negative sentence (Ewald, § 330*b*, cf. 354*a*): Nay, he crushes it not, but (on the contrary), he would crush it if he drove the wheel, *i.e.* the wheels (גַּלְגַּל, *constr.* to גַּלְגֵּל) of the threshing-cart along with the horses yoked in front violently over it (הָמַם, to set in hasty, rattling motion). לֶחֶם, like ὁ σῖτος, is bread-yielding grain, xxx. 23; Ps. civ. 14. אָדוֹשׁ, borrowed (as from אָדַשׁ), for דּוֹשׁ, like אָכֹף along with אָסֹף, Zeph. i. 2. Instead of וּפָרָשָׁיו we might expect וּפָרָשָׁיו (from פָּרָשׁ with foretone-*kametz* = Arabic فَرَس, in distinction from פָּרָשׁ with unchangeable *kametz* = *farrās*, ἱππεύς = فَارِس, ἱππεύων); but elsewhere also the riding-horse is called פָּרָשׁ, pl. פָּרָשִׁים (1 Kings v. 6; Ezek. xxvii. 14), in distinction from סוּס, the draught-horse, as in Latin *eques* may be used both of the horse and the rider (see Gellius, xviii. 5), from פרשׁ, for which the Assyrian *parâšu* has the meaning to fly, to hasten (Friedr. Delitzsch, *Prolegomena*, p. 95); for the rest, horses were ridden in threshing (in which they were preferred to asses and oxen). In such treatment also of the gathered fruit is seen the wondrous insight (הִפְלִא, as written הִפְלִיא), lofty understanding (תּוּשִׁיָּה from יָשָׁה, *subsistere*: subsistence, permanence, full, permanent reality, or from the *Hiphil* הוֹשִׁיָּה = يَاسَ, to enable, further: furtherance, and concretely what furthers and benefits, in particular, true wisdom and success, see on Prov. ii. 7) imparted by God. Tillage depends on divine instruction and impulse (Eccles. vii. 15). The prophet put this in such noble language that we say at once, he has God's wisdom in a higher sphere in mind. The prudent, God-taught proceeding of the husbandman in managing his ground and fruit is an image of the proceeding of the divine teacher Himself in the treatment of His people. Israel is Jehovah's field. Jehovah's punishments and chastisements are ploughshares and harrows, with which He violently tears, breaks up, and furrows the field. But this does not last for

ever. When the field is thus loosened, levelled, and again made quite ready, the painful ploughing is followed by a blessed sowing and planting under the wise guidance of love in manifold degrees. Further, Israel is Jehovah's child of the threshing-floor (see xxi. 10). He threshes it, but He does not merely thresh it, He also beats it; and when He threshes, He does not thresh perpetually, *i.e.* as Caspari explains, He does not punish all among the people with equal severity, and even those He punishes severely He does not punish without end; but when He has reached His purpose of separating the husk of sin from those He punishes, the punishment ceases; and only the worst among the people, who are nothing but husk, and the husk of the people, are carried away by punishment (cf. i. 25, xxix. 20 f.). This is the solemn teaching and gracious comfort behind the veil of the parable. Jehovah punishes that He may be able to bless; He punishes, but He does not destroy; He does not thresh His own, He beats them; and even if He threshes them—they may comfort themselves with this in face of the coming time of judgment —they are not crushed to pieces.

The second Woe: Deliverance from the lowest depth, chap. xxix.

Here first the prophecy of the overthrow of Samaria, the crown of flowers, xxviii. 1–4, attains its formal parallel. By the side of Samaria, the flower-crown, appears Jerusalem under the emblem of a hearth of God, and thus in distinction from xxviii. 1–22 the promise in a measure finds expression. אֲרִיאֵל certainly might also signify God's lion. In this sense it is a name of Moabite heroes, 2 Sam. xxiii. 20 (1 Chron. xi. 22), and Isaiah himself uses אֲרִאֵל, the shorter form, of the heroes of Judah, xxxiii. 7. But since, in Ezek. xliii. 15, 16, הָאֲרִיאֵל (God's hearth) is the name of the upper surface of the altar of burnt-offering in the new temple, just as הַהַרְאֵל (God's height) seems to be the name of the whole upper level of the place of sacrifice (unless with Cornill it is to be changed into האריאל), and since Isaiah can say nothing more characteristic of Jerusalem than that Jehovah has a fire and furnace there, xxxi. 9, to which must be added, that

Jerusalem, the city and civic community, would rather have to be compared to a lioness than a lion, we take אֲרִיאֵל in the sense *ara Dei* (from אָרָה, to burn, Arabic إِرَةٌ, hearth).[1]

The prophet begins in his own style with a grand comprehensive introit, which traverses with giant strides the road between menace and promise, vers. 1, 2: "*Woe to Ariel, Ariel, fortress where David pitched his camp! Add year to year, let the feasts go round—then I afflict Ariel, and there is moaning and groaning; and so it proves Ariel to me.*" By David's pitching his camp and then bringing the sacred ark there, Jerusalem became God's hearth. חָנָה דָוִד is a virtual genitive to קִרְיַת, which is only possible in Arabic in substantives of time (not place). When the new year is added to the current one, after the circle (יִנְקֹפוּ without assimilation instead of יִקְּפוּ) of the feasts (probably uttered before the Passover, the feast opening the ecclesiastical year) is completed, Jehovah will bring affliction on Jerusalem (*Hiphil* as intensive transitive, as in xxxvi. 14, Amos viii. 9, and frequently), making it a city of mourning. The superlative coupling תַּאֲנִיָּה וַאֲנִיָּה is like נְהִי נִהְיָה, Micah ii. 4; cf. הֶגֶה וָהִי, Ezek. ii. 10; אָנָה, to mourn, is connected with אָנַח, אָנַק, and אָנַן, Syr. ܐܢܐ, as a sound-painting word. But Jerusalem will not remain in so sad a plight: "It will be to me as an Ariel," *i.e.* through my help it will prove itself a hearth of God, consuming its enemies like a fiery furnace, or these enemies finding destruction in Jerusalem, like wood heaped on an altar and set ablaze.

Thus the prophecy in a few majestic words has measured the path which it now begins anew, first of all expanding the Woe, vers. 3, 4: "*And I encamp in a circle about thee, and girdle thee with guard-posts, and set up siege-works against thee. And being brought low thou shalt speak from the ground; and from the dust thy words shall sound dull; and thy voice, like a demon's, comes up from the ground, and from the dust thy words shall whisper.*" So low will Ariel fall,

[1] The word also occurs several times in the Mesha-inscription (Z. 12, 17 f.), in the sense of altar (Smend-Socin: altar-plateau); the combination with the Babylonian and Assyrian name of the mountain of the gods *Arâlu* (Alfr. Jeremias, p. 123), foists a strange element into the text.

that, invested by hostile forces, it will lie on the ground in extremest distress, and then, like a dying man, or a ghost without flesh and bone, mutter in spectral tones. כַּדּוּר means, as in xxii. 18 and in the Talmud, *sphaera, orbis,* from כָּדַר=כָּתַר, and is here used poetically for סָבִיב. Jerome: *quasi sphæram* (דּוּר=دَوْر, round, circular course), מֻצָּב (from נָצַב, יָצַב), might mean "firmly planted" (Luzzatto: *immobilimente;* cf. שׁוּת, xxii. 7); but according to the parallelism it perhaps signifies this, and then what is planted: a military post (cf. נְצִיב, מַצָּב); צוּר is joined to accusative-object as in Cant. viii. 9: to drive one thing against another, to surround it therewith. מְצֻרֹת from מָצוֹר, Deut. xx. 20, are siege implements. Respecting אוֹב and צִפְצֵף, see on viii. 19.

So far the expansion of the Woe. Now follows the expansion of the concluding saying and promise of ver. 1: "and it proves to me an Ariel," vers. 5–8: "*And the multitude of thy enemies shall be as finely-powdered dust, and the multitude of tyrants as fleeing chaff; and it shall take place suddenly, most suddenly. It (Jerusalem) shall be visited from Jehovah of hosts with crash of thunder and earthquake and great roaring, hurricane and tempest and flame of devouring fire. And the multitude of all the nations that gather against Ariel, and all they who assail Ariel and her stronghold and afflict her, shall be like a dream-vision of the night. And it is as when a hungry man dreams, and, behold, he eats,—and he awakes, and his soul is empty; and as when a thirsty man dreams, and, behold, he drinks,—and he awakes,—and, behold, he is weary, and his soul is parched. So shall it be with the multitude of the nations who gather against Mount Zion.*" The hostile army, described four times over as הָמוֹן, a roaring multitude, is annihilated, the powers of nature being let loose and co-operating in the terrible work, xxx. 30, cf. xvii. 13. In translating 5*a*: "*the multitude that scatter thee,*" Luther vocalizes ingeniously מְזָרַיִךְ=זֹרַיִךְ. תִּפָּקֵד is to be referred to Jerusalem, but not as an address, which would require תִּפָּקֵדִי, but as a statement: it shall be visited in grace (Jerome, *visitabitur*), Jehovah thundering down its foes. It is not so good to take it after LXX. (ἐπισκοπὴ ἔσται), as neuter, with Knobel, Bredenkamp: there is punishment inflicted; the neuter use

of the 3rd *fem.* with subject of outward matter (i. 6, vii. 7, xiv. 24) is different from such neuter use with subject of internal matter, of which only few examples are found (Ps. l. 3; Prov. xv. 6). The comparison to a dream-picture is applied in two ways: 1. Ver. 7: they shall dissolve into nothing, as if they had merely the unreal existence of a dream-picture; 2. Ver. 8: their plan against Jerusalem will end in shame and confusion, like the eating and drinking of a dreamer, which turns out a delusion when he wakes. As the prophet emphatically combines two substantives in ver. 2 and two adverbs of the same verbal root, so in ver. 7 he uses צְבָא and צָבָה side by side, the former with עַל of besieging in crowds army-wise, the latter with obj. suff. (cf. Ps. liii. 6), of attacking in crowds army-wise. Böttcher conjectures צְבִיָּהּ, "(against) her splendour;" but צבי in xxiii. 9, xxviii. 1, 4, means the city as the glory of the land and nation, and not the adornment of the city itself. The מְצוּדָה (watch-tower, *specula*, from צוּד, to spy) of Ariel is Mount Zion, mentioned in ver. 8. כַּאֲשֶׁר, "as when," cf. Zech. x. 6; Job x. 19. וְהִנֵּה אוֹכֵל without הוּא; the personal pronoun is not seldom omitted both in a participial main sentence as here (cf. xxvi. 3, xl. 19; Ps. xxii. 29; Job xxv. 2, and Köhler on Zech. ix. 12, and Mal. ii. 16), and in a participial dependent sentence as in Ps. vii. 10, lv. 20; Hab. ii. 10. The hungering and longing of the man awake is applied to the soul (cf. xxxii. 6, v. 14; Prov. vi. 30), because the soul is the cause of physical life, and all sensuous movements and acts apart from it would yield no sensation and experience. The hungry stomach is merely that which is felt, and all sensitiveness in the bodily organism is merely the means of sensation, that which feels is the soul. Passing from the dream-state into the waking state, the soul finds its desires as unsatisfied as before. The hostile army is like such a dream-picture (Ps. lxxiii. 20); the victory of which it was already sure before the conflict will dissolve into nothing.

This riddle of the future the prophet holds up before his contemporaries' eyes. He has learnt it by revelation, and without divine illumination it cannot be understood. The deep humiliation of Ariel, the wondrous deliverance, the sudden leap from the lowest depth to the greatest height—all

this is matter of faith. But this very faith is wanting to the people, and therefore also the understanding dependent on it. The message is there, but the understanding is wanting; and all understanding of the message is wrecked on the stupidness of the mass. Therefore the prophet, who has the unhappy task of hardening his people, is forced to cry out, 9*a*: "*Start and stare, blind yourselves and grow blind!*" הִתְמַהְמְהוּ, to appear hesitating (from מָהַהּ or מָהּ, like הִתְלַהְלָהּ, Prov. xxvi. 18, from לָהַהּ), joined to the similar תָּמַהּ, to be stiff with astonishment; and to שָׁעַע: covered over: to be incapable of sight (cf. vi. 10), is joined the *Hithpalpel* derived from it: to put oneself in such a state, *se oblincre* (differently Ps. cxix. 16, 47; cf. above, xi. 8: *se permulcere*). הִשְׁתַּעֲשְׁעוּ, which is to be assumed, like the plur. of the imperf. Ps. xciv. 19, has passed into הִשְׁתַּעֲשְׁעוּ instead of הִשְׁתַּעֲשְׁעוּ. They can make nothing of God's word, are stupefied, their eyes are swollen up; and this self-induced condition becomes the punishment inflicted on them by God. The imperatives are utterances of judicial power.

This growth of self-hardening into a doom of hardening is announced by the prophet more at length, vers. 9*b*–12: "*They are drunken, and not with wine; reel, and not with strong drink. For Jehovah has poured out upon you a spirit of deep slumber, and firmly closed your eyes, the prophets, and has veiled your heads, the seers. And the revelation of all this is to you like words of a sealed writing, which one gives to him who understands letters, saying: Pray, read this; but he says: I cannot, it is sealed. And one gives the writing to him who understands not letters, saying: Pray, read this; but he says: I understand not letters.*" They are drunken and dull, not merely because they are given up to sensuous drunkenness (יַיִן, dependent on שִׁכְרוּ: *ebrii vino*), but because God has surrendered them to error and dissoluteness,—He who, although He wills not evil, yet makes the evil which the creature calls into existence the means of punishing evil. תַּרְדֵּמָה is here the impotence of utter spiritual stupidity. This doom has fallen on the nation in all its members; even the nation's eyes and heads, the prophets, even those who should look out for the good of the nation and guide it, are blind,—blind leaders whose eyes are fast closed (עָצַם, intensive of *Kal*, xxxiii. 15, Aramaic עֲצֵם, Talmud also עָצַן, to close, press the eyes to, Arabic غمض), and over

their heads a covering is drawn, as over sleepers at night. Since the days of Koppe and Eichhorn אֶת־הַנְּבִיאִים and הַחֹזִים have generally been taken as a gloss, and a wrong one (cf. ix. 13 f.); indeed, they are suspicious. Only one does not see why an annotator should not rather have explained רָאשֵׁיכֶם by הַשָּׂרִים or הַכֹּהֲנִים (cf. Job ix. 24); also, a polemic of Isaiah against false prophets is not surprising (cf. xxviii. 7, and the polemic of the contemporary Micah, *e.g.* iii. 5–8). But it is strange that the reference to the prophets is pursued no farther, for vers. 11, 12 refer to the educated and uneducated among the people in general. The dulness of the former is compared to those who understand written letters; the dulness of the others to those who cannot even read. To both all is sealed by divine judgment (cf. with the phrase Ps. cxix. 128), *i.e.* all and everything which God shows His true prophets is closed. The one class may have outward understanding, but the inner knowledge of revelation is sealed up to them; the others have not even so much, but stare at the prophet's message, as one who cannot read stares at writing (*Chethîb* הַסֵּפֶר with generic article).

This stupidness is the natural punishment of the dead works with which the nation plays the hypocrite to God and deceives itself, vers. 13, 14: "*The Lord has spoken: Because this people draws nigh with its mouth and honours me with its lips, and keeps its heart far from me, and the worship which they give me is a commandment learnt from men: therefore, behold, I will further deal wondrously with this people, wondrously and very strangely, and the wisdom of its wise ones perishes, and the understanding of its understanding ones is invisible.*" Since Asaph's days (Ps. l., cf. lxxviii. 36 ff.) the complaint respecting hypocritical worship without a life of faith and striving after holiness has been the main theme of prophecy. Already in Isaiah's introductory discourse, chap. i., we hear this complaint. In Hezekiah's days (as later in Josiah's, as the Book of Jeremiah shows) the nation was forced to accept the abolition of public idol-worship, but its worship of Jehovah was in part conscious hypocrisy from fear of man and for human praise, in part unconscious, comforting itself with and glorying in outward observance of the law in a self-righteous spirit without inward conversion, Micah vi. 6–8, iii. 11. Instead of ותהי, LXX. read (cf. Matt. xv. 8) תהי

(*μάτην*), and instead of נִגַּשׁ (LXX., Jerome, Syriac, Matt. xv. 8, Mark vii. 6, Kimchi) is found also the reading נִגַּשׁ (Targum, Aben Ezra), which must be rendered "because it torments itself as in forced service;" the antithesis of רִחַק favours נִגַּשׁ,[1] *accedit*, with which בְּפִיו is to be joined, in opposition to the accents. This materializing and blinding of themselves Jehovah will punish with a quite unique (פְּלָא פָּלָא, فل, properly to select, sever), paradoxical doom, the doom of utterly empty, bewildered callousness, so that even the appearance of wisdom and prudence, which Israel's leaders still have, vanishes. יוֹסִיף (as in xxxviii. 5) is not *partic. Kal* = יוֹסֵף, for no lengthening of the radical form *kåtĭl* into *kåtîl* is in evidence, since even Eccles. i. 18 and Ps. xvi. 5 do not require this participial form; it is 3rd *imperf. Hiph.*, after the construction certified by xxviii. 16: *en me (qui) pergit.* In הַפְלֵא וָפֶלֶא, פֶּלֶא changes (cf. Jas. i. 9) with the gerundive (see on xxii. 17), after vers. 2, 5, 7, 9, the fifth example of emphatic juxtaposition of words similar in sound and of like origin.

Their hypocrisy, which is punished so wondrously according to the general law, Ps. xviii. 25 f., shows itself in their self-willed, underhand dealing, which asks not after Jehovah, and refuses the chastening of His word, vers. 15, 16: "*Woe to them that hide plans deep from Jehovah, and their doing takes place in a dark place, and they say: Who sees us, and who knows about us? O your perversity! Is the potter to be regarded as clay, that a thing made should say of its maker: he made me not; and a thing formed say of him that formed it: he understands not?*" As Ahaz carefully kept his appeal for Assyria's help from the prophet's knowledge, so now they try to hide the project of an alliance with Egypt as far as possible from the prophet. מַעֲשֵׂיהֶם is an actual plural. לַסְתִּיר is syncopated *Hiph.* for לְהַסְתִּיר, as in i. 12, iii. 8, xxiii. 11; הֶעֱמִיק gives the adverbial idea to this, cf. Joel ii. 20 and the reverse order of ideas, Joel ii. 26; Ges. § 142. 2. To hide from Jehovah = to hide from Jehovah's prophet, in order to avoid the rebuke of Jehovah's word. But Jehovah sees into their secret,

[1] The Masora says that נִגַּשׁ occurs four times, וְנִגַּשׁ four times, and נִגַּשׁ four times. On our נִגַּשׁ they remark לית בספרא, *i.e.* it is the only נגש with *shin* occurring in Isaiah.

and the prophet sees through everything in the light of Jehovah. הַפְכְּכֶם, or rather הַפִּכְּכֶם (as also the Babyl. codex reads, from הֻפַּךְ, not הֻפָּךְ, see Baer on the passage), is an exclamation like תִּמָּלְטִי, Jer. xlix. 16. They are perverse, or (אִם) is it not so? They think to be able to dispense with Jehovah, and yet are His creatures; they ascribe cleverness to themselves, and actually renounce Jehovah, as if the clay should say to the potter who turned it: he understands not.

But the prophet's God, whose omniscience, creative glory, and infinite wisdom they so shamefully mistake and ignore, will shortly transform the present shape of the world, and create a community for Himself from the poor and needy, whilst He annihilates this proud, God-estranged nation, vers. 17–21: "*Is it not a very little while, and Lebanon is turned into a fruitful field, and the fruitful field is accounted a forest? And in that day the deaf hear words of Scripture, and out of gloom and darkness the eyes of the blind see. And the joy of the humble in Jehovah increases, and the poor among men shall exult in the Holy One of Israel. For tyrants are gone; and it is all over with scoffers; and all who study mischief are rooted out, who condemn men for a word, and lay snares for him that speaks freely in the gate, and cast down the just by shameful lies.*" Both outward conditions and public opinion undergo a change in contrast with the present. This is what is stated in ver. 17, probably a proverb put into writing. What is now forest is raised into garden-land, and what is garden-land becomes in common opinion forest (לַכַּרְמֶל, לַיַּעַר, although we should expect לְ, pointed just as in xxxii. 15). These figures are explained in ver. 18 ff. The nation, at present blind and deaf to Jehovah's word, is transformed into one with open ears and seeing eyes. Scripture words, such as the prophet now brings before the people in vain, are heard by those who were deaf. Free glances of those who were blind penetrate through the darkness. The heirs of the new, transformed future are the עֲנָוִים, *πραεῖς*, and the אֶבְיוֹנִים, *πτωχοί*. The general אָדָם (antithesis of אֲנָשִׁים, *e.g.* ver. 13) enhances the idea of lowliness, and this genitival connection gives a superlative sense like צעירי הצאן, Jer. xlix. 20; עניי הצאן, Zech. xi. 7, cf. פרין חיות, xxxv. 9: the needy, who differ from the crowd and stand out from it. Such shall obtain ever-increasing joy in Jehovah (יָסֵף as in

xxxvii. 21). Such a people of God will take the place of the oppressors who are then swept away (cf. xxviii. 12), and scoffers (cf. xxviii. 14, 22), and those who study mischief (שָׁקַד, *invigilare, sedulo agere*), *i.e.* the malignant plotters, who make every one who does not enter into their plots a חֹטֵא, even for a word (בְּדָבָר, without article, like λόγῳ, Matt. viii. 8, not בִּדְבָר, as Bredenkamp unwittingly points), *i.e.* declare him one (cf. Deut. xxiv. 4; Eccles. v. 5), and who bring to trial him who openly opposes them in the gate, and calls evil by its right name (Amos v. 10; cf. Prov. xxiv. 25 and Hagg. ii. 14, LXX.), as a traitor (יַקְשִׁיחַ, not *Kal perf.*, which must have run יָקְשִׁיחַ, like יָדְעוּ, Deut. viii. 3, 16, and also does not suit in point of syntax, but a form like יִבְאַשׁ, Ps. xcv. 11, from קוּשׁ=יָקַשׁ, Jer. l. 24), and cast out the just, *i.e.* drive him from his good right (x. 2), by תֹּהוּ, utterly futile charges and pretexts. Thus the meaning is not (as Targ.): into wilderness and waste (Knobel, Luzzatto); for תֹּהוּ in Isaiah is a synonym of all the words signifying emptiness, baselessness, and deceit. All these seducers and persecutors Jehovah clears away.

Everything incapable of amendment falls a prey to destruction; therefore the people of God, emerging from the judgment, need expect nothing of the kind again, vers. 22–24: "*Therefore thus says Jehovah respecting the house of Jacob, he who delivered Abraham: henceforth Jacob shall not be ashamed, and his countenance shall not henceforth grow pale. For when he, when his children see, the work of my hands in his midst, they shall hallow my name, and hallow the Holy One of Jacob, and tremble before the God of Israel. And they who were of erring spirit shall know understanding, and murmurers accept instruction.*" אֶל (for which Luzzatto, after Lowth, has אֵל, "the God of the house of Jacob") introduces the subject, to which the following oracle refers (see on Ps. ii. 7). The end of Israel will correspond to the holy root of its origin. As Abraham was separated from mankind when sunk in heathenism to become the progenitor of a people of Jehovah, so a remnant will be separated from the mass of Israel sunk in apostasy from Jehovah, to become the basis of a holy community acceptable to God. This shall never again be confounded and ashamed (חָוַר, like Aram. חֲוַר אַפּוֹי, to go pale with shame; cf. הָלְבֵּן, to put to shame; and see on it *Mezia*

58*b*);[1] for the sinners and sins that provoked God's humiliating judgments are blotted out (cf. Zeph. iii. 11). In presence of the decisive work of punishment (מעשׂה as in xxviii. 21, x. 12, v. 12, 19), which Jehovah executes within Israel, the latter will undergo a complete transformation. יְלָדָיו indicates more precisely the subject anticipated in בְּרֹאתוֹ (cf. 1 Sam. xx. 29; Ex. ii. 6; Ps. lxxxiii. 12): "when he, namely his children" (cf. Job xxix. 3), and indeed יְלָדָיו is not unintentionally chosen instead of בָּנָיו; it is a new generation, which, in view of God's judicial revelations of Himself, becomes a holy community reverencing Him, the Holy One of Israel; יַקְדִּישׁוּ is continued in וְהִקְדִּישׁוּ: the prophet designedly repeats this all-significant word: הַעֲרִיץ as the parallel word thereto, as in viii. 12 f. The new community will not indeed be sinless and absolutely perfect, but, according to ver. 24, the previous hardening of themselves in error gives way to willing, living acceptance of right knowledge, and the previous murmuring and resistance to Jehovah's admonitions to an open, joyous desire to learn. The interchange of יַעֲקֹב and יִשְׂרָאֵל is found here as frequently in chap. xl. ff.; here, in an incontestably genuine prophecy of Isaiah, we hear already approximately the Deutero-Isaianic language of chaps. xl.–lxvi.

The third Woe: The peril of the Egyptian Alliance, chap. xxx.

The plan drawn up and prepared according to xxix. 15 in deepest secrecy is now carried much further. Negotiation by ambassadors has already begun; but the prophet condemns what he can no longer prevent, vers. 1–5: "*Woe to the stubborn children, says Jehovah, in carrying out plans, and not at my prompting, and in weaving alliance, and not after my Spirit—in order to heap sin on sin; who set forth to travel down to Egypt, without having asked at my mouth, in order to flee to Pharaoh's protection, and to hide themselves under the shadow of Egypt. And Pharaoh's stronghold shall be a shame to you, and hiding under the shadow of Egypt a confusion. For Judah's princes have appeared in Zoan, and his ambassadors reach Hanes. All shall be ashamed on account of a nation*

[1] On designations of colour relating to shame, see my *Iris*, pp. 87–89.

useless to them, that brings no help and no profit, but shame and also reproach. On כּוֹרְרִים follow infinitives with ל in the sense of Latin ablatives of the gerund, as in v. 22; 1 Sam. xxiii. 7; Prov. viii. 34. According to Cappellus *et al.*, מַסֵּכָה means an alliance made with libation (*σπονδή* from *σπένδεσθαι*); a more certain meaning is plaiting, weaving (מַסֵּכֶת); since מַסֵּכָה (from נָסַךְ, *fundere*) means a metal-casting, molten image, it is better to take נָסַךְ as = סָכַךְ, *plectere* (Jerome: *ordiremini telam*). The added qualifications, וְלֹא מִנִּי and וְלֹא רוּחִי, mean, without proceeding from me, without its being my Spirit, *i.e.* my Spirit's work. They heap sin on sin, following up the idea that is sinful in itself step by step until it is completely realized. The prophet also on his part follows the magnates of Judah, already on their way down to the Nile valley; he sees them arrive in Zoan, and thence reach Hanes; he foresees and foretells what shameful disillusion will be the reward of this untheocratic enterprise. In לָעוֹז בְּ ʿôz is infin. of עזז (x. 31); מָעוֹז also here is perhaps not to be derived from עָזַז in the sense of stronghold, *praesidium*,[1] but = معاذ, place of refuge, although the pointing does not distinguish the inflected forms of these two substantives; see on xxvii. 5; Ps. xxxi. 3. The suffixes of שָׂרָיו and מַלְאָכָיו apply to the princes and messengers, not of Pharaoh, but of Judah. The view of the prophet overleaps the present stage of alliance-seeking, sees members of the aristocracy of the nation as ambassadors with a grand retinue courting Egypt's favour in Zoan and then in Hanes, and at once foretells a disgraceful end to this abasement of the people of Jehovah. The LXX. has *μάτην κοπιάσουσιν* for חָנֵס יַגִּיעוּ, *i.e.* חָנֵם יִיגְעוּ; but were חנם original, it would hardly occur to any one to write חנס (חָנֵס) for it. This is the name of a city on a Nile island of middle Egypt, the later Herakleopolis, in Aegyptian *Hnēs* (*Ehnēs*), *Ἀνυσις* in Herod. ii. 137, now أهناس. Respecting Zoan, see on xix. 11. The twenty-fifth dynasty was then ruling; its rulers were Shabak (*Σαβάκων*), Shabatok (*Σεβιχώς*), and Taharka (*Τεαρκώ* of Strabo). It was the first of the three of whom king Hoshea of Israel sought help, and

[1] The verb عاذ is related to عاذ as *recourir à quelqu'un* to *recourir*.

the third of whom Hezekiah sought help. Taharḳa was then (in the first years after Sennacherib's accession) not yet king of all Egypt, but only of Ethiopia.[1] The application for Egyptian help extended, as it seems, both to the north and south, seeking to gain the rulers in Memphis and Napata. הֹבִאִישׁ (cf. Ezra iv. 12, בְּאוּשְׁתָּא) = הֹבִישׁ is incorrectly pointed (borrowed *Hiph.* from יָבֵשׁ=בּוֹשׁ, different from יָבֵשׁ), instead of הִבְאִישׁ, like רִאישֹׁנָה (*Kerî*) for רְאִישֹׁנָה in Josh. xxi. 10; הִבְאִישׁ signifies elsewhere = to make to stink (to slander), Prov. xiii. 5; or, to get into ill-odour, 1 Sam. xxvii. 12; a בָּאַשׁ identical with בּוֹשׁ the pointing does not acknowledge; see on Prov. xiii. 5. כֹּל applies to the whole of Judah.

There follows now, after the prophet's address has scarcely begun, a heading such as we have read several examples of in the cycle of prophecies against the heathen nations. Gesenius, Hitzig, Umbreit, Knobel get rid of it by explaining it as a gloss resting on a misunderstanding. But this מַשָּׂא בַּהֲמוֹת נֶגֶב is as emblematic as the four titles in chaps. xxi., xxii., and the oracle embraces vers. 6 and 7. Then follows the command to write it on a special tablet. The heading is an integral part of the smaller whole. Isaiah interrupts his address to communicate an oracle relating to the Egyptian alliance, which Jehovah expressly commands him to transmit to posterity. This interruption would take place if the heading were erased; for vers. 6, 7 is not an address to the people, but a prefixed text, whose application is determined afterwards; the prophet communicates in the form of a citation what he has seen, and then tells what God commanded him to do with it.

On this account we enclose vers. 6, 7 in marks of quotation, and translate the little piece, which is quite in the style of chap. xxi., as follows: "*Oracle respecting the beast of the south. Through a land of distress and constraint, whence (come) lioness and lion, viper and dragon, they carry their wealth on the shoulders of asses' foals, and their treasures on the humps of camels to a nation that profits nothing. And Egypt—vain and empty is their help; therefore I call this Egypt: Great mouth that sits still.*" The beast of the south is the Nile-horse; and this is the emblem of Egypt, the southland (on the other hand, in Daniel and Zechariah, Babylon as

[1] See Stade, *De Isaiae vaticiniis aethiop.* p. 50.

north-land). בְּהֵמוֹת is *constr.* of בְּהֵמוֹת (Job xl.), which (in superlative relation to בְּהֵמָה, like חָכְמוֹת to חָכְמָה, probably: beast, as von Orelli translates) is Hebraized from Egyptian *p-che-mau* (which must be assumed), *i.e.* ox of the water, perhaps *p-che-mau-t* (afterwards with fem. art.): the hippopotamus, which is also called *ǵamûs el-baḥr* (sea-buffalo) in Arabic, Italian *bomarino*. The emblem of Egypt elsewhere in the Old Testament is the water-serpent, תַּנִּין, or לִוְיָתָן, the crocodile, "the beast of the reed," Ps. lxviii. 31, here the Nile-horse, that fat, hog-like flesh-colossus, whose belly all but sweeps the ground—an image of Egypt with its boastful, self-glorifying airs, and yet so sluggish and unwilling to stir from the spot in another's interest. The name רַהַב הֵם שָׁבֶת says the same.[1] Elsewhere also Rahab is a name of Egypt, li. 9; Ps. lxxxvii. 4, lxxxix. 10, and that in the meaning *κῆτος*, sea-monster, *monstrum marinum*, confirmed by LXX. in Job xxvi. 12 and ix. 13. But here the name means violence, arrogance, boastfulness. הֵם is an identifying term, as in Gen. xiv. 2, 3, etc.; the plural refers to the nation called Rahab. Thus: the swaggering nation, these are sitting still, or: braggart, these are stay-at-homes. To this treacherous land the ambassadors of Judah are going with rich treasures (חֵילִים, *opes*) on the shoulders of asses' colts (see on עַיִר, Köhler on Zech. ix. 9) and on the humps (דַּבֶּשֶׁת, from √ דב, *appactum*, *compactum esse*) of camels, without shrinking from the fatigues and dangers of the road through the desert, whence lions and serpents spring forth now and again (מֵהֶם, neuter, as in Zeph. ii. 7, cf. on xxxviii. 16); see Deut. viii. 15; Num. xxi. 6. אֶפְעֶה here and in lix. 5, as Job xx. 16 shows, signifies the viper, not like أُصْلٌ, the hyena (Fleischer in Levy's *NH WB.* i. 281*b*). Through the same desert, through which God led their fathers when He delivered them from the bondage of Egypt, they now journey to purchase Egypt's friendship, but in reality, despite all the expense they are at, to betray themselves, for the vainglorious land will not keep its promises to them.

So runs the divine oracle, to which the following divine

[1] According to Makrîzi the Himzarites called a king, who undertook no wars, سَوْنَبَان, sitter-still, from وَنَبَ = יָשַׁב.

command refers, ver. 8: "*Go now, write it on a tablet with them, and inscribe it in a book, and let it remain to after days, for ever, perpetually.*" The suffixes of כָּתְבָהּ and חָקָהּ refer in the neuter sense to vers. 6, 7, and בּוֹא (cf. xxii. 15) is a general summons to proceed to the matter. סֵפֶר may interchange with לוּחַ, because even a single leaf with its contents complete is called book in Ex. xvii. 14; Neh. vii. 5. On a tablet, a special leaf of durable material, Isaiah is to write the oracle, and "with them," so that his countrymen may have it before their eyes (cf. viii. 1; Hab. ii. 2). It is to be a memorial to the after-world. The reading לָעֵד (LXX. Targ. Syr. Jerome) for לָעַד is appropriate and probable, according to Deut. xxxi. 21, 26. In the present form of the text the three definitions of time form a climax: for the future, for the farthest future, for the unending future.

Thus it is necessary to bring the worthlessness of the Egyptian help under the eyes of the nation, vers. 9–11: "*For it is an obstinate nation, lying children, children who will not hear the instruction of Jehovah, who say to the seers: 'See not!' and to the prophets: 'Prophesy not to us right things! Speak to us flatteries! Prophesy illusions! Depart out of the way, turn from the path, remove from our sight the Holy One of Israel!'*" With עַם מְרִי, a people of obstinacy, cf. iii. 8. כַּחֲשִׁים (=כְּחָשִׁים by the same law of sound as הֶחָכָם) is *ἅπ. γεγρ.* As in xxviii. 15, the prophet reduces their language to an unvarnished utterance of their real thoughts. They forbid the prophet of Jehovah to prophesy, especially נְכֹחוֹת, straight, true things (what does not square with their wishes), and would rather hear חַלָּקוֹת, *i.e.* smooth, flattering things, even מַהֲתַלּוֹת (from התל, √תל, Talm. טל, *ludere*[1]), illusions, for they wish to be petted and coaxed, not repulsed and tutored. The prophets are to take another way (מִנִּי, only twice here instead of the elsewhere more common מִנְּנִי, *constr. st.* of מָן, "share," after the form עֲלֵי אֵלַי), and to annoy them no more with the Holy One of Israel.

So at variance are they with Jehovah and the bearers of His word, vers. 12–14: "*Therefore thus saith the Holy One*

[1] *E.g. Kethuboth* 61*b*: דמיטלא בנורייתא קטנייתא ונרדשיר, one who plays with lapdogs and chess; *Succa* 53*a*: בחמני סביני (מטייל) מטלל, he played with eight knife-blades.

of Israel: Because ye dislike this word, and put your confidence in violent means and crafty ways, and stay yourselves thereon: therefore this guilt becomes to you like a falling breach, leaning forward on a towering wall, which suddenly, very suddenly, falls in ruin. And he smites it to pieces, as a potter's jug falls to pieces when one shatters it without sparing, and from which, when it lies shattered, one finds not a sherd to fetch fire from the hearth and to draw water out of a cistern." The word to which they feel מְאֹס (read *mâos-chem*, as in Deut. xx. 2, *keḳârob-chem*) is the message of Jehovah by His prophet in opposition to their untheocratic policy that leaned on Egypt. נָלוֹז (from לוז, allied to לוּץ, *obliquare*, see on Prov. ii. 15), bent aside, crooked, means a policy which moves in artful by-ways, as well as עֹשֶׁק, the extortion of the sums of money necessary for the war of liberation and the winning of Egypt's help (cf. 2 Kings xv. 20). Judah's guilt is compared to the cracked, overhanging part of a steep wall (נִבְעֶה, *tumefactus*, and so *protuberans*, leaning forward; cf. בַּעְבֵּעַ, بغى, of a diseased swelling). As this part carries the whole ruinous wall with it, so the guilty ways of Judah will ruin beyond remedy its whole present existence. Israel, which, when there was yet time, refused to acknowledge itself Jehovah's workmanship (xxix. 16), is shattered like a vessel into minute fragments. It is the exile which the prophet threatens in the figure; for the ruin affects Israel as a State. The subject in וּשְׁבָרָהּ, ver. 14, is Jehovah, who will use human, hostile power to lay the wall in ruins, to scatter the kingdom of Judah in such a sherd-like diaspora. It is not said וְשִׁבְרָהּ (LXX. Targ.), but וּשְׁבָרָהּ, *et franget eam.* כָּתוֹת is infinitive description of the manner; Baer has כָּתוּת, after Masoretic form, which is confirmed by Babyl. codex: like a potter's jar shattered without sparing. לַחְשׂוֹף (as in Hag. ii. 16, with *dagesh* to distinguish it from לַחֲשׂוֹף) exchanges the primary meaning *nudare* for that of drawing out, just as עֵרָה does for that of pouring out.

To such small sherds, to such a scattered heap of rubbish, the kingdom of Judah is brought in consequence of its godless lust for self-liberation, vers. 15–17: "*For thus saith the Lord, Jehovah, the Holy One of Israel: By returning and rest ye should be saved, in quiet and in confidence should your strength be shown—but ye refused. And ye said: 'Nay, but on horses*

will we fly,' therefore shall ye flee; and: 'on swift ones will we ride,' therefore shall your pursuers be swift. A thousand ye shall flee before the threat of one, before the threat of five, until ye be reduced to a remnant like a pine on the top of a mountain, and like a banner on a hill." The conditions on which their safety depended, and accepting which they would obtain safety, are שׁוּבָה, turning round (halting) in their self-chosen way, and נַחַת, rest from self-confident effort (from נוּחַ, like רַחַת from רוּחַ, and שַׁחַת from שׁוּחַ); their strength (*i.e.* what would render them superior to the world-power) would be shown (הָיָה, arise, be manifested, as in xxix. 2) in הַשְׁקֵט, giving up their engrossing anxiety, bustling activity, and in בִּטְחָה, confidence, which cleaves to Jehovah, and renouncing self-help, leaves everything to Him. So under Ahaz (vii. 4) ran the fundamental principle of the prophet's policy. But from the first they would not accept it, nor yet now when the alliance with Egypt has become an inevitable fact. To fly on horses, to ride on swift ones (קַל, rhyming with *κέλης*, *celer*), was and is their fleshly boast, to which Jehovah's reply will be that the curse of the Torah (Lev. xxvi. 8, 36; Deut. xxviii. 25, xxxii. 30) will be fulfilled in them: One, or, at most, five of the foe will be sufficient by a puff to put to flight a whole thousand of those of Judah. The verb נוּס, ver. 16, is first used, rhyming with סוּס, in its primary sense: to fly (akin to נרן, cf. Ex. xiv. 27), then in its usual meaning: to flee. יִקַּלּוּ, *imperf. Niph.*, to be light = swift (properly, to be made swift, winged, as it were); יָקֵל, on the other hand, *imperf. Kal*, is commonly used in the sense of being light = lightly esteemed. The horses and chariots are those of Judah, ii. 7, Micah v. 9, but perhaps with side-allusion to the famous Egyptian cavalry brought to their help. The parallelism of 17*a* is a progressive one; the subject of the first clause is also that of the second, on which account וּמִפְּנֵי is not used (cf. the asyndeta, xvii. 6); the insertion of רִבְבָה after חמשׁה (Lowth, Ges., Böttcher *et al.*) is unnecessary. The plays on words symbolize the divine retribution (*talio*), according to which they will be dealt with. The nation, previously like a dense forest, will be like a tall, gaunt pine (תֹּרֶן, after Talm. תּוֹרְנִיתָא, *pinus pinea* [1]) rising alone

[1] That the pine, and especially the pine-nuts, are so called, is shown in *Aboda zara* 14*a*, where אִיצְטְרוּבְלִין, *στρόβιλοι*, is explained by this name;

on a mountain-peak, and like a signal-mast erected on a hill —a tiny remnant in a wide land devastated by war. On עַד אָם with preterite following = *fut. exact.*, cf. vi. 11; Gen. xxiv. 19.

The prophet now continues with "and therefore." Elsewhere "therefore" deduces the punishment from the sin, but it also (in a way characteristic of prophecy) deduces triumphant love from the exhaustion of wrath. Such now seems to me to be the meaning (with Driver, *Isaiah*, p. 60), ver. 18: "*And therefore will Jehovah wait to be gracious to you, and therefore will he arise to have mercy upon you; for Jehovah is a God of judgment: happy they who wait for him!*" The infinitive clauses with ל are definitions of purpose, not time. As Jehovah's חַכּוֹת and רוּם have for their end and aim the reception back to favour of the sufficiently punished nation, the former signifies a waiting, which would fain substitute salvation for punishment as soon as possible, and we need not now take it in the sense of removing, withdrawing from the history of Israel (Hos. v. 6); it denotes, as in xxxiii. 10, a rising up, putting oneself in readiness, and that for the purpose of again showing mercy. And now the change of ירום into ירום (יְהוֹם), "he will await quietly," is needless; ירום rather means His wish and will to show Himself merciful. It is implied that the punishment is working inward repentance. For Jehovah is a God of judgment (Mal. ii. 17): He punishes in order to amend, and desires the amendment.

He awaits the time when He can again show favour; and happy they who, by their own waiting, meet His. These are the Church of the future, melted out of the mass in the time of judgment by the fire of judgment, — a nation newly forgiven on its cry for help, led in the right way by faithful teachers, renouncing idolatry with horror, vers. 19–22: "*For a people abides in Zion, in Jerusalem; thou shalt weep no more; he will show himself pitiful to thee at the call of thy cry for help; as soon as he hears he answers thee. And the Lord gives you bread in scarcity, and water in affliction; and thy teachers shall no more conceal themselves, and thine*

also *Gittin* 57*a* and *Rosh-hashana* 23*a* (where תורניתא is the gloss of עֵטָה, Isa. xli. 19). Rashi explains it פינ"ויא, *i.e.* pine.

eyes shall get to see thy teachers. And thine ears shall hear words behind thee, saying: 'There is the way, walk ye in it!' whether ye turn aside to the right or the left. And ye defile the coating of thy graven images of silver, and the covering of thy molten images of gold, thou shalt scatter them as filthiness; 'Out,' thou sayest to it."

We do not render 19*a*: for O people that dwellest in Zion, in Jerusalem. For although the personal pronoun may be absent after ו in an apostrophizing connection (Prov. viii. 5; Joel ii. 23), still we should expect אַתָּה here. The accentuation rightly takes these words as an independent sentence: Zion-Jerusalem does not fare like the heathen city (xiii. 20, xxv. 2); it is the city of Jehovah, and in virtue of His promise cannot become an uninhabited ruin for ever. After this encouraging statement the prophet turns to address the nation of the future in that of the present; בָּכוֹ strengthens the verbal idea by the mark of duration, חָנוֹן by that of certainty and abundance. The preposition בְּ here expresses what is simultaneous and almost coincident, as in xviii. 4, xxiii. 5: hearing and answer all but coincide; שָׁמְעָה, *nomen actionis*, as in xlvii. 9, lv. 2; עָנְךָ (here pausal form), as in Jer. xxiii. 37. From the answer to a penitent cry for help as the basis of all effects of a new forgiveness (Zech. xi. 6), the promise rises higher and higher. The next thing is that God, when Jerusalem suffers, as the prophet threatens in xxix. 3 f., the extremes of a siege, will not let the besieged die of hunger, but will give them needful support. The same phraseology, but somewhat different: to give to eat, לֶחֶם לַחַץ וּמַיִם לָחַץ, signifies in 1 Kings xxii. 27, 2 Chron. xviii. 26, to put on siege or prison rations; here it is in an encouraging sense, menace retiring into the background. צַר and לָחַץ are co-ordinate, not subordinate, to לֶחֶם and מַיִם (like יַיִן תַּרְעֵלָה, Ps. lx. 5; wine is reeling, Ezek. xlvii. 4; water is the knees, *i.e.* is their measure; cf. Cant. viii. 2; Jer. xxvi. 15; Prov. xxii. 21; Zech. i. 13, and above on iii. 24, xxii. 17): properly bread which is scarcity, and water which is affliction, therefore absolutely necessary support, the opposite of bread and water in abundance (Gesen. § 116, Anm.; Friedr. Philippi, *Status Constructus*, p. 86 ff.). The promise ascends from below upwards. It is an advance that the right-minded,

faithful teachers (מוֹרִים) no longer keep themselves concealed, as they have done since Ahaz's days, on account of the hardness and opposition of the people (נִכְנָף, denom.: to withdraw to the כָּנָף, *πτέρυξ*, the extreme end, the most secret corner, although כָּנָף in itself also signifies to cover, conceal); penitent Israel will be able again to feast on the sight of those it longs for. מוֹרֶיךָ, according to the context, is plur., with preceding sing. of the predicate, Gesen. § 147. As the shepherd follows his flock, they will follow the people with words of friendly admonition, and the people will have open ears for their leaders. תַּאֲמִינוּ here is = תֵּימִינוּ, תֵּימִינוּ. For idolatry (which spread like an incurable cancer, despite Hezekiah's, and later, Josiah's reforms, xxxi. 7; Micah i. 5, v. 11–13, vi. 16) is now regarded as an abomination, and is abolished. They will defile (2 Kings xxiii. 8 ff.) even the gold and silver, which cover the carved images or the molten images of less costly metal (צִפָּה, ✓ צף: to flatten, open wide, and so cover over, *e.g.* glaze, Prov. xxvi. 23), and therefore renounce all use of them. The meaning of אֶפֹד, after Ex. xxviii. 8, and the very numerous passages in which (בד) אפוד is the proper priestly garment, cannot be doubtful. דָּוָה, sickliness = flux of blood, briefly for כְּלִי דָוָה, the cloth of a woman in her monthly sickness. With זָרָה, to scatter, cf. 2 Kings xxiii. 6. With זְהָבֵךְ, the plural of direct address passes into the individualizing singular; לוֹ goes back in the neuter sense to the idol-trash.

After the description of this act of penitence, the promise rises higher and higher; there shall be more than bare bread, vers. 23–25: "*And he gives rain for thy seed, with which thou sowest the ground, and bread of the produce of the ground, and it is juicy and fat; your flocks shall feed in roomy pastures. And the oxen and the young asses, which till the ground, shall eat mixed fodder with salt, which is winnowed with fan and fork. And on every high mountain and every towering hill are springs, brooks in the day of the great slaughter, when the towers fall.*" "In the day" fixes the evening of the day of judgment, which is followed by the blessed morning described. First the mass of the Jewish nation is slaughtered in battle; first the towers must fall, *i.e.* (without figure, however, merely by way of example) all the bulwarks of self-confidence, self-help, and pride (ii. 15;

Micah v. 9 f.). The self-incurred troubles of war are then replaced by God-given, joyfully-welcomed peace, and the proud towers by fertile, well-watered hills; the ground, again cultivated, bears luxurious, nourishing grain; all labour of man and even of beasts finds rich recompense. מְטַר זַרְעֲךָ means the sowing or early rain (מוֹרֶה), beginning about the middle of October; אֲשֶׁר is accus., זָרַע being construed with double accus., as in Deut. xxii. 9. As to form, מְקֵנֶיךָ might be sing. (see i. 30, v. 12, xxii. 11), but has, like מוֹרֶיךָ, after Ex. xvii. 3, to serve as plural. הָאֲלָפִים are the oxen used in ploughing and threshing; הָעֲיָרִים, the asses used in carrying manure, earth, seed; בְּלִיל חָמִיץ is mixed fodder spiced with sour, salt vegetables (حموض, *ḥumûḍ*),[1] thus *farrago* (from בָּלַל, to mix); Wetzstein differently: בְּלִיל, ripe barley, according to بَلّ, iv., "to have ripe fruit" (*bulal*), in *Kal:* to be dried, dry (akin to בָּלָה, נָבֵל, نَبَل),[2] and so: ripe barley (unthreshed or threshed out) mixed with salt and salt things. In any case בליל is applied to the grain, for this is proved by the addition: אֲשֶׁר־זֹרֶה וגו', which is winnowed (*part. Pu.* = מְזֹרֶה, Gesen. § 52, Anm. 6), or perhaps more correctly: which he (one) winnows (*part. Kal*), the participle, like אוֹכֵל, שֹׁתֶה, xxix. 8, as a third tense-form, so to speak, with its subject in itself (Ewald, § 200)—not barley or the like mixed with chaff (*tibn*), as is usually done from scarcity, but pure grain (*ḥabb maḥḍ*, as is said to-day). רַחַת is the fan (winnowing shovel) by means of which the corn is thrown against the wind, so that the grain falls to the ground and the chaff is carried away, from רוח, راح, ii. 4, to winnow (after which Maimonides explains: رخت الإراحة, instrument for winnowing);[3] on the other hand, מִזְרֶה = *miḍrâ*, مذراة, winnowing fork

[1] To this belong *Salsola kali*, *S. tragus*, *S. soda*, and other plants in the family of the Chenopodiaceae.

[2] He explains חַבְלֻלוֹת, Lev. xxi. 10, from the same primary meaning: "Hardening of the outer skin of the eye; a figure taken from the hardening and whitening of the husk (*ḳišr*) of the ripe grain."

[3] That رخت, tool, has nothing to do with רחת, *ventilabrum* (Arab. مراوح), see Fleischer in Levy's *NH WB.* iv. p. 487.

with six prongs. Dainty fodder, such as is now given but seldom to cattle as specially strengthening, will then be their ordinary, carefully-prepared food. *Quis non videt*, exclaims Vitringa, *πνευματικῶς intelligenda esse!* He appeals to Paul's saying (1 Cor. ix. 9), that God does not care about oxen. But Paul's teaching is not that of Aristotle, who excludes *minima* from the divine providence; but he means that what Scripture says of cattle it says for the sake of men, not of cattle. Hamann remarks on the passage: "Thus the happiness of the beasts depends on our virtues and vices. The latter extort groans from the creature, the former show it kindness." The prophet is to be understood, according to Rom. viii. 19 ff., that God does care for the groaning of an ox or ass laden with heavy toil, and so in peril of life.

The promise now rises higher and higher, and ascends from earth to heaven, ver. 26: "*And the light of the moon becomes as the light of the sun; and the light of the sun shall be multiplied sevenfold, like the light of seven days—in the day when Jehovah binds up the hurt of his people and heals the smart of its stroke.*" Since Lowth's days the words כְּאוֹר שִׁבְעַת הַיָּמִים have been regarded as a gloss; LXX. (but not Targ. Syr. Jerome) omits them. Luther also (although referring to them elsewhere) only translates: "*the sunshine shall be seven times brighter than now.*" But even granting that the words are a gloss, they rest on a right understanding of שִׁבְעָתַיִם, as Drechsler explains: "The brilliance, which according to the present arrangement for producing the daylight suffices for the whole week, is then concentrated in one day." Perhaps one may say, without straying from the meaning of the prophet or his annotator: the light of the seven days of the world's week will then be concentrated in the seventh. The beginning of the creation is light, and its end is light. The darkness has only come in between to be overcome. At last comes a morning, after which it is no more said, "There was evening and there was morning."

The glory of the last days stands to the prophet's eye immediately after the fall of Assyria, vers. 27, 28: "*Behold, the name of Jehovah comes from afar, burning in his wrath and a dense mass of smoke, his lips are full of foaming wrath, and his tongue like devouring fire. And his breath is like an over-*

flowing stream, which divides up to the neck—to swing nations in the fan of nothingness; and a misleading bridle is on the cheeks of the peoples." The name of Jehovah is Himself as made known in revelation (xxvi. 8); from this application (see also Lev. xxiv. 11; cf. ver. 16; Deut. xxviii. 58; 1 Chron. xiii. 6; cf. 2 Sam. vi. 2) arose in later usage הַשֵּׁם simply as a designation of God. The combination בֹּעֵר אַפּוֹ is either genitival, like נִכְלַת עָלֶיהָ, i. 30, or אַפּוֹ is specifying accus. as in חָלָה אֶת־רַגְלָיו. מַשָּׂאָה is the same in meaning with the *undagesched* מַשָּׂאֵת, Judg. xx. 40, cf. ver. 38. The juxtaposition: burning . . . and a dense mass . . . is as in xiii. 9. Two images are blended together, that of a tempest coming up from the farthest horizon, turning the heavens into a fiery ocean, and kindling everything it touches, so as to raise כֹּבֶד מַשָּׂאָה, a heavy burden, a dense mass of smoke,—and that of a man burning with rage, with foaming lips and tongue waving from side to side like a flame, and breath a deadly roar which, proceeding from Jehovah, swells into a stream which divides the man, so that the neck is the only part left in sight. This image we had already in viii. 8, where Assyria, coming against Judah, was compared to a stream almost enough to drown. Here it is used in reference to Judah, which is almost, but not entirely destroyed. For the final purpose of the approaching name of Jehovah is to sift nations, etc. לַהֲנָפָה instead of לְהָנִיף is in order to be like the noun נָפָה in sound; הֲנָפָה is a *nomen actionis* of the *Hiphil*, such as are more common in later forms of the language, Esth. ii. 18, iv. 14; in Chaldee the usual infinitive form (*e.g.* הַזָּרָה, Dan. v. 20) is used, and here also in Isaiah with verbal governing power. Fan of nothingness is one in which everything not remaining in it as good corn is committed to the wind (xxix. 5); שָׁוְא is defect of being, *i.e.* of life from God, and the doom corresponding to such worthlessness. To וְרֶסֶן וגו׳ either לָשׂוּם (שָׂם) is to be added in thought, or better, it is a substantive clause: a misleading bridle (or even, with Böttcher, of misleading, מַתְעֶה after the form מַרְבֶּה, "multiplying") is put on the cheeks of the nations. These are viewed as wild horses which cannot be tamed, which God's wrath alone restrains by violent means, and so rules that the abyss is their certain fate.

This is the issue of the judgment which begins at the house

of God, and then, turning against the instruments of punishment, the heathen, becomes to Israel, which survives, an antitype of the Egyptian deliverance, ver. 29: "*Your song shall ring forth as in the night when the feast is consecrated, and you shall have joy of heart, like those who go with music of flutes to journey to the mount of Jehovah, the Rock of Israel.*" The word חָג, usual elsewhere by preference of the Feast of Tabernacles, acquires here through לַיִל an undoubted reference to the Passover, near which (see ver. 1) the prophet delivered this discourse (cf. also the allusion, xxxi. 5), and indeed to לֵיל שִׁמֻרִים, Ex. xii. 42, the night of the Paschal Feast, which is a night of feast-consecration, inasmuch as it precedes and opens the Feast of Unleavened Bread. The prophet borrows his figure from the first Passover-night in Egypt, when Israel was rejoicing in its deliverance in full course of accomplishment, whilst the destroyer raged without. Just as then will be the song which they will be able to sing when Jehovah holds judgment on His foes without. The Church is then hidden in its chamber, xxvi. 20, and its joy is like the heartfelt joy of those who journey on one of the great feasts, or in the procession bringing the first-fruits to Jerusalem (*Bikkurim* iii. 3) with flute-strains to the mountain of Jehovah to appear before Him, the Rock of Israel.

Israel is on its way in this joyous spirit to the sacred, glorious mountain, whilst Jehovah without, apart from any co-operation of Israel, removes the world-power out of the way, vers. 30–33: "*And Jehovah makes his majestic voice to be heard, and makes the lighting down of his arm to be seen amid breathings of wrath and glare of devouring fire, cloud-burst, and rain-pour, and hailstones. For at the voice of Jehovah Assur will shrink when he smites with the staff. And it shall come to pass: every stroke of the rod of destiny, which Jehovah makes to descend on Assur, shall be with sound of drum and music of guitar; and with battles of a swinging arm he fights against it. For a horrible sacrificing-place has long been made ready, it also is prepared for Moloch; deep and broad he has made it; its funeral pile has fire and wood in abundance; the breath of Jehovah, like a stream of brimstone, sets it aflame.*" The imposing crash (הוֹד as in Job xxxix. 20) of the call, which Jehovah makes to be heard, is the thunder (see Ps. xxix.), for the

catastrophe is accompanied by the letting loose of all the forces of a tempest (see xxix. 6); נֶפֶץ is cloud-burst, properly crashing, bursting asunder, namely of a cloud. By such wrath-proclaiming phenomena Jehovah makes visible the descent (נַחַת here perhaps not from נוּחַ, sweeping down, but from נָחַת, Ps. xxxviii. 3, down-coming, like שֶׁבֶת, 2 Sam. xxiii. 7, from שָׁבַת), in itself invisible, of His arm to smite. Beginning with "for," ver. 31 explains the terribleness of the events by the object aimed at: shrinking at the voice of Jehovah, Assyria inwardly collapses, *i.e.* Assyria's king, in whom the nation's character and glory culminates.[1] We do not now translate like Targ.: who smites with the rod, *i.e.* behaves so arrogantly and tyrannically (after x. 24). The smiter here is Jehovah (LXX., Jerome, Luther), and בַּשֶּׁבֶט יַכָּה, circumstantial phrase of more precise definition: *eo virgâ percutiente.* According to the accents וְהָיָה, ver. 32, is introductory: and it shall come to pass, every movement of the rod is (supply יִהְיֶה) with accompaniment of drum and guitar" (ב of instrumental accompaniment, as in ver. 29, xxiv. 9; Ps. xlix. 5, etc.), namely, on the part of the people of Jerusalem, which has only to look on and rejoice in the coming deliverance. כֹּל (not כָּל־) governs the three following genitives.[2] Since מַטֵּה is pointed as construct form, מוּסָדָה is not adj. of מטה used as fem. (as in Micah xi. 9), but substantive: of the rod of determined destiny, properly: of what is determined by decree, יָסַד, as in Hab. i. 12, and יָעַד, Micah vi. 9. Otherwise Bredenkamp after Klostermann: "every passing under the rod of destiny;" but this must have been expressed by מעבר תַּחַת, after Lev. xxvii. 32; Ezek. xx. 37. Drums and guitars sounding at every blow is explained by 32*b*: Jehovah fights against Assyria with battles of swinging, *i.e.* not with darts or other weapons, but incessantly swinging His arm to smite Assyria without the latter being able to defend itself. Here also Bredenkamp differs: with battles of waving, which devotes the

[1] In Shakespeare also names of countries are masculine when the king of the country is meant, *e.g.* "Winter Scene," i. 1. 23: "Sicilia cannot show himself overkind to Bohemia."

[2] כֹּל has the distinctive *Yethîb* before *Pashta*, which, according to the Masora, occurs eleven times; cf. אֵת תּוֹרַת, chap. v. 24.

conquered to sacrifice (slaughter),[1] but תנופה alongside מלחמות has the presumption of being right, as in xix. 16, cf. xi. 15 Instead of the בָּהּ going back to אשור, not מטה, the *Kerî* has בָּם, which is the less harsh, seeing that עָלָיו went before; Babyl. cod. has בָּם in the text. "For," ver. 33, explains the cutting down of the Assyrian by the statement that he was destined long before to be burnt as a corpse. אֶתְמוֹל is the past in opposition to מָחָר: not to-day merely, but yesterday, *i.e.* since God's predetermination is referred to, long ago. תָּפְתֶּה is secondary form of תֹּפֶת, as אִשָּׁה of אֵשׁ. This תֹּפֶת has no connection with the Aramaic and Arabic name of the support of the cooking vessel, and so of the cooking place תַּפְרִיא, أُتْفِيَّة, *utfiya, atfîya, tifâya*, since תָּפָה, تَفَا, in sound resembles the Hebrew שָׁפָה (אִשְׁפָּה) שֶׁפֶת, and is unrelated to the modern Persian *tâften*, Zend. *tap*, to shine, to burn; from the Sem. תוף, تفل, to vomit, abhor (see Job xvii. 6), it denotes the abominable place, especially the place of Moloch-sacrifice in the vale of Benê-Hinnom. And the תָּפְתֶּה, derived from this תֹּפֶת, denotes a Tophet-like place, and is here treated now as masc., now as fem., perhaps because the abominable sacrificing-place is represented as בָּמָה, Jer. vii. 31.[2] גם־הִיא in clause לַמֶּלֶךְ הוּכָן גַּם־הִוא, after the preceding תפתה, seems intended to compare the burning-place, where Assyria is burnt, to the sacrificing-places in the vale of Benê-Hinnom. But then לְמֶלֶךְ stands in the way; we should need to read לַמֶּלֶךְ (as in Lev. xviii. 21), or לְמֹלֶךְ (as in 1 Kings xi. 7); or even (which however, the present pointing scarcely intends) "to the king" = to Moloch. Bredenkamp takes the words as a question: Is it also (this horrible place) erected for Moloch? to which the answer is, "Jehovah offers the Assyrian world-power to the *ἄναξ πυρός*, the fire-king, as a colossal sacrifice." But the assumption of such questions without an interrogative word must be reserved as an expedient for passages not otherwise intelligible. We therefore, with Cheyne, take the

[1] Wave-offering, Lev. viii. 27, etc.

[2] It is one of the three non-Pentateuchal passages in which הוּא is *Chethîb*, הִיא *Kerî*. Babyl. cod. remarks on the passage הִיא קרי. The two other passages are 1 Kings xvii. 15 and Job xxxi. 11.

sentence as a declaration: it also is prepared for Moloch. Cheyne has rightly given up the view of לְמֹלֶךְ having a double sense. The king of Assyria is he who is sacrificed, and Moloch he to whom he is sacrificed! Because Assyria, with its army-power, is to be burnt, Jehovah has prepared this Tophet-like place of sufficient depth, so that it has a far-stretching background, and of sufficient breadth, so that in this direction also there is room for many sacrifices. And its מְדוּרָה, *i.e.* its wood-pile (as in Ezek. xxiv. 9, cf. ver. 5, from דּוּר, Talm. דִּיר, to lay round; on the other hand, עֲרֵכָה, cf. عرك, so to pile one on another that one piece rubs another), consists of fire and wood (an hendiadys like "cloud and smoke," iv. 5) in plenty. "Of fire in plenty," for the breath of Jehovah, like a stream of brimstone issuing from the funeral-pile, sets it aflame. בָּעַר בְּ here, not: to burn up, but to kindle. בָּהּ goes back, like the suffix of מְדוּרָתָהּ, to תָּפְתֶּה.

The fourth Woe: The wrong and right Help,
chaps. xxxi.–xxxii. 8.

The prophet's frequent recurrence to the Egyptian alliance need cause no surprise. Although his warning is unable to prevent it, he still depicts again and again the evil fruit it will bear, unwraps and unfolds the comfort for believers hidden in the curse, and pauses not until the evil fruit, realized in history, is swallowed up in the realizing of the promise.

The situation is the same as in the foregoing; the alliance with Egypt is in full course, vers. 1–3: "*Woe to those who go down to Egypt for help, and who rely on horses, and put their trust in chariots, because they are many, and in horsemen, because they are a mighty multitude, and look not to the Holy One of Israel; and they inquire not for Jehovah. And yet he too is wise; so he brings evil to pass and sets not aside his words, and rises up against the house of reprobates and against the help of evil-doers. And Egypt is man, and not God; and its horses flesh, and not spirit; and when Jehovah stretches out his hand, the helper stumbles, and he that is helped falls, and they all perish together.*" The part. הַיֹּרְדִים does not imply that the going down is taking place just now; it is the part.

indicating quality, as when God is called הַבּוֹרֵא. לְעֶזְרָה has the ל of purpose, as in xx. 6. Horses, chariots, and horsemen are here (differently in xxx. 16) those of Egypt; Diodorus calls Egypt *ἱππάσιμος*, on account of its favourable surface for cavalry. The part. is continued in the finite verb; instead of וְעַל־סוּסִים the better attested reading עַל without ו is also found, as in v. 11, cf. ver. 23. The perfects לֹא שָׁעוּ and לֹא דָרָשׁוּ are used timelessly of what is always and in every shape lacking in them. The clause: "he, too, is wise," is not so much a touching *μείωσις* as a bitter sarcasm: if they have wisdom of their own, He also has wisdom of His own; it will be manifest when everything turns out as He foretells. He punishes evil by evil, and does not leave His threatenings unexecuted. The house of reprobates is Judah (i. 4), and the help (abstract for concrete, as Jehovah is called עֻזִּי in the Psalms) of evil-doers is Egypt, whose help is sought by Judah. Egypt is man, and its horses flesh; Jehovah, on the other hand, is God and Spirit; see *Bibl. Psychology*, p. 96. Hofmann rightly: "Since spirit is living in itself, it is opposed to flesh, which only lives through spirit; and so God is opposed to man, who is corporeal, and so needs spirit in order even to live." They have thus preferred the aid of the impotent and dependent to that of the Almighty and All-ruling. Jehovah, who is God and Spirit, needs only to stretch out His hand (an anthropomorphism standing beside the rule which explains it), and helpers and (in promise, not actually) helped, and so the power helping and the object helped (עָזַר), collapse.

This will also take place, ver. 4: "*For Jehovah has thus spoken to me: As the lion growls and the young lion over his prey, against whom a whole crowd of shepherds is assembled—he does not cower at their cry, and does not give up at their tumult—so will Jehovah of hosts descend to war against Mount Zion and against its height.*" There is no passage in Isaiah which is so Homeric in ring as this; cf. *Iliad*, xviii. 161 f., xii. 299 ff. Knobel, Umbreit, Drechsler, Cheyne, Bredenkamp *et al.*, understand לִצְבֹּא עַל of Jehovah's fighting for Jerusalem; He will as little allow His city to be wrested from Him as the lion the stolen lamb. But how can Jerusalem be compared to a lamb, which the lion has in his

claws as prey, chap. v. 29? It is also evident from xxix. 7 how צָבָא עַל is to be understood here. These sinners and their defenders will first perish, for like a fierce, invincible lion will Jehovah enter the lists against Jerusalem and take it as His prey, without letting Himself be thwarted by the Judaeans and Egyptians, who are arrayed against His army (the Assyrians), Hitzig, Henderwerk, v. Orelli, Driver. Mount Zion is the fort and temple, the hill of Zion the city of Jerusalem, x. 32. Both have fallen under Jehovah's judgment, without being able to escape it. Expositors have been led astray by the fact that an auspicious parable follows. This abrupt μετάβασις is meant to surprise, and is the true reflection of what is foretold in the event; for at the moment of greatest need, when it is a question of being or not being for Jerusalem (cf. x. 33 f.), Ariel witnesses a sudden and miraculous change (xxix. 2).

In this sense the terrible picture is confronted by a lovely one (cf. Micah v. 6 f.). Jehovah suddenly breaks off the work of punishment (x. 12), and the love, which wrath held in its bosom, bursts forth, ver. 5: "*Like fluttering birds, so will Jehovah of hosts shield Jerusalem, shielding and delivering, sparing and setting free.*" Designedly the prophet says in the plural: like fluttering birds, because he would not so much set forth Jehovah, as His tenderly careful, and indeed motherly love (on which account he adds the fem. עָפוֹת to צִפֳּרִים of both genders), into which his lion-like fury is turned. פָּסֹחַ, like xxx. 29, in keeping with the date of these discourses (see xxix. 1), significantly suggests the fact commemorated by the Passover, which, according to the Jehovistic narrative, has its name from the destroyer's passing by[1] the doors of Israel, Ex. xii. 13, 23, 27. We see from this that in and with Assyria, Jehovah Himself, whose instrument Assyria is, takes the field against Jerusalem (xxix. 2 f.); but His conduct towards Jerusalem suddenly changes, and becomes like that of birds hovering round and above their menaced nest. Respecting the *infin. abs. Kal* גָּנוֹן, after *Hiph.*, see Ewald 312*b*; respecting the continuation of the *infin. abs.* in finite verbs, § 350*a*. It is usually done by the imperf., here by

[1] Cf. מפסה, ford, derived therefrom (Heb. מעברה), from which come the city-names Θάψος and Θάψακος.

the preterite, as in Jer. xxiii. 14 and Gen. xxvi. 13, 1 Sam. ii. 26 (if וַיִּגְדַּל there is 3rd pret.).

On the ground of the half-terrible, half-comforting picture of the future, a call to repent goes forth to the people of the present, ver. 6: "*Turn back, then, to him from whom they have so deeply fallen, ye sons of Israel!*" Properly: to Him in respect of whom (אֲשֶׁר) they have deeply fallen away (הֶעְמִיק, as in Hos. v. 2, ix. 9; and סָרָה, that which turns away, turning away, as in i. 5); the change to the 3rd pers. is the converse of i. 29. This call to repentance the prophet strengthens by two powerful motives drawn from the future.

The first is that one day the abominableness of idolatry will be seen and shunned, ver. 7: "*For in that day they will every one abhor their idols of silver and idols of gold, which your hands have made for a sin.*" That is, to commit sin and to suffer, Hos. viii. 11, cf. 1 Kings xiii. 34: חַטָּא, second accus. to עָשׂוּ; differently Deut. ix. 21, cf. Hos. x. 10, Amos viii. 14, where the idol itself, as *corpus delicti*, is called "sin." The outlook is the same as in xxx. 22, xxvii. 9, xvii. 8, ii. 20.

Second motive: Israel will not be saved by men, but by Jehovah alone, so that He, from whom they have now so deeply fallen, shows Himself to be the only true ground of confidence, vers. 8, 9: "*And Assur falls by the sword, not of a man, and the sword not of a man shall devour him; and he flees before a sword, and his young men are enslaved. And his rock—it shall retreat in terror; and his princes flee in fear from the banners. An oracle of Jehovah, who has his fire in Zion and his furnace in Jerusalem.*" Of purpose it is said "before a sword" without article, to inspire the notion of the unlimited, boundless, terrible, cf. xxviii. 2, בְּיָד, and on Ps. ii. 12. Without human intervention a sword is drawn, to which Assyria, as many of them as do not save themselves by flight, succumbs without resistance. The power of Assyria is broken for ever; even its young men are forthwith subjected to tribute or slavery. Instead of וגם לו the Easterns had וגם לא in the text (he flees not before the sword, which is to be understood after xxxvii. 36), and לו (וגם) as *Kerî*. LXX. Jerome translate the *Chethîb*: φεύξεται οὐκ ἀπὸ προσώπου μαχαίρας. But after 8*a* a third לא would be tautological. The parallel שׁרין requires the personal sense for סַלְעוֹ; and so

the king of Assyria is no doubt meant (Nägelsbach, Bredenkamp, Cheyne *et al.*); see also xxxii. 2. Luther also: "*And their rock will withdraw for fear.*" Sennacherib is so called as guardian of the empire of Assyria, as in the prism-inscription he ascribes his dominion to the god of Assyria, the "great mountain" (*šadû rabû*), *i.e.* powerful defender. סִנֵּס are the standards of Assyria, from which the commanders flee away in terror without attempting to gather the scattered together again. So speaks and determines Jehovah, who has His fire and furnace in Jerusalem. The words do not mean the fire and hearth of sacrifice; for תַּנּוּר is not hearth, but furnace (Assyr. *tinûru*), of uncertain derivation. It is the light of the divine presence dwelling in the temple on Zion that is meant, which, to the outside, is a consuming fire, an unapproachable glowing furnace to Jerusalem's foes, *ignis et caminus qui devorat peccatores et ligna, foenum stipulamque consumit* (Jerome).

For Judah—sifted, rescued, cleansed—a new era then opens. Just government in blessing to the people is the first good fruit, vers. 1, 2: "*Behold, the king shall reign in righteousness, and the rulers—they shall command in justice. And every one shall be like a hiding-place from the wind and a covert from the tempest, like water-brooks in drought, like the shadow of a gigantic rock in a parched land.*" The kingdom of Assyria is shattered for ever, while the kingdom of Judah rises up from the disorder into which it had fallen through a godless policy and neglect of justice. Kings and princes now rule by God-fixed, revealed laws; the ל in לְיָשָׂרִים is probably to be erased (Cheyne, Bredenkamp), in the present text it is that of reference (*quod attinet ad*, as in Eccles. ix. 4, perhaps also 2 Chron. vii. 21, unless it is distributive there: *quicunque praetcrit*), exponent of the *casus abs.* usual elsewhere, and the two other *lameds* = *κατά*, *secundum* (as in Jer. xxx. 11). Nägelsbach thinks that the prophet intentionally heaped up the ל sound in ver. 1. The figures in ver. 2 are the same as in xxv. 4. The rock of Assyria, *i.e.* Sennacherib, has vanished, and the princes of Assyria have forsaken their standards in order to secure themselves merely; the king and princes of Judah are now the guard and blessing of their nation, exhausted and humbled by the calamities of war; they make

it flourish like water-brooks (cf. with Ps. i. 3; Prov. xxi. 1), they shade and shield it like giant cliffs. Since כָּבֵד may mean to be heavy = massive, it is not necessary, with Wetzstein, to understand a mass split off from a mountain, although סֶלַע certainly may unite the meanings split and something split off (from which שֶׁקֶל=סְלַע in Aramaic). Nägelsbach compares *σκιὴ πετραίη* in Hesiod, *Ἔργ.* ver. 589, and *saxea umbra*, Virg. *Georg.* iii. 145. This is the first good fruit.

The second is an open understanding after the curse of hardness, vers. 3, 4: "*And the eyes of them that see are no more closed, and the ears of them that hear attend. And the heart of the rash understands knowledge, and the tongue of stammerers speaks clearly and readily.*" No physical miracles are here foretold, but a spiritual transformation. Ver. 3 says, the present doom of hardness will be abolished; the spiritual defects, from which many now suffer who are not among the worst, will be healed, says ver. 4. The form תִּשְׁעֶינָה is here not imperf. of שָׁעָה, to behold, xxxi. 1, xxii. 4, xvii. 7 f. (perhaps: they shall no longer stare about unsteadily and aimlessly), but of שָׁעֲה=שָׁעַע, a borrowed imperf.: to be overspread, shut up, xxix. 9, vi. 10; cf. טַח, xliv. 18. Respecting קָשַׁב (*Kal* here only), see on xxi. 7. The national community will then be set free from the doom of not seeing with seeing eyes and not hearing with hearing ears. It will also be delivered from faults of weakness. נְמְהָרִים are the precipitate, hasty, inconsiderate, and עִלְּגִים, stammerers, are not scoffers, xxviii. 7 ff., xxix. 20 (Knobel, Drechsler), but those who cannot think and speak precisely and surely, especially about higher, divine things. The former will have the gift of discrimination (יָבִין), to discern things in their true nature and to know the really useful in all circumstances (לָדָעַת with ל of purpose, not object: to discern knowledge); the latter will be able to express themselves with skill—elegantly, clearly, and nobly. צַחוֹת (ancient MSS., also Babyl. צָחוֹת) means what is bright, transparent, not merely plain, but fine, elegant: acceptable speech, seasoned with salt, Col. iv. 6. תְּמַהֵר gives the adverbial idea of לְדַבֵּר.

A third good fruit is calling and treating every one according to his true character, vers. 5–8: "*The fool shall no more be called noble, and the knave shall no more be called*

eminent. For a fool utters folly, and his heart perpetrates vileness in practising guile and uttering error against Jehovah, in making empty the soul of the hungry and keeping back the drink of the thirsty. And a knave's tricks are evil; he devises plots to destroy the afflicted by lying words, even when the needy establishes his right. But a noble man devises noble things, and by noble things he abides." Nobility of birth and riches will give place to nobility of disposition, so that the former will not be found, nor find recognition without the latter. נָדִיב is properly the noble in disposition, then the ethical sense falling out: the noble in standing (as conversely, *generous*); שֹׁוָע, one eminent through wealth, the respectable, as again in Job xxxiv. 19. The ideas נָבָל and כְּלַי, the prophet himself explains. Jerome rightly translates כְּלַי, *fraudulentus*, and Rashi and Kimchi take it correctly as abbreviated from נְכִילַי; it is an adjective formation from נְכִיל=כְּיִל, like נְשִׂיא=שִׂיא, Job xx. 6. The form כֵּלָי, ver. 7, interchanges therewith merely to rhyme with כֵּלָיו (*machinatoris machinae pravae*). "For" in ver. 6 shows that the נָבָל and the כְּלַי will lose those titles, on the ground that such men are utterly unworthy of them. נבל is one who thinks foolishly and acts vilely, the common man in opposition to the noble (Prov. xvii. 7). Infinitives with לְ say in what the immorality consists with which his heart is engaged. Respecting חֹנֶף, resoluteness in evil, see on ix. 16. In ver. 7, תּוֹעָה means aberration, from תָּעָה=טָעָה, cf. Arab. طغى, *excedere*, from which the meaning *to go astray* seems to proceed. In ver. 7, וּבְדַבֵּר, "and when he speaks" = even in case the needy speaks what is right and well-grounded; וְ = *καί, et*, in the sense of *etiam*, as in 2 Sam. i. 23; Hos. viii. 6; Eccles. v. 6; according to Knobel = *et quidem*, as in Eccles. viii. 2; Amos iii. 11, iv. 10; on the other hand, Ewald, § 283*d*, takes it as ו *copul.*: and going to law with the needy, which, according to 2 Kings xxv. 6, would require אֶת־אֶבְיוֹן. The noble man, according to ver. 8, not only resolves on noble things, as such (הוּא) he also continues therein: קום על, like Arab. قام على شئ, *persistere*.

Against the Women of Jerusalem, chap. xxxii. 9–20.

APPENDIX TO THE FOURTH WOE.

This short discourse, although well rounded off, like the short parabolical piece with a similar beginning, xxviii. 23–29, is merely a secondary whole, and is the last part of the fourth woe, as the former is the last part of the first. It is the counterpart of the prophetic rebuke belonging to Uzziah's and Jotham's days, iii. 16 ff., and scourges the thoughtless security of the women of Jerusalem, as the former does their love of finery. The prophet has now uttered many woes over Jerusalem, which is bringing itself to the brink of destruction; but, despite the naturally soft, easily-touched and terrified female temperament, without influence on the women of Jerusalem, to whom he now makes known the fearful ending of their carnal rest.

The first part of the address makes known the destruction of their false rest, vers. 9–14: "*Ye ease-loving women, arise, hear my voice; ye confident daughters, hearken to my speech! Days to the year—then you shall tremble, ye confident ones! For it is all over with vintage, fruit-harvest comes not. Quake, ye lovers of ease! Tremble, ye confident ones! Strip ye, and make you bare, and gird your loins with sackcloth! They beat the breasts because of the pleasant fields, because of the fruitful vine. On the field of my people weeds and thorns spring up, yea, on all the pleasure-houses of the jubilant city. For palace is deserted, hum of city desolate, ofel and watch-tower serve instead of caves for ever, for a joy of wild asses, for a pasture of flocks.*" The apostrophe is as in Gen. iv. 23, Jer. ix. 19, cf. xxviii. 23 above; the attributes as in Amos vi. 1 (cf. iv. 1, where he apostrophizes the women of Samaria): שַׁאֲנָנוֹת, merry, sprightly; and בֹּטְחוֹת, trusting, namely in futile things. They are to rise up (קְמָנָה), for God's word must be heard standing, Judg. iii. 20; Nägelsbach translates: Up! hear my voice! and compares Num. xxiii. 18; in any case קמנה points to a rising up in outward as well as inward reverence and attention. The definition of time, יָמִים עַל־שָׁנָה, since תִּרְגַּזְנָה is without ו *apod.* (cf. lxv. 24; Job i. 16–18), seems to describe the duration of the devastation (Vitringa); but xxix. 1 teaches us differently; the ו is wanting, as, *e.g.*, in Dan. iv. 28. "The year" is the current year. An indefinite

number of days, at most a year (which "days" sometimes signifies, *e.g.* Judg. xvii. 10) from now—and the trembling will begin, there will be neither wine nor fruit more to gather; the spring-reaping of the corn is thus represented as past at the beginning of the devastation. יָמִים is *accus. temporis*, used here (as *e.g.* in xxvii. 6; cf. Ewald, § 293. 1) of the initial point, not of the length of duration. As to חֲרֵדָה=חֲרֵדוּ, cf. Amos iv. 1 along with Judg. iv. 20; Micah i. 13, and Cant. ii. 7. The milel-forms פֻּשָּׁטָה, עֲרָה, חֲגוֹרָה are explained by Ewald, Drechsler, Luzzatto as *plur. fem. imper.*, the נ of the ending נָה being rejected—an unheard-of elision. Others regard it as *infin.* with ה *fem.* (Credner, *Joel*, p. 141); but קְטֹלָה for infinitive קָטְלָה is without example, and just as unexampled is the infin. with ה of summoning: To quaking! To unrobing! (Böttcher). They are *sing. masc. imper.*, as perhaps שְׁאָלָה, vii. 11, and such as occur also out of pause, *e.g.* מְלוֹכָה (for which *Kerî* מְלֹכָה), Judg. ix. 8, cf. with Ps. xli. 4 and Volck on Deut. xxxiii. 23, and the sing. instead of plur. is the harshest form of command. The masc. instead of fem. (cf. הַבִּי for הַבִּיאִי, Zech. xiii. 7) appears already in חֲרֵדוּ instead of חֲרֵדְנָה; the prophet then proceeds in the singular, comprehending the female population in mass in the most condensed form of expression; the ה of summoning already required of itself the giving up of the feminine forms רְגָזִי, etc. עֲרָה, imper. of עָרַר, to be bare, to strip oneself. חֲגֹרָה, absolutely, as in Joel i. 13, cf. iii. 24, above as to girding round the שַׂק. The same strange *enall. generis* meets us again in ver. 12; men have not שָׂדַיִם, and yet סֹפְדִים is said, the prophet contemplating the whole nation, within which such a *plangere ubera* (*pectora*) takes place for the destruction of so promising a harvest of grain and wine. שָׂדַיִם and עִדֵּי (construct to עֳרוֹת) rhyme together like *ubera* and *ubertas frugum*. In ver. 13 תַּעֲלֶה refers to קוֹץ שָׁמִיר, which is combined into one neuter notion. כִּי, 13*b*, has the force of a confirmatory "yea." The combination, with force of genitive, of קִרְיָה עַלִּיזָה with בָּתֵּי מָשׂוֹשׂ (pleasure-houses of the jubilant city), is as in xxviii. 1; Ps. lxviii. 21; 1 Chron. ix. 13. Such a genitival combination of phrases being possible, it is needless, with Nägelsbach, to place קריה עליזה under the regimen of על, whose force is supposed to continue. Everything here is grammatically

strange, as in the Psalms the language grows more involved, unconnected, and difficult the greater the gloom and indignation of the poet. Hence the brief, piercing sentences in ver. 14: palace (cf. xiii. 22) given up, city-tumult (*i.e.* the otherwise tumultuous city, xxii. 2) forsaken. The use of בְּעַד in the sense of *ὑπέρ, pro* (not quite coincident with ב *pretii*), is as in Prov. vi. 26; Job ii. 4; *'Ofel, i.e.* the south-east declivity of the temple-mount fortified by Jotham, 2 Chron. xxvii. 3 (in Josephus Ὀφλᾶς in meaning = swelling, rising ground), and the *bachan, i.e.* watch-tower (perhaps the "tower of the flock" mentioned by Micah iv. 8 along with 'Ofel, scarcely the "great tower," Neh. iii. 27[1]), will be *pro speluncis, i.e.* pass and serve as such. And where the women of Jerusalem led their merry life, wild asses (פְּרָאִים), which love treeless steppes, will now enjoy themselves, and flocks will have their pasture. Thus Jerusalem will fall into ruin, with its strongest, proudest places, and that in a year or less.

And this continues long, very long; until at last the destruction of false rest is followed by the realization of the true, vers. 15–18: "*Until the Spirit is poured out upon us from on high, and the wilderness becomes garden-land, and garden-land is counted as a forest. And justice makes its abode in the wilderness, and righteousness settles in the garden-land. And the effect of righteousness shall be peace, and the fruit of righteousness rest and security for ever. And my people dwells in a peaceful home, and in pleasant, secure resting-places. And it hails when the forest falls down, and the city shall sink in abasement.*" The עַד־עוֹלָם, ver. 14, thus has a limit (עַד): the duration of the lying desolate, immeasureable to human eyes, has an end for God, who at last transforms this comfortless state. The state of suffering will continue until the Spirit, whom Israel has now dwelling in its midst (see Hagg. ii. 5), is poured out from heaven upon Israel (cf. *Piel* עָרָה, Gen. xxiv. 20), *i.e.* shall be poured out in His entire fulness. When this begins, a great transformation takes place, whose spiritual nature is here symbolized in the same proverbial way as in xxix. 17. The meaning, however, of the second half here receives another turn; the meaning is

[1] Respecting עפל and this מגדל גדול, see Bertheau-Ryssel on Neh. iii., p. 218 f.

not, that what one now praises as a garden will then, brought down from its false greatness, be counted a mere forest; but everything will be so glorious, that what one now praises as garden will be put in the shade by higher glory, so that it has only the look of a wild forest. The whole land, the untilled pastures as well as the cultivated corn and fruit land, will then be a dwelling-place of justice and righteousness. Justice and righteousness in Isaiah are the sign of the period of perfection. In constant course of realization these shall have peace for their fruit; מַעֲשֶׂה (cf. with Eccles. ii. 2) and עֲבֹדָה, used of the fruit or natural reward of labour and painstaking (cf. פְּעֻלָּה). But before this quiet, blissful peace, of which the present carnal security is a mere caricature, is realized, two things must take place. 1. It must hail, while at the same time the forest falls to the ground, smitten down by the hail (בָּרָד, as in Zech. xi. 2). From x. 34 we know the forest to be an emblem of Assyria, and the hail from xxx. 30 f. to be one of the nature-powers destroying Assyria. 2. The city (הָעִיר, word-play, and counterpart to הַיַּעַר) must first sink in abasement, *i.e.* be deeply humbled. Rosenmüller, Drechsler, Nägelsbach *et al.*, understand the world-city according to parallels from chaps. xxiv.–xxvii.; but in this prophetic cycle "the city" can only be Jerusalem, xxix. 2–4, xxx. 19 ff., xxxi. 4 ff.

In presence of that twofold judgment, the prophet declares those happy who see the time after the judgment, ver. 20: "*Happy they who sow by all waters, who let the foot of oxen and asses wander freely.*" They who see this time are masters, far and wide, of a quiet, fertile land, a land free from foes and all disturbers of the peace. They sow wherever they will, by all the waters fertilizing the soil, and so on most fruitful land requiring little or no labour of cultivation; and because everything is in rich abundance, they can let oxen and asses roam at large, without carefully fencing them off from the fields. That this is the explanation, cannot be doubtful after xxx. 23–25; cf. also vii. 21 ff.

Here the four woes are concluded. The prophet began (xxviii. 1–4) with the destruction of Samaria, then threatening Judah and Jerusalem also; but to combine the several features of the menace into a single harmonious picture is impracticable. Sifting until a small remnant is left is a main

thought running through the menace. Also that Assyria will find its own destruction in Jerusalem, for which it designs destruction, we read everywhere. But again the prophet foretells, on one hand, that Jerusalem will be besieged by the Assyrians, and will only be rescued when the beleaguered city is in extremity (xxix. 1 ff., xxxi. 4 ff.); on the other hand, that the towers will fall, xxx. 25, the walls of the city be overthrown, xxx. 13 f., the land laid waste, and Jerusalem itself destroyed, xxxii. 12 ff.; and for both series of events he fixes the limit of a year, xxix. 1, xxxii. 10. The judgments which Israel has yet to undergo, and the time of glory beyond, lie before the prophet's spiritual eye like a long, profound diorama. In threatening the generation of the present, he pierces, now more, now less deeply, into these judgments lying in perspective before him. Now he merely threatens beleaguering to the utmost straits, now destruction; the world-power, which this twofold calamity brings upon Judah, is everywhere Assyria. But not only the worst evil: Jerusalem's destruction, but even the less evil: beleaguering to the utmost straits, was not carried out. Why not? According to Jer. xviii. 7–10, neither the prophet's threats of punishment nor promises of safety are so unconditional, that they are carried out at this or that time, on this or that generation, of absolute necessity. If the threatened ones repent, the threatened penalty may be abolished or mitigated, Jonah iii. 4; 1 Kings xxi. 29; 2 Kings xxii. 15–20; 2 Chron. xii. 5–8. The prophet's words do not on this account fall to the ground; if they work repentance, they attain their end; but if the sinful state returns, they resume their force. If the judgment is irrevocably decreed, it is merely delayed in order to discharge itself on the generation most ripe for it. Like Isaiah, his contemporary Micah also threatened that with the judgment on Samaria a like judgment would burst on Jerusalem: Zion would be ploughed into a field, Jerusalem laid in ruins, and the temple-mount changed into forest-heights, iii. 12. But in Jer. xxvi. 18 f. we read that Hezekiah, terrified by this prophecy, repented with the whole of Judah, and that Jehovah on this account recalled His threat. Thus in the first years of Hezekiah a turn for the better took place in Judah. This must also have led to the

withdrawal of the Isaianic threatenings, as these contributed to the repentance (see Caspari, *Micah*, p. 160 ff.). No one of the three threatenings: Isa. xxix. 1–4, xxxii. 9–14, Micah iii. 12, which form an ascending climax, was carried out. When the repentance was seen to be superficial, the former threats resumed their force, to the extent that the Assyrians marched through Judah devastating everything. But on account of Hezekiah's humbling himself and his faith, from that time the threat changes into promise. In contradiction to his former threat, Isaiah now promises that Jerusalem shall not be invested by the Assyrians (xxxvii. 33–35), but before actual investment takes place the army of Assyria will be destroyed.

The fifth Woe: Woe for Assyria and Salvation of Jerusalem, chap. xxxiii.

We find ourselves here in the midst of the troubles brought on *mât Ḫatti* (ארץ חתים), and especially on Judah, by Sennacherib in his third campaign, which is related in the prism-inscription. Isaiah's earlier threatenings, which the repentance of the people reversed, are so far in force again, and so far carried out, that the Assyrians are already in Judah, have laid waste the land, and are threatening Jerusalem.

Then the element of promise gains the upper hand; the prophet takes his stand with the weapons of prophecy and prayer between Assyria and his people; and the woe turns from the latter to the former, ver. 1: "*Woe Spoiler, and thyself unspoiled, and thou practiser of guile that suffered no guile! When thou hast done with spoiling thou shalt be spoiled; when thou hast finished practising guile, thou shalt suffer guile.*" Beside שׁדד, open violence, stands בגד, *tecte, subdole agere*, with ב of the object. Assyria is still untouched by the misfortunes which it inflicts on other lands and peoples. But it will yet be recompensed like for like, so soon as (כְּ of simultaneousness, as *e.g.* xxx. 19, xviii. 5) it has reached the end predetermined by Jehovah for its wasting and plunder. Instead of כָּלָה is found here and there (*e.g.* in the two Petersburg codices) the reading בּוֹ, which is equally admissible in point of style. כַּהֲתִימְךָ, or rather כהתמך (see Baer), is regular *Hiphil*

form, the reduplication before the suff. being dropped (cf. אֲמֻשְׁךָ, Gen. xxvii. 21). לִשְׁדֹּד (לָשֹׁד) seemed more natural instead of שׁוֹדֵד; the participial construction is the same as in 1 Sam. iii. 2, and in the Mishnic התחילו כותלי הבית מרתיחין, the walls of the house began to glow (Levy under רתח). כַּנְּלֹתְךָ is *Hiphil*, syncopated from כְּהַנְלֹתְךָ (cf. the similar forms, iii. 8; Deut. i. 33, and often), moreover with *dagesh dirimens*, from the verb נָלָה, which is in a sense guarded by Job xv. 29, to which Ben-Koresh and Chayûǵ give the same meaning as to نال, *imperf. i* and *u*, to attain, reach. Still the conjecture כְּכַלּוֹתְךָ is good (Cappellus, Lowth, Ewald, Cheyne; while Cappellus also preferred כְּנִלְאוֹתְךָ); whereas the supposition that כנלתך is in sound=כִּמְלֹתֶךָ (Böttcher), assumes a change of sound which is improbable in the initial sound. The form תּוּשַּׁד (cf. Hos. x. 14) is *imperf. Hoph.* (according to Böttcher, § 906, p. 104, passive to the *imperf. Kal* יָשֹׁד or יָשׁוּד), with the same reduplication of the first radical letter as in יֻכַּת, xxiv. 12; יוּסָּב, xxviii. 27, and often. The play of sound (cf. xxi. 2, xxiv. 16) sets forth the punishment of the hitherto unpunished one as the inevitable echo of its sin.

In ver. 2 the prophetic word of power becomes a believing prayer: "*Jehovah, be gracious to us; be thou their arm every morning, yea, our salvation in time of need!*" Kimchi (*Michlol 2b*) compares with the change of person chap. i. 29 and כֻּלָּם often standing for כֻּלְּכֶם: their arm, *i.e.* power, shielding and defending them, thy people and mine. אף adds force: Israel's arm every morning, for the danger is renewed daily; Israel's salvation, *i.e.* entire deliverance (xxv. 9), for the supreme moment of need is still in prospect.

While the prophet is thus praying, he already in spirit sees the answer, vers. 3, 4: "*At the sound of a crashing peoples disappear, before thy lifting up nations are scattered. And your booty is carried away as a locust-swarm carries away; as beetles run they run upon it.*" The הָמוֹן, which is indefinite, thus giving the impression of something mysterious and terrible, is at once explained: the crashing comes from Jehovah, who rises up judicially against Assyria, and judicially thunders. The hostile army then makes away (נָפְצוּ=נָפַצּוּ, from *Niphal* נָפַץ, 1 Sam. xiii. 11, of פָּצַץ=נָפוֹץ from פּוּץ); and your booty (resum-

ing address to Assyria) is swept up, as locusts, when a swarm of them settles on a field, eat it clean. Cappellus, Drechsler *et al.*, explain, like Jerome, after LXX.: *ὃν τρόπον ἐάν τις συναγάγῃ ἀκρίδας*. The figure is not inapt, but the article הֶחָסִיל favours the other acceptation, and 4*b* puts it beyond doubt. שָׁקַק, whence the *part. Kal* שֹׁקֵק and the substantive מַשָּׁק, signifies here and Joel ii. 9, busy running to and fro, *discursitare*, akin to ساق, √ سق, to urge, especially to urge to run; שֹׁקֵק is the present with quite general subject, like קֹרֵא, xxi. 11; זֹרֶה, xxx. 24; סֹפְדִים, one strikes, xxxii. 12. The Jerusalemites swarm in the enemy's camp like beetles, they are all busy carrying off all they can.

The prophet sees this while he is praying, and now feasts on the issues of the wealth-yielding victory, vers. 5, 6: "*Exalted is Jehovah, for dwelling on high he has filled Zion with justice and righteousness. And there shall be security of thy times, riches of full salvation, of wisdom and knowledge; the fear of Jehovah is then Judah's treasure.*" Exalted, for while essentially the all-ruling One, He has now performed an act of justice and righteousness, the sight and memory of which fill Zion like a rich overflowing treasure with truth and praise. A new time has now opened for the people of Judah. The prophet is addressing this people, ver. 6; for there is no reason to regard the address as spoken to Hezekiah. After that great deed, אֱמוּנָה, *i.e.* stability (Ex. xvii. 12), will characterize the condition of the times (Ps. xxxi. 15), a continuously uniform and therefore trustworthy state (cf. שָׁלוֹם וֶאֱמֶת, xxxix. 8). In the second place, fulness of salvation, wisdom, and knowledge will be theirs. These three ideas are supported by חֹסֶן, which is from חָסַן = خزن (xxiii. 18), and signifies laying by their store or rich treasure. The prophet makes a beginning, so to speak, of unfolding the seven gifts (xi. 2) which are involved in יְשׁוּעֹת. Fear of Jehovah, the basis of all, will be the people's treasure. Isaiah is fond of the form חָכְמַת instead of חָכְמָה, even outside the genitival relation, for the purpose of stricter connection, as appears from xxxv. 2, xli. 21 (cf. פָּרַשׁ, Philippi, *Stat. Constr.* p. 59); here, moreover, it has the advantage of rhyming in the closing sound (cf. וְשָׁתוֹת, xxii. 13).

The prophet has now, in keeping with his already oft-repeated practice, traversed preliminarily the circle of thought, which he now begins again, lamenting, in psalm-like, elegiac tones, the present sad state of things, and weeps with his weeping people, vers. 7–9: "*Behold, their heroes weep without, the messengers of peace weep bitterly. Highroads are desolate, travellers vanished; he has broken covenant, insulted cities, despised men. The land mourns, languishes; Lebanon is ashamed, dried up; the pasture of Sharon is like a desert, and Bashan and Carmel shake their leaves.*" אֲרִאֶלָּם is chosen, perhaps not without reference to אֲרִיאֵל, the name of Jerusalem, chap. xxix., but has another meaning here. We have translated "heroes" (*Recken*), because אֲרִאֵל is here synonymous with אֲרִיאֵל in the Nibelung-like piece in 2 Sam. xxiii. 20; 1 Chron. xi. 22 (cf. the hero-name اسد الله, "lion of God," given by Mohammed to his uncle Hamza). This אֲרִיאֵל, here with the augmenting of the word abbreviated to אֲרִאֵל (cf. the proper name אֲרִאֵלִי, Num. xxvi. 17, and the post-Biblical angel-name אֲרִאֵלִים), is not formed from אָרָה, to be strong, for such a verb, assumed by Fürst for אֲרִי, is not in evidence, —but compounded from אֲרִי, lion, and אֵל, God, signifying therefore lion of God. Still אֵל only adds to the idea of lion-like courage the mark of something extraordinary, wonderful, and is content, as a compound word, with the collective singular, according to circumstances, without forming a plural. The pointing inflects the word after the precedent of כַּרְמֶל (כַּרְמְלוֹ). That the pointing treats it as contracted from אֲרִאָה לָהֶם, which is neither possible linguistically nor suited to the context, need not trouble us, although Targ., Aquila, Symmachus, Theodotion translate so. The change אֲרִאֶלָּם gives the plural, which, however, can be better dispensed with, according to 2 Sam. xxiii. 20, than the pronoun. "Their" (the Judaeans') "heroes," as the parallel clause shows, the messengers sent to Sennacherib, who were to treat with him for peace.[1] They brought him in his

[1] Tradition, which, however, is not here followed by the Targum, makes אראלים an angel-name (Jer.: *Hebraei significare angelos arbitrantur*); Bar-Kappara, in his flowery narrative of the death of the Rabbi so uses it, *Jer. Kilayim* ix. 3; *Bab. Kethuboth* 104*a*, etc. Cf. Cheyne in *Expositor*, 1888, p. 26: "Divine messengers from *Arâlu*, the seat of the Deity" (after Alf. Jeremias).

camp before Lachish the amount of silver and gold required in order to peace, 2 Kings xviii. 14–16. But he broke the covenant, demanding in addition the surrender of Jerusalem. When the warriors of Judah had to bring back this shameful, terrible news to the king and people, and had arrived before Jerusalem in the neighbourhood of the king's palace, they cried aloud (cf. xv. 4). The embassy, whose mission was itself a disgrace to Judah and to itself, returned, shedding bitter tears at such treachery and deceit and shame. Meantime Sennacherib, despite the agreement, continued his measures to force the fortified cities (cf. מָאַס עָרִים, 2 Kings xviii. 13). The land was more and more devastated, the fields trampled down, and the autumn look presented by Lebanon with its fading foliage, and Bashan and Carmel with their foliage already falling, seemed like shame and lamentation at the misfortune of the land. The time then of the prophet's mourning is autumn, with which the date indicated of his prophecy agrees, xxxii. 10. אָבַל אֻמְלָלָה (cf. xxiv. 4) are alliterative; the first verb is in the radical form, the second follows the gender of the following subject (cf. the reverse case, 1 Kings xix. 11). קָמֵל is pausal form for קָמֶל, just as elsewhere also *é* with the tone easily passes into *á* or *ā* in pause. בְּעֵרְבָה (without art.) is to be read instead of בָּעֲרָבָה, as in Zech. xiv. 10. Mourning in psalm-like tones, Isaiah now also comforts himself with words of a psalm. Like David (Ps. xii. 5), he hears Jehovah speak.

The measure of Assyria's iniquity is full; the hour of Judah's deliverance has come; long enough has Jehovah sat still and looked on (xviii. 4), ver. 10: "*Now will I arise, saith Jehovah, now lift myself up, now exalt myself.*" The significant עַתָּה (now) in Isaiah, as in Micah and Hosea, occurring three times, fixes the turning-point between love and wrath, wrath and love. אֲרוֹמָם (in half pause instead of אֲרוֹמֵם) is contracted from אֲתְרוֹמֵם, Gesen. § 54. 2*b*). Jehovah will rise up from His throne and reveal all His greatness to Israel's foes.

After the prophet has heard this from Jehovah, he knows also how it will go with them, ver. 11: "*Ye conceive hay, bring forth stubble! Your panting is the fire which shall devour you.*" Their plan to destroy Jerusalem comes to nought; their panting with rage (רוּחַ, as in xxv. 4) against Jerusalem is the fire which consumes them. The idea is more forcible

than the one given by the conjecture רוחי כמו (Lowth, Secker) cited by Cheyne. חָשַׁשׁ is growth of grass (hay), and קַשׁ what remains of the corn stalks after mowing (see v. 24).

Both are easily consumed by the spreading flame, ver. 12: "*And peoples become lime-burnings, thorns cut off, which are kindled with fire.*" Echo of the figure of the funeral pyre, xxx. 33. 12*a* sets forth in symbol the completeness of their destruction. They are so completely consumed that only ashes remain like a lime heap in lime-burning; 12*b*, its suddenness: they vanish suddenly like brushwood, dead and therefore cut down, which crackles and burns quickly, v. 24, cf. ix. 17. כָּסַח is the Targum word for זָמַר, *amputare*; יִצָּתוּ, *imperf. Niph.*, instead of יִצָּתוּ, perhaps to distinguish it from this form of the *imperf. Kal.*

But the prophet does not, because of Assyria, overlook the guilty sinners of his own nation. The judgment upon Assyria is a terrible lesson, not merely to the heathen, but also to Israel, vers. 13, 14: "*Hear, ye that are far, what I have performed; and know, ye that are near, my almighty power! The sinners in Zion are horror-struck, trembling seizes the hypocrites. 'Who among us can dwell with consuming fire, who among us dwell with eternal burnings?'*" Before the Almighty and Just One who has judged Assyria (in the view of the prophet, the act of judgment has just taken place) the sinners in Jerusalem also cannot stand; they must either repent, or they cannot remain near Him. Jehovah, as regards His wrath, is a consuming fire, Deut. iv. 24, ix. 3; and the fiery force of this wrath is everlasting burnings, inasmuch as it consists of flames never to be quenched (מוֹקֵד, here not the burning-place, but that which burns). And this God has His fire and furnace in Jerusalem, xxxi. 9, and has just shown what His fire can do when it breaks out. For this reason the sinners, confessing to themselves by "among us" (cf. Amos ix. 1) that none of them can endure it, ask in terror, "Who can dwell with consuming fire?" (גּוּר with *accus. loci*, as in Ps. v. 5).

The prophet answers the questions for them, vers. 15, 16: "*He that walks in righteousness and speaks uprightness; he that despises gain of oppressions; whose hand keeps itself from touching bribes; he that stops his ear not to hear of bloodthirsty counsel, and closes his eyes not to regard evil—he shall dwell on*

high, fastnesses of rocks are his stronghold, his bread is abundant, his water inexhaustible." An Isaianic variation of Ps. xv., xxiv. 3–6 (as Jer. xvii. 5–8 is a variation by Jeremiah of Ps. i.). צְדָקוֹת, like מֵישָׁרִים, is accus. of object: he that walks in full measure of righteousness in all respects, *i.e.* lives and practises it (Ewald, § 282, 1), and whose words exactly harmonize with his inner disposition and with outward facts. The third quality is that he not merely does not seek, but abhors gain to the hurt of a neighbour; the fourth, that he diligently guards hands, ears, and eyes against all danger of moral pollution.[1] To the verb עָצַם (properly, to press to, press together), secondary form from עָצָה, Prov. xvi. 30, corresponds in Arabic to غَمَضَ (cf. רָמַז and רָזַם, כָּרַע, רָקַע). Bribes, which one encloses in the hand, he shakes off (cf. Neh. v. 13); to schemes of murder, revenge, hate, robbery, he closes his ear; to sinful sights he shuts his eyes, without so much as blinking. Such an one need not fear God's wrath. Living according to God's will, he lives in God's love; there he is enclosed as in the impregnable walls of a rocky fortress on inaccessible heights; he suffers neither hunger nor thirst, but his bread is furnished without fail (נָתַן, *part.*), namely, by God's love; his waters are unfailing, for the living God makes them spring forth for him. Such is the picture of one who need not be alarmed by God's wrath and judgments against Assyria.

Before this picture the prophet forgets the sinners in Zion, greeting the future Church bearing such a character with words of promise, ver. 17: "*Thine eyes shall behold the king in his beauty, shall see a land of distances.*" The king of Judah, hitherto deeply abased by tyrannous oppression and unfortunate wars (Micah iv. 14), is then glorified by the victory of his God, and the nation, answering to the description of vers. 15, 16, shall behold him in his God-given beauty,[2] shall see a

[1] "Every one that sees a shameful sight," runs a saying of R. Joshua b. Levi (*Halachoth gedoloth*, sec. עריות, and often), "and hides his eyes from it, shall be deemed worthy to behold the face of the Shekinah." This is inferred from ver. 15 in connection with ver. 17.

[2] Stade, *Zeitschrift* (1884), p. 256 ff., thinks he can prove that not merely chap. xxxiii. (whose Isaianic origin was already doubted by Ewald), but chap. xxxii. also, "owes its origin to the imitative prophetic authorship of post-exilian days." "In ver. 17," he remarks, p. 263, "two

land of far-stretching extent (מֶרְחַקִּים=מַרְחַקִּים, the *ĕ* of which is a lowered *ă*), now purged from foes, restored without curtailment to Israel, and happy in the enjoyment of peace under this king.

Suffering has passed away like a dream, vers. 18, 19: "*Thy heart bethinks itself of the terror: Where is he that valued? where he that weighed? where he that counted the towers? Thou seest the unmannerly people no more, the people of deep inaudible lip, of stammering, unintelligible tongue.*" The terrible past is so driven out of mind by the glorious present that one must reflect (הֲגָה, *meditari*, as Jerome translates) in order to recall it. Vanished is the סֹפֵר (from סָפַר, to mark, draw, grave, count) who managed the collection of tribute, the שֹׁקֵל who tested the weight of gold and silver, the סֹפֵר אֶת־הַמִּגְדָּלִים who, after reconnoitring, drew up the plan of the city to be invested or stormed. Disappeared has the עַם נוֹעָז (*Niph.* to עָזַז from יָעַז), the people of insolent, shameless bearing, as well as insatiable in their demands (Targ., Symmachus, Jerome). This attribute is in keeping; and to explain נועז in the sense of לֹעֵז, Ps. cxiv. 1 (Rashi, Vitringa, Ewald), or so to read it (de Dieu, Cappellus, Bredenkamp), is without warrant. עִמְקֵי and נִלְעַג describe the obscure, barbarous sound of their speech; מְשֻׁמָּעַ, the difficulty of understanding the utterance; אֵין בִּינָה, the unintelligibleness of what was meant. Although the Assyrians spoke Semitic, their language was so different in its words and word-forms that, *e.g.*, a request like *pitâ bâbkâma lurruba anâku* (Open thy door that I may enter) might be more easily misunderstood by the Israelite than understood.

How will Jerusalem look when Assyria is dashed to pieces on its fortress? The prophet here passes into the tone of Ps. xlviii. 13 f. Ps. xlvi. and xlviii. belong, perhaps, to the time of Jehoshaphat, but are equally suited to the deliverance of Jerusalem under Hezekiah, ver. 20: "*Behold Zion, the fortress*

isolated, only loosely connected traits are joined in one thought—the rule of the Messianic king and the wide extent of his kingdom; they are only held together by the thought that the Church in Messianic days enjoys the sight of both." I am unable to acquiesce in this view. Messianic king? If this = Messiah, I reply that the king of ver. 17 is as little the Messiah as the Messiah of Micah v. 2 is one person with the king smitten on the cheek, ver. 1. And do the king who is restored to honour and the land that is relieved of enemies really stand in only loose connection?

of our festal gathering! Thine eyes shall see Jerusalem, a cheerful place, a tent that removes not, whose pegs are never drawn out, and none of whose cords are ever broken." The seeing is here, as in Ps. lxiii. 3, that which proceeds from looking at. Jerusalem stands unconquered and uninjured, the fortress of the feast-keeping community of the whole land (מוֹעֵד like מִקְרָא, iv. 5, cf. xxx. 29), a place full of cheerfulness (xxxii. 18), in which everything is adapted for permanence. Escaped from its troubles, Jerusalem is stronger than ever, a tent no longer nomadic and wandering (צָעָן, a nomad-word = ظعن, to wander, pack up = טָעַן, Gen. xlv. 17), but intended for eternal duration.

It is also a great Lord who dwells therein, a faithful almighty protector, vers. 21, 22: "*No, a glorious one dwells there for us, Jehovah—a place of rivers, canals of wide extent, into which no oared fleet ventures, and which no majestic warship crosses. For Jehovah is our Judge, Jehovah is our Commander, Jehovah is our King, he will bring us salvation.*" כִּי אִם, *imo*, follows up the negative clauses of 20*b* still farther. אַדִּיר is Jehovah who has overthrown Lebanon, *i.e.* Assyria, x. 34. He dwells in Jerusalem for His people's good—a place of rivers, *i.e.* in consequence of His dwelling therein it is like a place of rivers. That מָקוֹם is neither = *loco* (תַּחַת), which is possible, as is proved by 1 Kings xxi. 19 ("in place of"), if not by Hos. ii. 1 (cf. xxii. 38), nor yet = substitution, compensation, is shown by בּוֹ and יַעֲבִרֻנּוּ, which refer to this מָקוֹם. Therefore: in virtue of Jehovah's indwelling, Jerusalem is a place (cf. the identifying instead of comparison, ver. 20) of broad rivers, such as guard cities surrounded by them elsewhere (*e.g.* Babylon, the "many-coiled serpent," xxvii. 1), and broad canals, which, like fortifications, keep off the enemy (like Nû-Amun in Egypt, which was girdled by waters, Nah. iii. 8). The adjective, by which יְדִים, as in xxii. 18 (on both sides), graphically emphasizes the idea of breadth, belongs to both nouns, which are placed side by side *ἀσυνδέτως* (because interchangeable). אֳנִי, ship, 21*b*, is originally of the same meaning as the Arabic أُنِيّ, vessel, receptacle, as *vaisseau* arose out of *vasculum*. שַׁיִט is formed from שׁוּט, which as a nautical word means to row. צִי (from צָוָה, to erect, put together)

is also a name of a ship, a great one; Aquila τριήρης, Jerome *trieris*, warship with three rows of rowing benches one above another. — Jehovah's presence is to Jerusalem what the broadest rivers and canals are to other cities; and into these rivers and canals, which Jerusalem has in Jehovah, no oared ship ventures (לֹא יְהַלְּכֶנָּה בּ, *ingredi*), no majestic warship can cross it: even such a colossus would founder in these dangerous, mighty waters. Similar is the figure in xxvi. 1. In the consciousness of this unapproachable and impregnable defence the people of Jerusalem boast in their God, who, as שֹׁפֵט, watches over Israel's right and honour, as מְחֹקֵק (synonymous with κοσμήτωρ in Homer) bears the staff of command in Israel, and as מֶלֶךְ is enthroned and rules in Israel's midst, so that in Him it is provided beforehand with sure help against every future danger.

Now it is apparently different. Not Assyria, but Jerusalem, is like a vessel near shipwreck; but when that which has just been predicted is fulfilled, Jerusalem, now so feeble and sinful, will be transformed, vers. 23, 24: "*Thy ropes hang slack, they hold not firm the support of their mast, they keep not the flag outspread — then booty of plundering is divided in abundance; even lame men share the booty. And no inhabitant shall say: I am weak, the people settled therein has its sins forgiven.*" Luzzatto, Reuss *et al.*, erroneously take ver. 23 as an address to Assyria, which — a proud warship — would cross the river-girdle encircling Jerusalem; but the address, with *áyich* (see on i. 26), applies to Jerusalem (Drechsler, Nägelsbach, Cheyne, v. Orelli, Bredenkamp, Driver). The city being first pictured as guarded by a mighty stream, and as a wreck on this stream, is just the contrast of now and then. Now Jerusalem is a hard-bestead ship, tossed by the storm, a sport of the waves. Its ropes hang slackly down (Jerome, *laxati sunt*). בֵּן is not adj.: straight, but subst., as the order of words indicates, the insertion of the Makkeph also proceeding from it: they hold not firm בֵּן־תָּרְנָם, the bed of their mast, *i.e.* the bed formed by the ἱστοπέδη, the hollow into which the mast is let down, and the μεσόδμη (= μεσοδόμη), the cross-beam in whose groove it rests. If the stay-ropes are not drawn tight, the mast, falling backwards aloft, may slip out of the μεσόδμη,

and in this way out of the ἱστοδόκη far below, and break down the latter. The term נֵס is less suitable to the μεσόδμη with its groove (*i.e.* semicircular hollow), than to the ἱστοδόκη, which not merely serves the mast like the former as a support, but as a stand, keeping it firm and upright. Vitringa thus hits the mark: *Oportet accedere funes, qui thecam firment h. e. qui malum sustinentes theeae succurrant, qui quod theca sola per se praestare nequit absque funibus cum ea veluti succurrentes efficiant.* Further, the ropes of the ship Jerusalem keep not the נֵס outspread, *i.e.* the ἐπίσημον of the ship (flag, or even the sail with a device worked in). Such is Jerusalem now, but אָז then (*tum*) it will be different. Assyria founders, and Jerusalem is enriched, without use of weapons, with the wealth of the Assyrian camp. The prophet, ver. 1, began by announcing this spoiling of Assyria. The discourse therefore ends as it began. But the prophet's last word is this, that the people of Jerusalem is now strong in God, and נְשָׂא עָוֹן (as in Ps. xxxii. 1) saved, delivered from its sin. A people humbled by affliction, penitent, and therefore forgiven, then inhabits Jerusalem. Israel's strength and all its salvation rest on forgiveness of sins.

PART VI.—THE FINALE OF JUDGMENT ON THE WHOLE WORLD, ESPECIALLY EDOM, AND OF THE DELIVERANCE OF JEHOVAH'S PEOPLE, CHAPS. XXXIV., XXXV.

Chaps. xxxiv., xxxv. stand in just the same relation to chaps. xxviii.–xxxiii. as chaps. xxiv.–xxvii. do to chaps. xiii.–xxiii. In both cases the specific prophecy for the times is followed by an all-comprehending finale of an apocalyptic character; the palpable forms of the historical present, surrounding us in chaps. xxviii.–xxxiii., have here vanished; we find ourselves without footing in the historical present. For the date of this finale, which transports us into the midst of the last things, the relation in which Jeremiah and Zephaniah stand to it, is of importance. On this subject Caspari's essay: *Jeremia ein Zeuge für die Echtheit von Jes.* c. xxxiv., *und*

mithin auch für die Echtheit von Jes. c. xl.–lxvi., c. xiii.–xiv. 23, and xxi. 1–10 (*Jeremiah a Witness to the Genuineness of Isa.* xxxiv., *and consequently also to the Genuineness of Isa.* xl.–lxvi., xiii.–xiv. 23, and xxi. 1–10) in the *Luther. Zeitschrift*, 1843, 2, should be read; and respecting the relation of Jer. l. f. especially to Isa. xxxiv. f. Nägelsbach, *Jeremia und Babylon*, pp. 107–113. We find in Jeremiah not a few passages (namely, xxv. 31, 33, 34, xlvi. 10, l. 27, 39, li. 40) which stand, not accidentally, in reciprocal relation to chap. xxxiv. Just as certainly Zeph. i. 7, 8, ii. 14 stand, not by accident, in reciprocal relation to Isa. xxxiv. 6, 11; in the same way Zeph. ii. 15 rhymes with Isa. xlvii. 8; Zeph. i. 7 *fin.*, iii. 11, with Isa. xiii. 3, and Zeph. ii. 14 looks like a blending together of the pictures of ruin in Isa. xxxiv. 13 ff. and xiii. 21 f. It is still to-day hard for me to deny priority to the Book of Isaiah in these passages, and to ascribe it to Jeremiah and Zephaniah despite the thoroughly imitative and, so to speak, anthological character of the two. But if Isaianic and Deutero-Isaianic passages are really mixed in the Book of Isaiah, then (I do not draw this inference without feeling the same scruples as v. Orelli and Bredenkamp) not only chaps. xxiv.–xxvii., but also chaps. xxxiv., xxxv. belong to those passages which we call Deutero-Isaianic, because they bear the Isaianic stamp in a secondary manner, and form a transition from the old Isaianic passages to the Book of Exiles, chaps. xl.–lxvi. Chaps. xxxiv., xxxv. are its prelude. Edom is here what Moab is, chaps. xxiv.–xxvii. By the side of Babylon the world-empire, whose policy of conquest led it to enslave Israel, Edom represents the world which is hostile to Israel as the people of Jehovah. For Edom is Israel's brother-nation, and hates Israel as the people of the election. In this its unbrotherly, hereditary hatred, it represents the enemies and persecutors of the Church of Jehovah as such in their entirety. The specific counterpart to chap. xxxiv. is lxiii. 1–6.

What the prophet foretells concerns all nations and all individuals among them in their relation to the Church of Jehovah. Hence he begins with the summons, vers. 1–3: "*Draw near, ye nations, to hear, and ye nations, attend; let the earth hear, and that which fills it, the world and all that*

springs from it! For Jehovah's indignation will go forth against all nations, and burning wrath against all their host; he has laid them under the ban, given them up to slaughter. And their slain are cast forth, and their carcases—their stench shall go up, and mountains melt with their blood." The summons does not invite them to witness the execution of the judgment, but to hear the prophecy of the coming judgment; and it goes forth withal to the whole of nature, because this will have to share in the judgment upon all nations (see on v. 25, xiii. 10). קָצַף לה' (cf. יוֹם לה', ver. 8, ii. 12) implies that Jehovah is ready to execute His wrath. צְבָאָם, differently in Gen. ii. 1, goes back to הַגּוֹיִם. The peoples hostile to Him are slain, their carcases lie unburied, and the streams of blood dissolve the firm masses of the mountains so that they melt. On the stench of corpses, cf. Ezek. xxxix. 11; even if חָסַם there does not mean "to stop the breath with the stench," still Ezek. xxxix. points back in many respects to Isa. xxxiv.

The judgment here foretold belongs to the last things, for it takes place with the contemporaneous destruction of the present heaven and earth, ver. 4: "*And all the host of heaven moulders away, and the heavens are rolled up like a book, and all their host withers as a leaf withers from the vine, and like fading leaves from the fig-tree.*" Whereas xiii. 10 does not yet go beyond Joel iii. 3 f., chaps. xxiv. 21, li. 6, lv. 17, lvi. 22 have no previous parallels. נָמַק, to dissolve in decay and dust (iii. 24, v. 24); נָגַל (for נָגֵל, like נָוֹל, lxiii. 19, lxiv. 2.; נָרִין, Eccles. xii. 6, etc.) are rolled together, used of the cylinder-shaped book-roll (מְגִלָּה, like *volumen* from *volvere*). The heaven, therefore the present structure of the world, dissolves into atoms, and is shut up as a book when read; and the stars fall down, as a faded leaf falls from the vine when stirred by a gentle breeze, as that which fades, *i.e.* the faded leaf shaken off by the fig-tree. It is a vision of the last days, which is confirmed by the Lord, Matt. xxiv. 29. When one looks at the following "for," it certainly seems strange that the prophet should foretell the destruction of the heavens because Jehovah judges Edom; but Edom represents here all the powers hostile to the Church of God as such, and is thus an idea of

the profoundest and widest cosmical significance (cf. xxiv. 21). The Biblical doctrine is that when sin, which culminates in unbelief and persecution of the Church of believers, shall have reached its full measure, God will lay the present world in ruin.

In view of this consideration, we are not surprised when the prophet verifies the destruction of the present heavens as follows, vers. 5–7: "*For then my sword is drunken in heaven; behold, upon Edom it comes down, and on the people of my ban to judgment. The sword of Jehovah is filled with blood, is replenished with fat, with blood of lambs and he-goats, with kidney-fat of rams; for Jehovah has a sacrifice in Bozrah, and a great slaughter in the land of Edom. And wild oxen go down with them, and bullocks with bulls; and their land is drunken with blood, and their dust replenished with fat.*" As in chap. lxiii. Jehovah is represented as a wine-press treader, and the people as grapes, so here He is represented as a sacrificer, and the nations as sacrificial animals (זֶבַח, cf. Zeph. i. 7; Jer. xlvi. 10; Ezek. xxxix. 17 ff.—three dependent passages). But here Jehovah does not appear in person as Judge, but His sword; as in Gen. iii. 24, along with the cherub, the revolving sword is mentioned as an independent retributive power. The sword is His retributive power, which, after it has become drunk (רִוְּתָה, intens. of *Kal*, like פִּתֵּחַ, xlviii. 8) with wrath in heaven, *i.e.* in the sphere of Deity, comes down as though in raging drunkenness upon Edom, the people of Jehovah's ban, *i.e.* the people excluded by Him from the sphere of earthly life (חָרַם = حرم; حرب, *excludere*), and devoted to destruction, and then as His instrument of punishment is filled with blood and replenished with fat. הֻדַּשְׁנָה is *Hothpaal*=הֻתְדַּשְּׁנָה, cf. הִזַּכּוּ, i. 16. אֶדַּמֶּה, xiv. 14, the penult. has the tone, the נָה being treated like the plur. of the imperf.; the dropping of the *dagesh* in the שׁ is connected with this. The writing of מֵחֶלֶב twice with six points, ver. 6 (in opposition to codices and old editions), is a traditional error; the O. T. language knows only the form חֵלֶב (radical from *chilb*). Lambs, he-goats, rams, are the Edomite nation compared to such small sacrificial animals. Edom and Bozrah stand together, as in lxiii. 1; the latter

was a chief city of the Edomites, Gen. xxxvi. 33; Amos i. 12; Jer. xlix. 13, 22; it lay on the Edomite hills (*'Gebâl*), on the site of the village Busaira (*i.e.* Little Bozrah), which is surrounded by its ruins. In distinction from the three names of small animals, ver. 6, the three names of horned cattle, ver. 7 (see respecting רְאֵמִים, Friedr. Delitzsch, *Prolegomena*, p. 15 ff.), denote the Edomite nobles. These also descend with those to the slaughter-place, for so יֵרְדוּ is to be understood, after Jer. l. 27, li. 40 (cf. Jer. xlviii. 15), not as in Hag. ii. 22, of throwing down. The feast of the sword is so abundant that even the earth and the dust of the Edomite land are soaked with blood and fat.

Thus Jehovah revenges His Church on Edom, vers. 8–10: "*For Jehovah has a day of vengeance, a year of retribution, to fight for Zion. And the brooks of Edom turn into pitch, and its dust into brimstone, and its land becomes burning pitch. Day and night it is not quenched; and Edom's smoke mounts up for ever, from generation to generation it lies waste, to ages of ages no one goes through it.*" The one phrase לְרִיב צִיּוֹן (not לָרִיב, therefore genitival connection) throws light on the prophecy both forwards and backwards. The day and night of the judgment on Edom (cf. lxi. 2, lxiii. 4) do justice to Zion against its accusers and persecutors (רִיב, *vindicatio*, cf. li. 22). זֶפֶת, ✓ זף, is pitch as liquid, and גָּפְרִית, mineral brimstone, so named from the similarity of its odour to the vegetable גֹּפֶר. The eternal punishment falling on the Edomites is depicted in figures and colours suggested by the nearness of Edom to the Dead Sea, and the volcanic character of this mountain-land; it suffers the fate of Sodom and Gomorrah, Jer. xlix. 18. The inextinguishable fire (cf. lxvi. 24) and the eternally-ascending smoke (cf. Rev. xix. 3) prove that the final end is referred to. The prophet indeed means primarily that the land of Edom, included within definite geographical limits, is smitten with the doom described; but this doom represents that of all nations and individuals whose spirit and attitude are those of Edom towards the Church of Jehovah.

The land of Edom in this geographically definite sense, and also in the emblematic sense, will become a wilderness; the kingdom of Edom is destroyed for ever, vers. 11, 12:

"*And pelican and hedgehog take it in possession, and horned owl and raven dwell there, and he stretches over it the measuring line of Tohu, and the plummet of Bohu. Its nobles—there is no kingdom there which they might proclaim, and all its princes come to nought.*" The picture of ruin beginning, 11*a*, with the mention of animals which are fond of marshy, lonely spots, is like the one in xiii. 20–22, xiv. 23, cf. the dependent passage Zeph. ii. 14. קִפּוֹד, although in the company of birds, is the hedgehog (see xiv. 23); קָאַת (here as in Zeph. ii. 14, with double *kametz*, after codices and Kimchi, *WB*), Targ. קָא, otherwise קָק, Saadia and Abulwalid, قُرَق, *ḳûḳ* (see in Ps. cii. 7), according to continuous tradition, is the long-necked pelican living on fishes, from קוּא, to vomit in imitation of the cry; the construct-form קָאַת gives up the ־, which the derivation from קוּא makes unchangeable, because it goes back by permutation to קָאָה=קוּא.[1] And יַנְשׁוּף (Assyrian *essépu*, a bird haunting ruins) is translated by Targ. קִפּוּפִין (Syr. *ḳafûfâ*), *i.e.* horned owl, in Talmud often mentioned as an unlucky bird (Rashi on *Berachoth* 57*b*: *chouette*). אַבְנֵי stands here parallel with קָוֵי, instead of מִשְׁקֶלֶת, xxviii. 17, plummet in the same sense: the weight of the plummet hanging by a line. This and the measuring-line are used elsewhere in building, but by Jehovah here in destroying (a prae-Isaianic figure Amos vii. 7–9; cf. 2 Kings xxi. 13; Lam. ii. 8), as He carries out this destruction with the same rigorous exactness with which a builder carries out his fore-designed plan, plunging Edom back into a state of barrenness and desolation resembling the first formless chaos; cf. Jer. iv. 23, where the *tohu* and *bohu* as here is a state to which the land is brought back by the power of fire (cf. Gen. i. 2–5). תֹּהוּ has no *dagesh lene*—one of the three passages in which, after a weak final consonant, the dageshing of the initial aspirate of the next closely-connected word is omitted (also Ps. lxviii. 18; Ezek. xxiii. 42). Then this ancient kingdom with its prae-Israelitish royalty comes to an end (Gen. xxxvi. 31). חֹרֶיהָ comes first as a sort of apodosis; it is a substantive clause: the nobles (freemen) of the land of Edom are not there to proclaim the kingdom. חֹרֶיהָ from חָרַר, *candidum esse*, which divides into

[1] Cf. *Complutensische Varianten* (1878), p. 15.

the sense *ingenuum esse* and *liberum esse* (cf. حر, חֹרִי חוֹרִית).[1]

Weir, followed by Cheyne, transposes thus: חרי המלוכה יקראו ואין שם, is said to mean: "They (the Edomites) call for the nobles of the kingdom, and they are not there," by which more is lost than gained in point of style. Edom was an elective kingdom. The hereditary nobility proclaimed the new king. This now takes place no more. The princes of Edom come to nothing. Of that which was the zenith of Edom's glory no trace is left.

The mention of the royalty and the high electorate of the land suggests to the prophet the palaces and castles of the land. Starting from these, he continues the picture of ruin, vers. 13–15: "*And Edom's palaces shoot up with thorn bushes, nettles and thistles in its castles; and it becomes a dwelling-place of wild dogs, a pasture for ostriches. And martens meet jackals; and one forest-demon stumbles on its fellow; yea, the lilith takes repose there, and finds rest for itself. There the arrow-snake makes its nest, and breeds and lays and broods in the shadow there, yea, vultures assemble one to another.*" The fem. suffixes here, as before, apply to Edom as בַּת־אֱדוֹם or אֶרֶץ אֱדוֹם. Respecting סִירִים, קִמּוֹשׂ (with *Sin*),[2] and חוֹחַ, cf. the first of the essays of Dietrich (1844), which discusses the Semitic names for reeds and grass and for thorns and thistles. Respecting תַּנִּים (Luther, dragon, *i.e.* תַּנִּינִים), צִיִּים, אִיִּים, see on xiii. 21 f. It is a question whether חָצִיר here means fence or court = חָצֵר (Gesen., Hitzig, Knobel, Drechsler, Luzzatto *et al.*) from חָצַר, حصر, cf. حظر, to enclose, surround; or, as elsewhere, from חָצִיר, خضر, the word for dark-green, leek-green, and also for brilliant black (as, *e.g.*, of the beard compared to

[1] Perhaps applying originally to the clear complexion by which the nobles of the nation were distinguished from the people (cf. Lam. iv. 7); the white (لبيض) with curled hair (جعد) are in Arabic the respectable; both serve as marks of noble descent. In Persian also سپيدى, white, is used like *candour* in a moral sense. From this חרר we must separate خار (خير), also Assyrian חיר, which means to see, find out, choose.

[2] Respecting קמוש, see *Complutensische Varianten*, p. 28 f., and Löw, *Aram. Pflanzennamen*, p. 194.

the deep green of the myrtle): the green field and garden vegetable (cf. *πράσινος* as a name of colour, from *πράσον*),—we take it in the latter sense: a grassy place, such as ostriches, which live on plants and fruits, love. צִיִּים (desert animals) we have rendered "martens," the context requiring a definite species of animal, as the Targ. תַּמְנָן is explained by Rashi on the passage, and by Kimchi on Jer. l. 39. אִיִּים, not "wild cats" (חַתּוּלִין), but "jackals," after the Arabic. קָרָא with עַל we take with Hitzig in the sense of קָרָה, after Ex. v. 3. לִילִית (Syr. and Zab. *Lelitho*), properly night-creature (Aethiop. *lêlît*, night), is a female demon (שְׁדָה) of popular mythology, like the Indo-Canarese *nichâchari* (female night-wanderer); according to Jewish fable, a witch specially hostile to children, like the *Ἔμπουσα* of the Greeks, *Strix* and *Lamia* of the Romans, and to some extent the witches of our stories.[1] There is still life in Edom; but what a caricature of the life that was! Edom's princes proclaimed the new king, satyrs call one another to the dance (xiii. 21); and where kings and princes slept in their palaces and pleasure-houses, Lilith, whose delight is in all that is most dismal, after long search, has the most convenient and comfortable resting-place. Demons and serpents are not far apart; therefore in ver. 15 the prophet comes to the arrow or leaping serpent, Arabic *kiffâza*, or in better vocalization, *kaffâza* (from קָפַז, allied to קָפַץ, Cant. ii. 8: to leap, from gathering the limbs together in preparing to spring). Luther, in translating *hedgehog*, follows the ancient translators, none of whom here saw the distinction between קִפּוֹד, 11*a*, and קִפּוֹז; Bochart was the first to see in קפה the *serpens jaculus*, which has been accepted ever since. The arrow-snake builds its nest in ruined sites, and breeds there (מְלֵט, to let the foetus break through, euphonic change from פְּלֵט, √ פל, *findere*), lays eggs (בָּקַע, to split, *i.e.* to bring forth by opening the organs of birth), and broods there in the shadow: דָּגַר is the Targum word in Job xxxix. 14 for חַמַּם (*Ithpa.* for חֻמְרַמֵּר, Lam. i. 20), and is also used in the Rabbinical literature directly for *fovere* (like Jerome here); perhaps really: to keep the eggs together (Targ. Jer. xvii. 11, מְכַנֵּשׁ

[1] Respecting the Jewish Lilith-worship in Mesopotamia, see *DMZ.* ix. 461 ff. Lîl and Lilith are not Persian (*Kohut*), but as is now proved (Schrader in *Jenaer LZ.* 1874, p. 249), Babylo-Assyrian night-deities.

בְּעָיָן, LXX. *συνήγαγεν*), for דָּנַר (synon. חָפַר) means *colligere*, on which account Rashi explains it in both places by *glousser*, to cluck, in reference to the calling together of the brood by making this sound. דַּיָּה is the vulture (Rashi on *Mczia* 24*b*: *vulture*); these loathsome, sociable birds of prey there congregate together.

And when fulfilment and prophecy shall one day be compared, they will be found to tally, vers. 16, 17: "*Search ye in the book of Jehovah, and read! Not one of the creatures is wanting, not one misses another; for my mouth—it has commanded, and its breath—it has brought them together. And he has cast the lot for them, and his hand has assigned it* [*this land*] *to them by measuring-line; they shall possess it for ever, and dwell therein from generation to generation.*" בָּתַב עַל is used of writing in a book, because what is written is laid on the leaf; and דָּרַשׁ מֵעַל is used of searching in a book, because in searching one lies over the book and takes the object of search from it. Still סֵפֶר is not equivalent to our "book," see on xxx. 8, xxix. 11 f., 18. The prophet calls the record of his writings the book or writing, the record of Jehovah. Whoever lives to see the time of the judgment on Edom, let him but cast an inquiring glance upon it, and, when he compares what lies before his eyes with what was foretold, he will see the most exact agreement; the creatures named, fond of marsh and desert and ruinous spots, will all find a home in what was once Edom, and none will miss another (פָּקַד, allied to פקח, properly to open the eyes in search of something, here in the sense *to miss*, belonging exclusively to the *Kal* in Arabic). But what of the satyrs and lilith, creatures of popular superstition altogether? These too are there, for to the prophet's view they are demons, whom he only names by popular names in order to give a ghostly impression. Edom will really be a gathering-place of the beasts named, and also of uncanny spirits like those mentioned. The prophet, or rather God, whose temporary organ he is, confirms this: "My mouth has commanded, and its (his mouth's) breath has brought them together (all these creatures)." It is unnecessary to read פִּיו (Olshausen on Job ix. 20) or פִּיהוּ (Nägelsbach), or even to take פִּי הוּא in opposition to the accents according to מִימֵי הִיא (=מִימֵיהָ), Nah. ii. 9 (cf. Ezek. xl. 16), as *stat. constr. pro*

conjuncto in the sense *τὸ στόμα μου* (Arnheim, § 205), in order to escape the harsh, but by no means unexampled, synallage: "My (Jehovah's) mouth, his (Jehovah's) breath," especially when the synallage vanishes even without correction by רוּחוֹ being referred to פִּי (cf. רוּחַ פִּיו, Ps. xxxiii. 6; Job xv. 30). As the creative word comes from Jehovah's mouth, so the prophetic word which resembles it also comes from His mouth; and the breath of Jehovah's mouth, *i.e.* His Spirit, is the power by which He, the Almighty One, carries out the second as the first creation. In the reference to the creatures named, לָהֶם interchanges with לָהֶן. The suff. of חִלְקָתָהּ (without *mappik*, as in 1 Sam. i. 6) applies to the land of Edom. As if by divine lot and with divine measuring-line, Edom is assigned to that horrible population of brutes and demons. A prelude of the fulfilment fell on the Edomite mountain-land after the overthrow of Jerusalem (see Köhler on Mal. i. 2-5) It has never since regained its former state of cultivation, and swarms with serpents; only wild crows and eagles and great crowds of flying-cats give life to the desolate heights and barren plains.

Edom falls, never to rise again. Its land is turned into a horrible desert; on the contrary, the desert through which redeemed Israel marches is turned into a flowery pasture, xxxv. 1, 2: "*Gladness fills wilderness and heath, and the desert exults and blossoms like the narcissus. It blossoms abundantly and exults, yea, is exulting and jubilant; the glory of Lebanon is given to it, the splendour of Carmel and Sharon. They shall see the glory of Jehovah, the splendour of our God.*" Respecting יִשָּׂשׂוּם מִדְבָּר, Aben-Ezra early held the correct view: the original נ, as elsewhere also before labials, was assimilated to the following מ, as פְּרִיּוֹן, Num. iii. 49, became פִּרְיוֹם; in Arcadian, *τὸμ μέν, ἂμ μή* was written, and even an old Attic inscription writes *ευπολεμομμνημ(α)*. The explanation *laetabuntur his* (Rashi, Gesen. *et al.*) is certainly possible (cf. lxv. 18, viii. 6); but to what would this *ûm* of the object refer? To correct away the form (Olshausen) is all the worse, since the vulgar Arabic raises *û* of the *plur. imperf.*, even apart from euphonic connection, into *ûm*, e.g. *taḍribûm, jaḍribûm.*[1]

[1] See Tantâwy, *Traité de la langue arabe vulgaire*, p. xi. On the *pl. perf.* in *ûm*, see Wetzstein's "Sprachliches aus den Zeltlagern der syrischen

According to Targ. Cant. ii. 1, Saad. Abulw. חֲבַצֶּלֶת is the narcissus (on the other hand, Targ. here indefinitely: *sicut lilia*): the name (a derived form of בצל) points to a bulbous plant; tradition and name favour the narcissus, which is called by the fellaheen *buṣail* (diminutive of בצל). In Assyrian lists of plants, Friedr. Delitzsch has found *ḫabaṣillatu* a sort of *ḳānū* reed (*Prolegomena*, pp. 81–84). But the kind denoted is probably something more specific than reed or flower-stem. The sandy desert becomes like a meadow covered with flowers of lovely, variegated hue. Respecting גִּילַת, see on xxxiii. 6 (cf. lxv. 18); the infin. noun takes the place of an infin. abs., as *e.g.* עָרְיָה, Had. iii. 9, which also, although in more rigid form, expresses the abstract verbal idea; אַף heightens, like גַּם in Gen. xxxi. 15, xlvi. 4, the emphasizing sense already lying in the following gerunds. The barren wilderness, hitherto so dreary, is adorned so gloriously because of the great things lying before it. Lebanon, Carmel, and Sharon have, so to speak, shared their splendour with the wilderness, in order that they may all (הֵמָּה) appear in festal attire together, when the all-surpassing glory of Jehovah, which they are privileged to see and become the scene of, is manifested. הֵמָּה does not apply to the Judaeans (Bredenkamp), to whom the discourse only now comes.

It is time to summon the nation now in banishment to lift up its head, since its deliverance draws near, vers. 3, 4: "*Confirm ye the slack hands, and strengthen the tottering knees! Say to them of dismayed heart: Be firm, fear not! Behold, your God will come for vengeance, for divine retribution; he will come and bring you salvation.*" The weak in faith; those who have become hopeless and fearful, are to bestir themselves (borrowed in Heb. xii. 12); and the stronger are to tell the perplexed and anxious among their brethren to be comforted; for Jehovah comes נָקָם, as vengeance, and גְּמוּל אֱלֹהִים, as recompense, such as the high almighty Judge inflicts. Nägelsbach, in opposition to the accents: "Behold, your God! Vengeance comes, Recompense of God!" But the subject of יבוא is God Himself, as the resuming with הוּא יבוא shows; the language is thus similar to xxx. 27, xiii. 9, cf. xl. 10, but bolder.

Wüste," in Bd. xxii. of the *DMZ.*, and on the 2 *plur. imperf.* in *ûm* (*e.g.* *ḫodûm*, take), *Götting. Anzeigen*, 1884, p. 170.

The infliction of punishment is the immediate end of His appearing; but the ultimate one is the salvation of His people (וְיֹשִׁיעֲכֶם, abbreviated imperf. form, usual elsewhere only with ו consecutive), vers. 5–7: "*Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap like the hart, and the tongue of the dumb raise a shout; for in the wilderness waters burst forth, and brooks in the desert. And the mirage becomes a pool, and parched ground gushing water-springs; in the place of jackals, where they lie, grass springs up with rush and reed.*" Bodily defects are not to be taken as a figure for spiritual; the healing of bodily defects, however, is only the outer side of what takes place on the appearance of Jehovah (cf. on the other side, xxxii. 3 f.). Even nature will participate in the glory streaming from the manifested God on the redeemed. שָׁרָב (Arabic *sarâb*) here and xlix. 10 is essentially the same as what is called in Western tongues *mirage*, *fata morgana* (Ital. = *fee morgana*). *Kimmung* (from *kimm*, sky-rim, horizon), here reflection of water, the semblance of a lake casting a glamour over the arid desert, properly glowing, blinding dryness, from שָׁרַב, Aramaic שְׁרֵב, cf. צָרַב, to be heated, arid.[1] This becomes לָאָגָם (not לְאַגָּם, see *Michlol* 163*a*), a pool (as in xli. 18, different from אָגָם, xix. 10). חָצִיר is here as little as in xxxiv. 13 = חָצֵר, court, hamlet, from חצר, to surround, but a name of grass, from חצר, to be brilliantly or luxuriantly green. In the arid desert in the place of jackals (xliii. 20), where the jackal has its lair and suckles its young (Lam. iv. 3), grass springs up beside reed and rush; or perhaps better: grass springs up into reed and rush, shooting up with special force to an extraordinary height. רִבְצָה makes sense only with difficulty; even the correction רִבְצָם gives little help; a verb to חָצִיר is necessary; perhaps with Knobel we should read יִצְמַח.

Amid such nature-transforming wonders Jehovah's people

[1] But the genius of the Arabic joins to the root word سرب the meaning to move hither and thither, as the combination يسرب السراب shows; see Lane.

are delivered and brought back to Zion, vers. 8–10: "*And a highroad rises there and a way, and it shall be called the Holy Way; no impure man shall go on it, but to them it belongs; he that walks on the way—even simple ones err not. No lion shall be there, and the very fierce beast shall not come near; it shall not be found there; and the redeemed walk there. And the freed ones of Jehovah shall return and come to Zion with shouting, and eternal joy on their head; they lay hold on joy and gladness, and mourning and sighing flee away.* The impure of the heathen, or even of Israel, shall not walk on that holy way, but (ו of opposition) only the Church purified by the sufferings of exile and every one in union with it; הוּא לָמוֹ for them (these) it is, set up for them specially and designed only for them. What follows was scarcely written as it stands by the prophet; by violence to syntax it may also be translated: none can miss the way, not even (ו *etiam*, cf. xxxii. 7, וּנְבָרַבִּר) foolish ones, *i.e.* here those disabled by disease. Perhaps לְעַמּוֹ should be read with Bredenkamp after Klostermann: it is for his people, which walks on the way, (or since הֹלֵךְ, not הַהֹלֵךְ, is perhaps to be read according to מתהלך, Gen. iii. 8): when it enters on the way. Moreover, the road is so high that no wild beast, even the most violent (פֶּרֶץ חַיּוֹת, superlative combination, see on xxix. 19, not merely partitive, with Bredenkamp: no ravenous beast of the savage species), can leap up; none meets those walking there. These are they whom Jehovah has delivered or set free from slavery and suffering. Eternal joy hovers above their head; they lay hold of joy and gladness (cf. with xiii. 8), so that it never slips from them; and mourning and sighing flee away (יָשִׁינוּ וְנָסוּ), for which li. 11 with more elegant syntax has יַשִּׂיגוּ נָסוּ; see Driver, *Tenses*, p. 25, 2nd ed. The whole of ver. 10 is like a mosaic from li. 11, lxi. 7, li. 3. And what is said of the holy way is said also of the holy city in lii. 1, cf. lxii. 12, lxiii. 4. Here all and everything is a prelude in thought and language to the Deutero-Isaianic Book of Consolation for the exiles.

PART VII.—FULFILMENTS OF PROPHECY, AND PROPHECIES BELONGING TO THE SECOND HALF OF HEZEKIAH'S REIGN, CHAPS. XXXVI.-XXXIX.

To the first six parts a seventh is now appended. The six parts form three syzygies. Now in chaps. xxxvi.–xxxix. a historical part follows, which, retiring from the ideal distances of chaps. xxxiv., xxxv. into the historical realities of chap. xxxiii., begins with the statement that "at the conduit of the upper pool in the road of the fuller's field," where Ahaz preferred the help of Assyria to that of Jehovah, vii. 3, stands an embassy of the king of Assyria with a section of his army, xxxvi. 2, demanding in abusive terms the surrender of Jerusalem. As everywhere in the collection well-considered sequence and interconnection are evident, so here also we see designed and emphatic reciprocal references. But if it is certain that the collection consists of Isaianic and Deutero-Isaianic parts, this element of design is due to the redactor, for whose work of revision the last years of the exile-period are the earliest *terminus a quo;* and from the suggestive position of the histories in chap. xxxvi., especially from the unchronological yet intentional prefixing of the histories in chaps. xxxvi., xxxvii. to chaps. xxxviii., xxxix., no proof can be drawn for the composing of this historical section by Isaiah.

A favourable judgment would result, although not for the composition of the whole section in its present form by Isaiah, yet for the prophet's material participation in this section, if it could be proved that the author of the Book of Kings had it already before him in the Book of Isaiah, and borrowed it therefrom. The four histories have a parallel text in 2 Kings xviii. 13–20, xix., where they are repeated with the exception of Hezekiah's psalm of thanksgiving. We shall find that the text in the Book of Kings is in many passages the better and more authentic; cf. especially 2 Kings xx. 1–11 and Isa. xxxviii. But we must not conclude from this alone that the section has its original place there, and was thence transferred into the Book of Isaiah. In the relation of Jer. lii. to 2 Kings xxiv. 18–xxv., we have a proof that the text of a document may have been preserved more faithfully in the secondary place than in the original. For

two things are equally certain, that this section respecting King Zedekiah and the Chaldaean catastrophe originates with the author of the Book of Kings, whose style is formed on Deuteronomy, and also that in the Book of Jeremiah it is an appendix borrowed by an unknown hand from the Book of Kings. But the author of the Book of Kings completed his work in the midst of the exile, when, with the elevation of Jehoiachin, a star of hope dawned for the house of David, and then the Book of Isaiah was not yet in existence in its present final revised form. The section will therefore here necessarily be secondary; and yet the 2 + 2 histories in the Book of Kings have just that unchronological inverted position, which can only be explained as the work of the redactor of the Book of Isaiah. This also is one of the riddles in which the distinction between an Assyrian and Babylonian Isaiah involves us.

It is inconceivable that the author of the Book of Kings wrote the section; for, on the one hand, it points by the literalness of the prophetic discourses given to a written source; and, on the other, it lacks the Deuteronomic stamp by which the independent composition of that author is discernible. The occurrence also in it of the akoluthic formulae בימים ההם and בעת ההיא, as well as of the phrase לבב שָׁלֵם, is scarcely of importance. A portion of the section, wanting in the Book of Isaiah, 2 Kings xviii. 14–16, may with Driver be regarded as drawn from the annals (דברי הימים) of Hezekiah; but for the rest the section is written in prophetic, not annalistic style. Whoever once recognises these two modes of historical writing, can never again confound them. And it is written in a style so peculiarly prophetic, that (like, *e.g.*, the grand Elijah-histories opening so abruptly with 1 Kings xvii. 1) it must have sprung from a special prophetic source, which has nothing to do with other prophetico-historical parts of the Book of Kings. And why should not Isaiah be the author? Certainly it cannot have been written by Isaiah himself just in its present form (see on xxxvii., xxxviii.); but whatever in it can be set apart as non-Isaianic may be enlargements or even abbreviations which it underwent. Isaiah is also otherwise known to us as a historian, namely, as author of a complete history of the reign of Uzziah, 2 Chron. xxvi. 22,

and the prophetico-historical style of chaps. xxvi.–xxxix., with its noble, graceful, picturesque prose, comparable to the most glorious in works of Hebrew history, is worthy of Isaiah. Add to this, that elsewhere Isaiah has worked historical accounts into his prophecy (chap. vii. f., chap. xx.), speaking therein of himself now in the first person (vi. 1, viii. 1–4), now in the third (vii. 3 ff., chap. xx.), as in chaps. xxxvi.–xxxix., and also that vii. 3 and xxxvi. 2 betray one and the same narrator. The unchronological arrangement also is in favour of Isaiah; for, although he is not the author of chaps. xl.–lxvi. he knew that a Babylonian exile awaited the kingdom of Judah after it had escaped the Assyrian one. The occurrences of chaps. xxxvi., xxxvii., later in time, come first, in order to form a bridge to the impending Babylonian period of judgment. The author of the Book of Kings has the four histories in the same inverted order as the Book of Isaiah, and even the statement of time resting on misunderstanding, xxxvi. 1; the original place, therefore, of the section is not the Book of Kings, as might be supposed, but the Book of Isaiah.

A.—*First Attempt of Assyria to compel the Surrender of Jerusalem*, chaps xxxvi.–xxxvii. 7.

Marcus von Niebuhr, in his *Gesch. Assurs u. Babels*, p. 164, says: "Why should not Hezekiah have revolted from Assyria directly he mounted the throne? He had a reason for doing so, which other kings had not; for one who held his kingdom as a fief from his God, obedience to a worldly king was sin." But this assumption, which underlies the tempting question about tribute-money put to Jesus, was not Isaiah's view, as is evident from chaps. xxviii.–xxxii., and the revolt of Hezekiah cannot have taken place in his sixth year. For Sargon, who succeeded Shalmanassar in the year 722 B.C., the year of Samaria's overthrow, undertook nothing against Judah; the one passage of the Nimrud-inscription, in which he calls himself *mušaknîš Ya'ûdu*, rests, as we think with Hugo Winkler, on a confounding of Judah and Israel. Only when Sargon had been slain, and his son Sennacherib ascended the throne in the year 705, did the subject lands rise in revolt—first, Chaldea, where again a Marduk-abal-iddina appeared and

put himself at the head of the movement, then the nationalities in the east, and in the same way those in the west; Sidon and Ekron refused the tribute; the Ekronites, as the accounts of Sennacherib's wars found in two parallel texts relate, sent the King Padi, whom Sargon had set up to King Hezekiah, who did not put him to death indeed, but imprisoned him. The Western coalition against Assyria, in which Hezekiah seems to have taken a leading part, was strengthened by alliance with Egypt and Miluchi (Ethiopia); but Sennacherib beat the allies at Elteke (in the territory of Dan), subjugated Elteke and Timnath, chastised Ekron, brought back his dethroned vassal Padi from Jerusalem to Ekron, and now prepared thoroughly to punish Hezekiah, who had not submitted to his yoke (*ša lâ iknušu ana nîrija*). This third campaign of Sennacherib against Palestine (*mât Ḫatti*) fell in the year 701, the fifth of his reign, and so in no case in the fourteenth year of Hezekiah. If the latter reigned twenty-nine years (2 Kings xviii. 2), what is related in chap. xxxix. (Hezekiah's sickness and the addition of fifteen years to his life) falls into the midst of his reign, and the same also of the Babylonian embassy ostensibly sent to congratulate him on his recovery, chap. xxxix.; and since the two pairs of histories, chaps. xxxvi., xxxvii. and chaps. xxxviii. and xxxix. form a *hysteron proteron*, it is more than probable that the statement of time, ויהי בארבע עשרה שנה למלך חזקיהו, belongs originally to the two latter histories, and has slipped from this its original place; the akoluthic formulae, בימים ההם and בעת ההיא, are first inserted after the statement of time in xxxvi. 1 has become the framework of all four histories. Accepting this view, we need not assume a copyist's error: 14 for 29 (Oppert, *Sargonides*, p. 10), or for 27 (G. Rawlinson, *Monarchies*, ii. 434), or even for 24 (Bredenkamp), but only a reviser's error occasioned by the turning round of the 2 + 2 histories. Even Aug. Köhler (*Luth. Zeitschrift*, 1814, pp. 95–98), Nägelsbach, v. Orelli, Strack (*Handbuch d. theol. Wiss.* i. p. 331 f.), are of opinion that what is related in chaps. xxxviii., xxxix. really falls into the fourteenth year of Hezekiah, but not what is related in chaps. xxxvi., xxxvii. Differently Wellhausen (*Jahrb. f. deutsche Theol.* xx. 630), Ed. Meyer (*Gesch.* i. 433), Kamphausen (*Chron.* p. 28), Guthe

(*Zukunftsbild*, p. 37), Stade (*Gesch.* i. 606 f.), who take Hezekiah's fourteenth year as the year of Sennacherib's campaign, and accordingly put the beginning of Hezekiah's reign in 715, so that the fall of Samaria belongs to the reign of Ahaz instead of the sixth year of Hezekiah. But that Samaria did not fall in the reign of Ahaz seems to us proved by Micah i. 1–7, Isa. xxviii. 1–4, to say nothing of other reasons against (see Strack, as above, p. 332).

The position which we see Sennacherib taking between Egypt, Philistia, and Jerusalem is characteristic of the occasion and aim of his campaign, xxxvi. 1 (=2 Kings xviii. 13–16):[1] "*And it came to pass in the* [K. *and in the*] *fourteenth year of King Hezekiah, Sennacherib, king of Assyria, went up against all the fortified cities of Judah, and took them.*" [K. adds: "*Then Hezekiah, king of Judah, sent to the king of Assyria, to Lachish, saying: I have sinned, withdraw from me again; what thou layest on me I will raise. And the king of Assyria laid on Hezekiah, the king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave up all the silver found in the house of Jehovah, and in the treasures of the king's house. At the same time Hezekiah mutilated the doors of the temple of Jehovah, and the pillars which Hezekiah, king of Judah, had overlaid with gold, and gave it to the king of Assyria.*"] This long addition, differentiated at once by the חזקיה appearing here instead of חזקיהו, although important for Isa. xxxiii. 7, is still probably merely an annalistic interpolation.

What follows in Isaiah does not rightly fit on to this addition, and therefore does not presuppose it, ver. 2=2 Kings xviii. 17: "*Then the king of Assyria sent* [K. *the Tartan and the Rab-saris*] *Rabshakeh from Lachish to Jerusalem to King Hezekiah with a great army; and he stood* [K. *to King Hez with a great army to Jerusalem, and they went up and came to Jerusalem, and they went up and came and stood*] *at the conduit of the upper pool, in the road of the fuller's field.*" Whilst the repeated "and they went up and came" in K. is a tautology, the names "the Tartan and the Rabsaris" seem to have fallen out of the Isaianic text, since in xxxvii. 6, 24 a

[1] We shall exhibit the variants of the text 2 Kings xviii. 13 ff. so far as possible in the translation: K. = Book of Kings.

plurality of messengers is assumed. The accenting in 2 Kings xviii. 17 by means of *Legarmeh* puts Tartan and Rabsaris apart, connecting only Rabshakeh more closely with מלכיש (see Wickes, *Prose Accents*, p. 133). 'The three names are official names: the Tartan, *i.e.* chief commander (see on xx. 1); the chief eunuch (see the picture in Rawlinson, ii. 118); and the prince, not: the chief butler, for רַבְשָׁקֵה (רַבְשָׁקֶה) refers to the Assyrian *rab-šaḳê* (the great man, *i.e.* the greatest of the officers), and is a military title.[1] The situation of Lachish is marked by the present ruin *Um Lakis*, south-west of *Bet-'Gibrîn* (Eleutheropolis) in the Shephelah.

The ambassadors with the *ultima ratio* of a strong military force (חֵיל כָּבֵד, a military force of the genus imposing =a numerous, cf. xxviii. 4, צִיצַת נֹבֵל, and ver. 9 below, פַּחַת אחר) come from the south-west, on which account they halt on the west side of Jerusalem (see on vii. 3, xxii. 8–11), whither now Hezekiah's trusty servants betake themselves, ver. 3: [K. "*And they called to the king*], *and there went out to him* [K. *to them*] *Eliakim, son of Hilkiah, the house-minister, and Joah, son of Asaph, the annalist.*" Respecting the office of major-domo, filled now by Eliakim instead of Shebna (שבנא, K. twice שבנה), see xxii. 15 ff.; respecting that of סֹפֵר and מַזְכִּיר, see vol. i. p. 7.

Rabshakeh's message, vers. 4–10: "*Then said Rabshakeh to them: Say ye, I pray, to Hezekiah: Thus saith the great king, the king of Assyria: What sort of confidence is this which thou hast formed? I say:* [K. *thou sayest:*] *counsel and strength for war is empty talk; now then, in whom dost thou trust that thou rebellest against me?* [K. *now*] *behold, thou trustest* [K. לְךָ] *in this cracked reed, in Egypt, on which one relies, and it goes into his hand and pierces it; so is Pharaoh to all who trust in him. And if thou sayest* [K. *ye say*] *to me: In Jehovah our God we trust, is it not he, whose high places and altars Hezekiah took away, and said to Judah and Jerusalem: Before this altar ye shall worship* [K. *in Jerusalem*]*? And now make a wager with my lord,* [K. *with*] *the king of Assyria. I will hand over to thee two thousand horses, if thou canst put for thyself horsemen thereon. And how couldst thou*

[1] On the MS. writing of this and other Assyrian names of dignitaries, see my work, *Complutensische Varianten zum A. T. Texte* (1878), p. 15 ff.

repulse the attack of a single satrap among the least of the servants of my lord? So thou hast put thy confidence in Egypt, as regards chariots and horsemen! And [K. omits] *now have I come up without Jehovah against this land to destroy it* [K. *this place, to destroy it*]*? Jehovah said to me: Go up to* [K. *against*] *this land and destroy it.*" The Chronicler has a piece of this discourse of Rabshakeh, 2 Chron. xxxii. 10–12. As the prophetic discourses in the Book of Kings have a Deuteronomic sound, and those in the Chronicler a chronicle-like sound, so the discourse of Rabshakeh, along with what follows, sounds Isaianic. The "great king," Assyrian *šarru rabû*, is also the royal title, standing after the names of Sargon and Sennacherib on the monuments (cf. x. 8). Neither here nor afterwards is Hezekiah deemed worthy of the title of king. The reading אָמַרְתָּ, ver. 5, Wellhausen explains (Bleek, p. 257): Thinkest thou, mere lip-words are counsel and strength for war, *i.e.* words are enough to carry on war? But it is more natural to take דבר שפתים objectively as Rabshakeh's opinion, and to read אמרתי (cf. xxxviii. 11; Ps. xxxi. 15): he declares Hezeziah's resolution and strength (עֵצָה וּגְבוּרָה, joined together as in xi. 2) for war to be empty talk ("lip-words," as in Prov. xiv. 23). Or, let the case be otherwise. Now, then (עַתָּה), on what does he rely? On Egypt, which, so far from being able to help its ally, on the contrary injures him by leaving him in the lurch. The figure of a reed is borrowed by Ezekiel, xxix. 6 f.; it suits Egypt, which is rich in reeds and rushes (xix. 6), and is Isaianic in sound (cf. as to the expression, xlii. 3, and as to the matter, xxx. 5, etc.). רָצוּץ signifies not fragile (Luzzatto, *quella fragil canna*), but cracked, namely in consequence of the suzerainty of Ethiopia having been wrested from the native royal house (chap. xviii.), and the defeats suffered from Sargon (chap. xx.). The construction *cui quis innititur et intrat* is irregular for *cui si quis*. In ver. 7 the reading תֹּאמְרוּן is commended by the fact that the sentence is not continued by הֲסִירֹתָ. The fact that Hezekiah, by removing the other places of worship, 2 Kings xviii. 4, has limited the worship of Jehovah to Jerusalem, is brought against him in thoroughly heathen and (considering the hankering after separate places of worship always existing among the people) crafty fashion. In ver. 8 f. he reminds

him, in terms of lofty scorn, of his impotence in face of Assyria, which was dreaded because of its numberless cavalry and war-chariots. The combination הַמֶּלֶךְ אַשּׁוּר is genitival, like הָאֵל בֵּיתְאֵל, Gen. xxxi. 13 (see on this Gesen. § 127. 4*a*). הִתְעָרֵב נָא refers, not to the following offer and response: enter into alliance (Luzzatto, *associati*), but is used like the Homeric *μιγῆναι*, yet not in the sense of making war, but a wager (synon. in the Talmud הִמָּרָה, to wager, *e.g. Shabbath* 31*a*); bet and pledge (Heb. עֵרָבוֹן, cf. Latin *vadari*) are kindred notions. פַּחָה (for פֶּחָה) occurs also in Ezek. xxiii. 6, 23 as an Assyrian title, and is common in the Assyrian inscriptions;[1] פַּחַת (Assyr. *paḫâtu, piḫâtu*) is an Assyrio-Semitic word, although its derivation is not yet certainly known. אַחַד (two constructs, *praefecti unitatis = unius*, like משפט אחד, אֶרֶז אחד, Lev. xxiv. 22; 2 Kings xii. 10; 2 Chron. xxiv. 8) forms the logical *regens* of the following *servorum domini mei minimorum*, and הָשִׁיב פְּנֵי means here to repel, not a petitioner, but an assailant (xxviii. 6). The *imperf. consec.* draws an inference: Hezekiah can effect nothing alone, so he trusts in Egypt to furnish him with chariots and horses. In ver. 10 the prophetic thought that Assyria is Jehovah's instrument (x. 5 and often) appears in the Assyrian's own mouth. This is conceivable, but the Isaianic colouring is undeniable.

The last words, in which the Assyrian boasts of having Jehovah on his side, touch Hezekiah's messenger most keenly, especially because of the people present, ver. 11: "*Then said Eliakim* [K. *son of Hilkiah*] *and Shebna and Joah to Rabshakeh: Speak now to thy servants in Aramaean, for we understand it, and speak not to* [K. *with*] *us in Jewish in the ears of the people that are on the wall.*" They spoke יְהוּדִית, *i.e.* the vernacular of the kingdom of Judah; the kingdom of Israel no longer existed, and the language of the entire Israelitish people might therefore now be called Judaean (Jewish), as in Neh. xiii. 24. The Aramaean אֲרָמִית, or, according to another reading, אֲרַמִּית, seems then, as later (Ezra iv. 7), to have been the language of

[1] The Turkish پاشا (Arabic باشا) has nothing at all to do with the word, although, passing from Turkish into Arabic, it forms the plur. *bâshavât*, agreeing with פַּחוֹת, פַּחֲוֹת (cf. *aghavât*, from Turkish *agha*), the Persian پادشاه, *pâdshâh* (*pâdishâh*).

communication in the east Asiatic empire with the peoples west of the Tigris. On this account educated Jews in the service of the State understood and could speak it; on the other hand, the Assyrian tongue was unintelligible to the Jews, xxviii. 11, xxxiii. 19. The list of officers, found in Asurbanipal's library, distinguishes (2 R. xxxi. 64, 65*b*) two *a-ba* or writers (of the royal secretariat), an *a-ba Aššûr-a-a*, and an *a-ba Ar-ma-a-a*.

The harsh answer, ver. 12: "*Then said Rabshakeh* [K. *to them*]: *Has my lord sent me to* [K. הַעַל] *thy lord and to thee, and not rather to* [both texts עַל] *the men who are sitting on the wall; that they may eat their own dung and drink their own urine along with you?*" Namely, by their rulers exposing them to the terrible privations of a siege. In both texts the *Kerî* substitutes the more decent expression: צוֹאָתָם (in Biblical usage צוֹאָה, filth, and צֵאָה, dung, the latter from יָצָא, the former from a secondary צָאָה, *spurcare, spurcum esse, DMZ.* xxv. 668), instead of חראיהם [K. חריהם], which is not to be read חַרְאֵיהֶם, but חֲרָאֵיהֶם (according to the other reading, חֲרָיֵהֶם, or even in the singular, חֲרִיהֶם, Num. xxxi. 19; Amos ix. 14), for the noun runs חֲרִי (whence the plural חֲרָיִים or חֲרָאִים, like פְּתָיִים or פְּתָאִים), as shown by 2 Kings vi. 25 (חֲרִי יוֹנִים, doves' dung, Arab. خرء الحمام; cf. Talm. חַרְיָא דְעִזִּי, goats' dung). In the same way the *Kerî* puts מֵימֵי רַגְלֵיהֶם (although elsewhere only drinking water is called מֵימֵי, and urine מֵי רַגְלַיִם, which, however, is here described as to be drunk) in the place of שׁיניהם, *i.e.* שֵׁינֵיהֶם from שַׁיִן (שֵׁין), Aramaic שֵׁינָא, *tʿjânâ* (root: תּוּן שׁוּן, and in a secondary formation שָׁתַן, *Hiph.* הִשְׁתִּין, formed by a reflexive).[1]

After Rabshakeh has so insolently rejected the request of Hezekiah's messengers, he turns in spite of them to the people, vers. 13–20: "*Then Rabshakeh came near and cried with a loud voice in Jewish* [K. *and spake*], *and said: Hear the words* [K. *the word*] *of the great king, the king of Assyria! Thus says the king: Let not Hezekiah deceive you* [יַשֵּׁא, K. יַשִּׁיא], *for he is not able to deliver you* [K. *out of his hand*]. *And let*

[1] Another secondary formation from مثانة, the bladder, is مثن, to injure in the bladder, *DMZ.* xxv. 685.

not Hezekiah feed you with hope in Jehovah, saying: Jehovah will deliver, yea, deliver us; this city [הָעִיר, K. אֶת־הָעִיר] *shall not* [K. *and not*] *be given into the hand of the king of Assyria. Hearken not to Hezekiah, for thus says the king* [הַמֶּלֶךְ, K. מֶלֶךְ] *of Assyria: Enter into a relation of mutual goodwill with me, and come out to me, and enjoy every one his own vine and his own fig-tree, and drink every one the water of his own cistern, until I come and take you away into a land like your own land, a land of corn and wine, a land of bread-corn and vineyards* [K. *a land full of noble olive trees and honey; and live and die not, and hearken not to Hezekiah*]; *lest Hezekiah befool you* [K. *for he befools you*], *saying: Jehovah will deliver us! Have the gods of the nations delivered* [K. *really delivered*] *every one his own land, out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad, where the gods of Sepharvaim* [K. adds *Hena* and *Ivvah*]? *And how much less* [וְכִי, K. כִּי] *have they delivered that Samaria out of my hand! Who were they among all the gods of these* [K. *the*] *lands, who delivered their land out of my hand? How much less will Jehovah deliver Jerusalem out of my hand!"* The Chronicler has also this continuation of Rabshakeh's address in part (2 Chron. xxxii. 13–15), but blending the Assyrian self-glorying at Rabshakeh's first and second mission together; the encouragement of the people by alluding to the assistance of Jehovah (xxxii. 6–8) precedes in his account this first Isaianic history, and forms the conclusion of the preparations described for the war with Assyria. Rabshakeh now draws nearer to the wall, and harangues the people. הִשִּׂיא, here with the dative (to raise treacherous hope, cf. הִשָּׁה לְ, to cause to forget, Job xi. 6, with the same in xxxix. 17); on the other hand, with the accus. in xxxvii. 10; 2 Chron. xxxii. 15. The מִיָּדוֹ added in K. is a mistake for מִיָּדִי in ver. 20, which is added still oftener by the Chronicler. The reading אֶת־הָעִיר with תִּתָּן is incorrect; it would require יִנָּתֵן, Gesen. § 121. 1. To make a בְּרָכָה with any one = to enter into a relation of blessing, *i.e.* a relation of mutual goodwill, probably a current phrase, which, however, is only found here. יָצָא, used of besieged persons = to surrender oneself, *e.g.* 1 Sam. xi. 3. If they do this they shall remain in quiet possession and enjoyment until the Assyrian fetches them away (after the Egyptian

campaign), and removes them to a land which he paints to them in the most alluring colours in order to reconcile them to the inevitable deportation. Whether the enlarged description in K. is original is questionable, since even הֲנַע וְעָוָה there, xviii. 34 (LXX. *Ἀνὰ καὶ Ἀβά*), seems tacked on from Isa. xxxvii. 13. Respecting חֲמָת, حماة, and אַרְפָּד, ارتاى (the former still a wealthy city, the latter a large village north of Aleppo), see x. 9. Arvad = עַרְוָד, is not to be confounded with Arpad. סְפַרְוַיִם (perhaps a dual form only in appearance, home of the סְפַרְוִים, 2 Kings xvii. 31) is Sippar, whose ruined site was discovered by Rassam along with the archives of the old sun-temple in the hill range *Abu Habba*, 1880–81, where precious monumental treasures have also been obtained since; it lay therefore half-way between Bagdad and Babylon, now a long way from the Euphrates, but formerly close to its banks (see Friedr. Delitzsch in Mürdter's *Gesch. Babyloniens u. Assyriens*, 1882, pp. 273–5). It is the same as the sun-city *Σίππαρα*, in which Xisuthros hid the sacred books before the great flood. The name *Sapherain* (*Saperazin*) in Chorasan, near Nishapur, is accidentally similar in sound (*DMZ.* viii. 22). פֶּן, ver. 18, intimates warning (as after הִשָּׁמְרוּ לָכֶם), and both וְכִי and כִּי, ver. 19 f., open an exclamatory sentence after a negative interrogatory one: And that they should save! that Jehovah should save! = how much less (cf. אַף־כִּי, 2 Chron. xxxii. 15) have they saved, will he save, Ewald, § 354*c*. In vers. 18–20, Rabshakeh's address resembles Isa. x. 8–11. The way in which he reviles the gods of the heathen, of Samaria, and at last the God of Jerusalem, corresponds to the prophecy there. For the rest, the king of Assyria as such is speaking; and it is needless to suppose that Sennacherib's campaign is confounded unhistorically with former ones of Sargon.

The effect of Rabshakeh's speech, vers. 21, 22: "*And they held their peace* [K. *And they, the people, held their peace*], *and answered him not a word; for it was the king's command, saying: Ye shall not answer him. And there came Eliakim, son of Hilkiah* [K. חִלְקִיָּה], *the house-minister, and Shebna, the secretary, and Joah, son of Asaph, the annalist, to Hezekiah with rent garments, and recounted to him the words of Rabshakeh.*" The reading (וַיַּחֲרִישׁוּ הָעָם) is acceptable only on superficial consideration. Since the Assyrians wished to

speak to the king (2 Kings xviii. 18), who sent to them three men as his representatives, the command merely to hear and give no reply, refers only to the latter (who also had actually already made the state of things worse by the one remark in reference to the language), and the Isaianic text has correctly וַיַּחֲרִישׁוּ. The three men are silent, because Hezekiah had enjoined silence on them; and regarding themselves as dismissed by Rabshakeh's turning from them to the people, they hastened to the king, rending their clothes in anger and grief at the indignity they had suffered.

Attitude of the king and mission to Isaiah, xxxvii. 1–4 = 2 Kings xix. 1–4: "*And it came to pass, when King Hezekiah had heard, that he rent his clothes, and covered himself with mourning-linen, and went into the house of Jehovah. And he sent Eliakim, the house-minister, and Shebna* [K. omits אֶת], *the secretary, and the elders of the priests, covered with mourning-linen, to Isaiah, son of Amoz the prophet* [K. inaptly: *to the prophet, son of Amoz*]. *And they said to him: This day is a day of trouble and chastisement and blasphemy, for children are come to the matrix, and there is no strength to bring forth. Perhaps Jehovah thy God will hear the words* [K. *all the words*] *of Rabshakeh, with which the king of Assyria, his lord, has sent to revile the living God, and he will punish for the words which he has heard—Jehovah thy God; and thou wilt make intercession for the remnant which still exists.*" The distinguished embassy testifies to the fame of the prophet, and its composition harmonizes with its aim of obtaining a consolatory message for king and people. In the form of the commission again we see the flowing style of Isaiah. תּוֹכַחָה, as synonym of מוּסָר; נָקָם is used as in Hos. v. 9; נְאָצָה (from the *Kal* נָאַץ), in accordance with i. 4, v. 24, lii. 5, like נֶאָצָה (from the *Piel* נִאֵץ), Neh. ix. 18, 26 (reviling = reviling God, blasphemy). The figure of strength insufficient for bringing forth the child is the same as in lvi. 9. מַשְׁבֵּר (from שָׁבַר, synon. פָּרַץ, Gen. xxxviii. 29) means here not breaking forth (Luzzatto, *punto di dover nascere*), nor yet the delivery-stool (Targ.), like מַשְׁבֵּר שֶׁל־חַיָּה, the delivering-stool of the midwife (*Kelim* xxiii. 4); but, since the children (plur. of the genus) are the subject, not the mother: the matrix or mouth of the womb, as in Hos. xiii. 13: "He (Ephraim) is a foolish child;

when it is time, does he not stop in the children's passage (מִשְׁבַּר בָּנִים)?" *i.e.* the place which the child must pass, not only with its head, but also, for which the strength of the pains often does not suffice, with its shoulders and whole body. The position of the State resembles such hopeless birth-pangs, which, the matrix not opening sufficiently, threaten mother and offspring with death. לֵדָה, like יֵדָעָה, xi. 9. The timid question, scarcely daring to hope, begins with אוּלַי; the following imperf. continues in the perf., which is governed by it: and he (Targ. Syr.: Jehovah) will punish for the words,—or, as we have punctuated above: he will punish for the (on account of the) words which he has heard—Jehovah thy God (הוֹכִיחַ, used of judicial decision, as generally also in ii. 4, xi. 4), and thou wilt lift up (*i.e.* begin, as in xiv. 4) prayer. "He will hear," as Judge and Deliverer; "He has heard," as the omnipresent One. The expression לְחָרֵף אֱלֹהִים חָי sounds like a comparison of Rabshakeh to Goliath, 1 Sam. xvii. 26, 36. The "existing remnant" is Jerusalem not yet in the enemy's hand; cf. i. 8 f. Deliverance of a remnant is a leading note in Isaiah's prophecy.

But the prophecy is not fulfilled, unless the grace which fulfils it is met with repentance and faith. Therefore the weak faith of Hezekiah seeks the intercession of the prophet, whose personal relation to God seems here to be nearer than the king's, and even the priest's. Isaiah's answer, vers. 5–7: "*And the servants of King Hezekiah came to Isaiah. And Isaiah said to them* [אֲלֵיהֶם, K. לָהֶם]: *Speak thus to your lord: Thus says Jehovah: Fear not their words, which thou hast heard, with which the minions of the king of Assyria have blasphemed me! Behold, I will bring a spirit upon him, and he shall hear a rumour, and return to his own land* [אֶל־אַרְצוֹ, K. לְ]; *and I cause him to fall by the sword in his own land.*" Without necessity Luzzatto takes וַיֹּאמְרוּ, ver. 3, in the modal sense of what they were to do: *e dovenano dirgli.* The position as to arrangement is rather this: ver. 5 goes back and states the ground of ver. 6 (cf. Jonah ii. 4 f.); put in connected form, the passage would run: and when they, saying this, had come to him, he said to them. נְעָרֵי we have rendered "minions" (*Knappen*), after Esth. ii. 2; it is a contemptuous expression for עַבְדֵי. The God-

given spirit is here by itself alone, as in the combinations, xix. 14, xxviii. 6, xxix. 10, and often, a higher power of a spiritual nature, controlling thought and action.

B.—*Second attempt of Assyria to compel the Surrender of Jerusalem, and miraculous Deliverance,* chap. xxxvii. 8 ff.

Rabshakeh, who is now named alone in both texts as the chief actor, returns to Sennacherib, who sees himself compelled to make another attempt to make sure of Jerusalem, as a position of great strength and decisive importance, vers. 8, 9: "*Thereupon Rabshakeh returned and found the king of Assyria warring against Libnah, for he had heard that he had withdrawn from Lachish. And he heard say respecting* [עַל, K. אֶל, *as regards*] *Tirhakah, king of Ethiopia:* [K. *Behold*] *He is gone forth to fight with thee, and heard and sent* [K. *and repeated and sent*] *messengers to Hezekiah, saying.*" תִּרְהָקָה (with tone on penultima) is Ταρακός (Ταρκός) of Manetho, Assyr. *Tarḳû*, the third ruler of the twenty-fifth (Ethiopian) dynasty. לִבְנָה, lying, according to Onom. *in regione Eleutheropolitana* (the district of *Bêt 'Gibrin*), has not yet been discovered; the only thing in favour of the usual identification with *Tell-eṣ-Ṣâfia* (Hill of the Pure) is the similar meaning of the names. The וַיִּשְׁמַע, repeated in the Isaianic text, goes back and gives the ground of what follows: *quo quidem audito misit;* K. has the more correct וַיָּשָׁב.

The message, vers. 10–13: "*Thus shall ye speak to Hezekiah, the king of Judah, saying: Let not thy God, in whom thou trustest, deceive thee, saying: Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what* [K. *that which*] *the kings of Assyria have done to all lands in putting them under the ban; and thou, shouldst thou be delivered? Did the gods of the nations, whom my fathers utterly destroyed* [הַשְּׁחִיתוּ, K. שִׁחֲתוּ], *deliver them,— Gozan and Haran, and Rezeph and the Bene-Eden, who are in Telassar? Where is* [K. *Where is he*] *the king of Hamath, and the king of Arpad, and the king of Ir-Sepharvaim, Hena, and Ivvah?*" Although אֶרֶץ is feminine, אוֹתָם (K. אֹתָם), like לְהַחֲרִימָם (in keeping with the deficiency of the Hebrew in elaborate distinctions of gender), points back

to the countries, and similarly אֲשֶׁר, *quas possumdederunt.* It deserves notice that Sennacherib here ascribes to his fathers (Sargon and the preceding kings of the Derketade dynasty whom Sargon overthrew), what in Rabshakeh's first mission he ascribes to himself. גּוֹזָן is not زوزان, which is described by the Arabian geographers as a district of outer Armenia, lying on the *Châbûr;* the vowel-change is possible, but not favourable to the identification; the inscriptions know a city *Guzana,* which is mentioned in connection with Nisibis (*Naṣibina*), and may be sought between the Tigris and the Euphrates (*Paradies,* p. 184 f.; cf. Schrader in Riehm's *HWB,* under Gosan). חָרָן is the *Ḫarrânu* of inscriptions, well known from the patriarchal history (Gen. xi. 31), signifying way and road in Assyrian. רֶצֶף is *Ῥησάφα* of Ptol. v. 18. 6, below Thapsacus, Assyr. *Raṣappa,* now *Ruṣâpha,* in the Euphrates valley *ez-Zôr,* between the Euphrates and *Tadmor* (Palmyra). תְּלַשָּׂר (K. תְּלַאשַּׁר), with which Syr. אֶלְסָר (Gen. xiv. 1), *i.e.* Artemita (Artamita), is confounded by Targ. ii., iii., according to Schrader is the *Til-A-šur-ri* of inscriptions ("to Merodach, who has his dwelling at T."), perhaps one with *Thelser* of the *Tab. Peuting* (תַּלְסַר, תַּלְאָסַר of the Targums), on the eastern side of the Tigris; the בְּנֵי־עֵדֶן are one with the Syrian tribe and district *Bît-Adini,* in the far west of Mesopotamia, on both banks of the Euphrates; עֵדֶן, of Ezek. xxvii. 23 (*Paradies,* pp. 4, 98, 184). With Hamath and Arpad the enumeration of martial deeds makes a north-west sweep, in order next, with Sepharvaim (the sun-city Sippar), to return to the boundaries of southern Mesopotamia and Babylon. With מֶלֶךְ לָעִיר, cf. Josh. xii. 18, Ezra v. 11, along with Gen. xxxvi. 31; עִיר סְפָרַיִם is like עִיר נָחָשׁ, עִיר שֶׁמֶשׁ, etc. The words הֵנַע וְעִוָּה, not taken as proper names (Targ. Symm.), would mean: "he has removed and overthrown," for which, however, we should expect הֵנִיעוּ וְעִוּוּ or הֲנִיעֹתִי וְעִוֵּיתִי; they are perhaps names of cities no longer discoverable; *Hena* is scarcely the well-known عانة, *Ἀναθώ,* on the Euphrates (Gesen., v. Niebuhr, Keil *et al.*); *Ivvah* sounds like the name of the home of the עִוִּים, who, according to 2 Kings xvii. 31, were settled on ground once belonging to the kingdom of Israel.

This insolent message, declaring the God of Israel to be powerless, the messengers of Sennacherib brought in writing, ver. 14: "*And Hezekiah took the letter from the hand of the messengers and read it* [K. *read them*], *and went up to the house of Jehovah; and Hezekiah spread it before Jehovah.*" *Leaves* סְפָרִים = letter (not letter *in duplo*), like *litterae* (cf. γράμματα, piece of writing); וַיִּקְרָאֵהוּ (changed by K. into ם—) applies to the collective idea. Thenius calls this spreading a naive act, and Gesenius even refers to the Buddhist prayer-machines; but it is prayer without words, an act of prayer, which then passes into audible prayer, vers. 15–20: "*And Hezekiah prayed to* [K. *before*] *Jehovah, saying:* [K. *and said:*] *Jehovah of hosts* (K. omits *of hosts*), *God of Israel, enthroned on the cherubim, thou, yea thou art God alone of all the kingdoms of the earth; thou, thou hast made the heavens and the earth. Incline, Jehovah, thine ear and hear* [הַטֵּעַ, variant, in both texts וְהַטֵּעַ]*! Open, Jehovah, thine eyes and see* [K. with י of the plur.], *and hear the* [K. *all the*] *words of Sennacherib, which he hath sent* [K. *with which he has sent him, i.e.* Rabshakeh] *to revile the living God! Truly, Jehovah, the kings of Assyria have laid waste all lands and their land* [K. *the nations and their land*], *and have put their gods* [וְנָתוֹן, K. וְנָתְנוּ] *into the fire, for they were no gods, merely the work of men's hands, wood and stone; so they destroyed them. And now, Jehovah our God, save us* [K. adds *pray*] *from his hand; and let all the kingdoms of the earth know that thou, Jehovah, alone art he* [K. *Jehovah Elohim*]." Respecting יֹשֵׁב הַכְּרֻבִים (cherubim-enthroned, *i.e.* enthroned on cherubim), see Ps. xviii. 11, lxxx. 2. אַתָּה־הוּא in הוּא is an emphatic resumption, and so a strengthening of the subject, as in xliii. 25, li. 12; 2 Sam. vii. 28; Jer. xlix. 12; Ps. xliv. 5; Neh. ix. 6 f.; Ezra v. 11: *tu ille* (not *tu es ille*, Gesen. § 135. 1) = *tu, nullus alius;* passages like xli. 4, where הוּא is predicate, are different. Respecting the *Pasek* after יהוה, see Baer, *Accentuationsystem*, i. 6. עֵינְךָ is not sing. (like Ps. xxxii. 8, עֵינִי, where LXX. has עֵינַי), but defective plur., as we expect after פְּקַח. The reading שָׁלְחוּ in K. (which cannot apply to דְּבָרִים, but only to the bringers of the written message) is to be rejected. And whereas again the reading וְנָתוֹן of the Isaianic text (cf. Gen. xli. 3; Gesen. § 113.

4*a*) deserves the preference, אֶת־כָּל־הָאֲרָצוֹת וְאֶת־אַרְצָם, compared with אֶת־הַגּוֹיִם וְאֶת־אַרְצָם, is a senseless tautology, perhaps occasioned by the circumstance that after החריב the lands seemed more natural as object than the nations (cf. however, lx. 12). The line of thought is this: Truly the Assyrians destroyed nations and their gods, because these gods were men's works; therefore help us, Jehovah, that the world may know that Thou alone art He, namely God, Elohim, as K. adds, although, according to the accents, יהוה אלהים go together, as in the Books of Samuel, Chronicles, and more often in the mouth of David (see *Symbolae in Psalmos*, p. 15 s.).

The prophet's answer, vers. 21, 22*a*: "*And Isaiah, the son of Amoz, sent to Hezekiah, saying: Thus says Jehovah the God of Israel: What thou hast prayed to me in regard to Sennacherib, the king of Assyria:* [K. adds *I have heard:*] *This is the oracle which Jehovah utters respecting him.*" He sent, *i.e.* sent word, namely, by one of his disciples (לְבִיּוּדִים, viii. 16). According to the Isaianic text, אֲשֶׁר would begin the protasis to זֶה הַדָּבָר (concerning that which . . . this is the oracle); or, since ו *apod.* is wanting, would begin a relative sentence to what precedes (I to whom). Both views are awkward. שָׁמַעְתִּי, as LXX. Syriac, also read here in Isaiah, cannot be dispensed with.

The Isaianic prophecy now following is among the grandest in all respects we have. It moves in strophe-like strides on the *cothurnus* of the Deborah-style, vers. 22*b*, 23: "*Despises thee, mocks thee—the virgin-daughter of Zion; shakes the head after thee—the daughters of Jerusalem. Whom hast thou reviled and blasphemed, and respecting whom talked loftily* [הרימותה, K. הרימות], *that thou hast lifted up thine eyes on high? Against* [אֶל, K. עַל] *the Holy One of Israel.* The predicate precedes in the masculine (22*b*), at first being still without more precise definition, for בָּזָה has *Kadma* on *ult.*, and is therefore either *part. fem.* of בּז, against which is the parallel לָעֲגָה, or 3 *pers. masc.* of the corresponding verb לי״ה. Zion is called virgin in reference to the shame threatening her without effect, xxiii. 12; בְּתוּלַת בַּת, since the ideas are subordinated to one another in the genitive instead of being co-ordinated in apposition, is = הַבְּתוּלָה בַּת: the virgin-daughter of Zion. With contented and enhanced self-consciousness she shakes her head after

him as he departs in disgrace and shame; and, moving it backwards and forwards, says by the gesture that it must be so and could not be otherwise, Jer. xviii. 6; Lam. ii. 15 f. The accentuation mistakes question and answer, taking אל־קדוש ישראל into what is to be uttered in interrogative tone: "and thou turnest thine eyes on high against the Holy One of Israel." But the question reaches only to עיניך, and אל־קדוש ישראל is the answer. The reviled one is the God of Israel, whose pure holiness bursts into a consuming fire against all who pollute it, x. 17. The *imperf. consec.* וְתִשָּׂא is substantially the same as in li. 12 f., and מָרוֹם as in xl. 26.

Second turn, ver. 24: "*By thy servants* [K. *thy messengers*] *thou hast reviled the Lord, in saying: With the multitude* [K. *Chethîb* ברכב] *of my chariots I have ascended the height of the mountains, the heart of Lebanon, and will cut down the lofty growth of its cedars, the pick* [מִבְחַר, K. מִבְחוֹר] *of its cypresses, and will penetrate* [K. *and shall penetrate*] *to the top* [K. *the resting-place*] *of its farthest point, the grove of its orchard.*" The other text seems here generally preferable. Whether מַלְאָכֶיךָ (after vers. 9, 14) or עַבְדֶּיךָ (namely Rabshakeh, Tartan, and Rabsaris, the chiefs of Sennacherib's first mission) is to be preferred, is doubtful; in like manner, whether ברכב רכבי is a copyist's error or a superlative phrase: with chariots of my chariots, *i.e.* my countless chariots; thirdly, whether Isaiah wrote מִבְחוֹר; in iv. 6 he uses מִסְתּוֹר for special reasons; but such obscure forms belong elsewhere to the Book of Kings, with its north-Palestinian colouring; and מבחור is found also in 2 Kings iii. 19 in the first series of Elisha-histories, with their strong Aramaic cast. On the other hand, מְלוֹן קְצֹה compared with מָרוֹם קְצוֹ is certainly the original; מְלוֹן is the high pass as a resting-place. It is important for the understanding of the passage that both texts have וְאברת, not וְאברת; and the other text, confirming this pointing, presents וְאָבוֹאָה instead of וְאבוא. Lebanon, with the steep forest on its highest ridge (see Hitzig on Zech. xi. 2), signifies here, if not as a direct emblem (as in Jer. xxii. 6=the royal city Jerusalem, in Ezek. xvii. 3=Judah-Jerusalem), yet synecdochically (cf. xiv. 8), the Lebanon-country, *i.e.* the land of Israel, into which the Assyrian has forced his way, and whose strongholds and magnates he will cut down, never resting until Jerusalem

also, the glorious summit of the Lebanon-district, lies at his feet.

Third turn, ver. 25: "*I, I have dug and drunk* [K. *strange*] *waters, and will dry up with the sole of my feet all the Nile-arms* [יְאוֹרֵי, K. יְאוֹרֵי] *of Matzor.*" If עָלִיתִי, ver. 24, be taken as perf. of certainty, 25*a* may refer to overcoming the difficulties of the sandy desert (*et-Tih*) on the way to Egypt; but the perfects are contrasted with the following imperfects as assertions of what is actually past. Thus, where no waters were, and his army, as we might think, must needs famish, he dug them (קוּר, from which מָקוֹר, *fodere*, √ קר, גר, not, with Luzzatto, *scaturire*), and drunk this water which was charmed forth, so to say, on foreign soil, *i.e.* overcame all hindrances to his victorious course by opening up new resources; and where there was water, as in Egypt (מָצוֹר in Isaiah and Micah for מצרים, see Ps. xxxi. 22), whose Nile-arms and canals seemed to forbid his approach, it was a trifle to him to reduce to nought these obstacles that stood in his way. The four-armed Nile to him is a mere puddle, which he tramples out with his foot.

And yet what he is able to do is not by his own power, but God's counsel, which he subserves. Fourth turn, vers. 26, 27: "*Hast thou not heard? From of old I have done it* [אֹתָהּ, K. אֹתָהּ]; *from* [K. לְכֵן] *days of the foretime I have formed it, and now brought it to pass* [וַתְּהִי, K. הֲבִיאֹתִיהָ]: *that thou shouldst lay waste* [לְהַשִּׁאוֹת, K. לְהֲשׁוֹת] *fortified cities into desolate stone-heaps; and their inhabitants, powerless, were dismayed and put to shame* [וָבֹשׁוּ, K. וַיֵּבֹשׁוּ]; *they became herb of the field and green of the sward, grass of the house-tops and a corn-field* [וְשִׁדֵּמָה, K. *and blighted corn,* וְשִׁדֵּפָה] *before the stalk is formed.*" לְמֶרְחוֹק, πηλόθεν, must not be joined to הֲלוֹא־שָׁמַעְתָּ, but, although the accents seem to oppose (see Wickes, *Prose Accents*, p. 50), in accordance with the parallelism, to what follows; the historical reality, here the Assyrian judgment on the nations, had from eternity ideal reality in God; see on xxii. 11. The ל in לְמֶרְחוֹק signifies either local (Job xxxix. 29, xxxvi. 3), or as here temporal, direction (cf. *e.g.* לְעֵת, Gen. viii. 11): in a space of time lying from afar or to afar; we have no preposition corresponding to this ל (see on vii. 15). The address is to the Assyrian; and since his being an instrument is the essential part of the decree, וַתְּהִי means not: it should be, or: they

should be, but: thou shouldst be, ἔμελλες ἐξερημῶσαι (cf. xliv. 14 f.; Hab. i. 17; Ezek. xxx. 16; Eccles. iii. 15). Instead of לְהַשְׁאוֹת, K. has לְהָשׁוֹת (not as *Chethîb*, in which case לְהָשׁוֹת must have been the pointing), a singularly (instead of לְשָׁאוֹת) syncopated *Hiphil*. The point of comparison in the four images, 27*b*, is the easiness of the conquest: before Assyria the nations became like weak, delicate, superficially-rooted grasses, and a corn-field not yet grown to stalk (שְׂדֵמָה, xvi. 8), which can be easily pulled up and does not need the sickle; for which K., in better keeping with a climax, has: like a blighted corn-field (שְׁדֵפָה, cf. שְׁדֵפוֹן, blasting) before the stalk has grown up, where the Assyrian is viewed as a parching east wind (Thenius conjectures לפני קָדִים), which destroys the crop before it grows into stalk. Wellhausen's conjecture is ingenious (Bleek, p. 257); he changes לפני קמה into לְפָנֶיךָ קוּמְךָ, and joins it to what follows: thy rising up and sitting down are before me; adopted by Cheyne and Bredenkamp, who, moreover, changes ושדמה (K. ושדפה) into שְׁדָף, dropping the ו ("burnt roof-grass").

Thus Assyria is Jehovah's elect instrument in overturning the nations who are short of hand in respect to Him, *i.e.* incapable of resistance; but Jehovah soon puts this lion in close restraint, and before he reaches his proposed goal he will be led back to his own land as with a ring in his nostrils. Fifth turn, vers. 28, 29: "*And thy sitting down and thy going out and thy coming in I know, and thy raging against me. Because of thy raging against me, and because thy self-confidence has come up into my ears, I put my ring into thy nose and my muzzle into thy lips, and lead thee back by the way by which thou camest.*" Sitting down and rising up (Ps. cxxxix. 2), going out and coming in (Ps. cxxi. 8), are all the different aspects of man's doing and resting; all Sennacherib's thinking and acting, deciding and undertaking, especially in regard to Jehovah's people, are under divine control. On יַעַן follows the infin., which is continued in the finite verb, just as in xxx. 12; שְׁאֲנָנְךָ also may be infin. (Ewald, Nägelsbach); but if the reading שַׁאֲנַנְךָ is accepted, it will be an adjective used as substantive; it denotes the Assyrian's complacent, scornful (Ps. cxxiii. 4) self-confidence, and has nothing to do with שָׁאוֹן (Targ., Abulw., Rashi, Kimchi, Rosenm., Luzz.). The figure

of leading away with a nose-ring (חַחִי, with latent *dagesh*) is repeated in Ezek. xxxviii. 4. Like an untameable beast, held in with violence, the Assyrian will return home without having attained his end with Judah (and Egypt).

The prophet now turns to Hezekiah, ver. 30: "*And let this be the sign to thee: this year men eat fallow-growth, and the second year root-growth* [סָחִיּם, K. סָחִישׁ]; *and the third year sow ye and reap, and plant vineyards and eat* (*Chethîb* אכול) *their fruit.*" The three years' space is reckoned by the beginning and end of the husbandman's year, which reached in the time of the Kings from Tishri to Tishri as a fixed calendar-year, and united in its beginning the close of the harvest and the new sowing. We may further assume, that הַשָּׁנָה is the current year, not, as Thenius would have, the first after the Assyrian invasion; הַשָּׁנָה is the present year in xxix. 1, xxxii. 10, as הַיּוֹם is the present day (to-day). When now the prophet says אָכוֹל הַשָּׁנָה סָפִיחַ, this cannot be a prediction. סָפִיחַ is the aftergrowth from the scattered grains of the previous harvest (LXX. *αὐτόματα*), either from סָפַח, سفح, *effundere*, or from סָפַח (a harder form of סָפָה), *adjicere*, therefore either as something scattered, *i.e.* involuntarily sown, or as something added to the previous harvest by way of supplement. But if only such aftergrowth can be enjoyed instead of the present year's produce, this at the time when the prophet speaks is the natural consequence of the impossibility of sowing. The second part of the sign, וּבַשָּׁנָה הַשֵּׁנִית שָׁחִיס, states that in the second year from now men will eat root-growth, *i.e.* what grows of itself, *αὐτοφυές* (Aquila, Theodotion), what springs up but sparsely, not so much from the previous year's scattered grains as from the roots of the corn (cf. شَخِيص, standing apart from each other, synon. *mutafâwit*). The point, then, of the sign lies in this, that the plan of Sennacherib against Judah will as certainly be wrecked as that no regular sowing and reaping will take place before the third year from now, but then will be again possible. Jehovah, the Omniscient, as whose organ the prophet foretells this, is also the Almighty, who will compel the great conqueror to return to Assyria without attaining his end. But the sign cannot be used with certainty as a measure either of the Assyrian

occupation or to fix the period of the catastrophe in xxxvii. 36; 2 Kings xix. 35. For the prophet's standpoint in giving the sign may either be at a part of the current year when the impossibility of tillage in the second year could not be determined beforehand without the gift of prophecy, or also at a much later part of the year, when men were eating fallow-growth, and already knew for certain (because harvest-time was near, and the fields had not been sown) that in the next year they would have to eat root-growth. The purpose of the sign was to confirm King Hezekiah in rejecting Sennacherib's demand.

The agricultural prospect of the third year now becomes an image of Judah's future. Seventh turn, vers. 31, 32: "*And that which escapes of the house of Judah, that remains, shall again take root downward and bear fruit upward. For from Jerusalem a remnant shall go forth, and an escaped one from Mount Zion. The zeal of Jehovah of hosts* [K. *Chethîb* omits צְבָאוֹת] *will accomplish this.*" Isaiah's motto, "a remnant shall return," is fulfilled: Jerusalem is spared, and becomes the centre and starting-point of national regeneration. We hear the echo of chaps. v. 24, ix. 6, and also of xxvii. 6. As in ver. 16, "of hosts" is wanting here in Kings; this divine name is rare in the Book of Kings, occurring there only in the first series of Elijah-histories, 1 Kings xviii. 15, xix. 10, 14, cf. 2 Kings iii. 14.

The prophecy of the preservation of Jerusalem becomes now, in the last turn, more precise than ever before, vers. 33–35: "*Therefore thus saith Jehovah concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor assault it with shield, nor throw up a mound against it. By the way by which he came* [K. *shall come*] *he shall return, and he shall not come into this city, saith Jehovah. And I protect this city* [עַל, K. אֶל] *to help it, for my own sake and for the sake of David my servant.*" According to Hitzig this conclusion belongs, because of its "suspicious definiteness," to the later annalist; on the other hand, Knobel thinks it need not be denied to Isaiah, for "probably the pestilence had then already begun (xxxiii. 24), threatening seriously to weaken the Assyrian army, but also suggesting to the prophet the hope that Sennacherib would not be able to resist the

mighty Ethiopian king." But here we listen to the language of a man raised above the limits of natural possibility, and admitted by God the Controller of history into His secret, Amos iii. 7. We see here prophecy at the lofty point to which it has been steadily climbing, keeping the goal ever in sight, from vi. 13, x. 33 f. onward through all the obstacles arising from the moral state of the nation (see the concluding remarks on xxii. 1–14, xxxii. 9–20). The Assyrian will not storm Jerusalem, nor even reach the stage of siege-preparations. The verb. קִדֵּם (cf. Arab. *mukdim*, venturing boldly at the foe, *ikdâm*, boldness) is construed with double accus., as in Ps. xxi. 4; סֹלְלָה means siege-mound, as also in Jer. xxxii. 24. The reading יָבֹא instead of בָּא, arose through the eye wandering to the following יבא. The promise, 35*a*, reads as in xxxi. 5; the reading אֶל instead of עַל is incorrect. The motive, "for the sake of David my servant," runs as in 1 Kings xv. 4 and often, but "for my own sake" as in xliii. 25, xlviii. 11; cf. also lv. 3. On one side it is Jehovah's glory and fidelity according to which Jerusalem is saved; on the other hand, David's merit, or, what is the same, Jehovah's love for him, which secures Jerusalem's good.

The culminating prophecy is followed by the account of the catastrophe, ver. 36: "*Then* [K. *And it came to pass that night that*] *the angel of Jehovah went forth and smote* [וַיַּךְ, K. וַיֵּךְ] *in the camp of Assyria a hundred and eighty-five thousand; and when men arose in the morning, behold they were all dead corpses.*" The first pair of histories concludes here with the brief account of the issue of the Assyrian drama, in which all the prophecies of Isaiah relating to the destruction of the Assyrian forces, *e.g.* x. 33 f., and to the flight (xxxi. 9) and death (xxx. 33, xxxvii. 7) of the king of Assyria, are fulfilled. Glancing forward at the second pair of histories, chaps. xxxviii., xxxix., we see in xxxviii. 6 that the account of these final events forms a preliminary conclusion; for the third history brings us back to the time before the catastrophe. The haste and brevity of this closing historical account may be partly explained by the fact that the history of the Assyrian complications and the prophecy bearing on them is here meant to be brought to a conclusion. But looking back, we see a gap between xxxvii. 25 and what

has just been related. For between prophecy and fulfilment, according to ver. 30, lies a full year of misery, during which tillage will be suspended. In this second year, however the impossibility of tilling the land may be explained, fall in any case Sennacherib's complications with Egypt and Ethiopia. For, when Rabshakeh returned from his mission to Hezekiah, he found Sennacherib no longer before Lachish, but before Libnah, which lay to the north-east. Lachish was the strong point, by holding which he prevented Egypt uniting with Judah, and whence he captured one city of Judah after another. A palace-picture shows him to us still in this proud situation. He is sitting in his tent on a high, beautifully-adorned throne, two arrows in the right, a bow in the left hand, two eunuchs with fans to keep him cool behind; a general in front, behind whom are curly-haired, bearded captives and women. The inscription on the tent says: "Tent of Sennacherib, king of the land of Assyria." Under the figures we read: "Sennacherib, king of the nations, king of the land of Assyria, sat on a lofty throne and received the plunder of Lachish."[1] The retreat of Sennacherib from Lachish to Libnah was caused by the march of the Egyptian army; it was a strategic measure. He then retired, as we learn from the prism-inscription, still farther to Timnath and Elteke, where he accepted battle, and therefore on Palestinian soil. According to a tradition originating in Egypt, he fought against Egypt within its own territory. Herodotus (ii. 141; cf. also Berosus in Joseph. *Antiq.* x. 1. 4) says: After Anysis, the blind, who had lost his throne for fifty years by an Ethiopian invasion of Egypt under Sabakon, and regained it, Sethon (Σεθών), the priest of Hephaestus, came to the throne. The latter oppressed the warrior-caste, so that when Sanacharibos, king of the Arabians and Assyrians, led a great army against Egypt, it refused its help. Then, when the priest-king prayed in the temple, God promised His help. Before Pelusium, where the inroad was to take place, and where, with those who remained faithful, he awaited the foe, he witnessed the fulfilment of the promise. "Directly after Sanacharibos' arrival an army of field-mice overran the camp

[1] See the wording in Schrader, *Cuneiform Inscriptions*, i. p. 280, and the picture in Stade, *Geschichte*, i. 620.

of the enemy and gnawed to pieces their quivers, bows, and shield-straps, so that when morning dawned they had to flee weaponless, many of them perishing. Therefore the stone statue of Sethon yet stands in the temple of Hephaestus (at Memphis), holding a mouse in its hand, and saying in the inscription: He that looks on me let him fear the gods!"[1] Duncker thinks this account in Herodotus of the Assyrian catastrophe useless for historical purposes; whilst Maspero gathers from it that half the Assyrian army perished of pestilence during the Delta march; and even Stade (*Gesch.* i. 621) refers the account of Herodotus to one and the same event as the Biblical account. As matter of fact, an obscurity lies on the locality of the occurrence, ver. 36, which can scarcely be cleared up. Looking at the prophecies, that the power of Assyria is to be broken in the sacred land of Jehovah (xiv. 25), that the Lebanon forest of the Assyrian army will collapse before Jerusalem (x. 32–34), that there the Assyrian camp will without fighting be the prey of the inhabitants of the city (xxxii. 33), we seem obliged to suppose that the catastrophe happened before Jerusalem (Joseph. *Ant.* x. 1). But could Sennacherib, who was expecting to encounter the Egyptian forces, leave an army-division of nearly 200,000 men before Jerusalem? It is noteworthy that the account of the catastrophe, ver. 36 (2 Kings xix. 35), leaves both the time (for the akoluthic formula ויהי בלילה הוא makes no claim to chronology) and place of the occurrence in obscurity. The narrative reads like the killing of the first-born in Egypt, Ex. xii. 12, xi. 4. This plague is there characterized by נֶגֶף, used along with הֶכָּה, as pestilence (Ex. xii. 13, 23); cf. Amos iv. 10, where there seems to be allusion to it under the name דֶּבֶר; here also we can think of nothing else than this divine visitation, which still defies all casual explanation, and in 2 Sam. xxiv. 15 ff., as well as here, seems to be effected through angels. The conciseness of the narrative allows us to suppose a longer raging of the pestilence in the Assyrian camp, carrying off thousands in the night (Ps. xci. 6), up to a total of 185,000.[2] The chief matter is that the prophecy of

[1] This Sethon monument has not yet been discovered (Brugsch, *Reiseberichte*, p. 79).

[2] To the plague in Milan in 1629, according to Tadino, 160,000 fell

xxxi. 8 was essentially fulfilled. The issue of Sennacherib's campaign against Judah must have been unfortunate; for (1) although Sennacherib reigned twenty years after this campaign, he never made another attempt against Judah; first of all, he had to subdue rebellious Babylon, which certainly would not have lifted up its head again unless it had been encouraged by the miscarriage in Judah. (2) Sennacherib himself, in the prism-inscription, can only speak of the outcome of his undertaking against Jerusalem in the following terms: *šâšu kima iṣṣûr ḳuppi kirib Ursalimmu âl šarrûtišu ésiršu ḥalṣâni elišu urakkisma âṣê abulli âlišu utirra ikkibûš(u)*, *i.e.* I shut him up in Jerusalem, his royal city, like a bird in a cage; I threw up mounds against him, and whosoever came to his city-gate, I turned him on his heel, *i.e.* compelled him to turn right round (Friedr. Delitzsch). Since nothing is said here of assault and capture (in the case of the cities of Judah both are emphasized in proud detail), Sennacherib effected nothing against Jerusalem, except that he blockaded it some time. (3) In further relating that he severed the captured cities from the land of Hezekiah and gave them to the kings of Ashdod, Ekron, and Gaza, whom he had set up; that he laid tribute on Hezekiah; that the latter gave him 30 talents of gold and 800 talents of silver, etc.,—he is seeking to cover the failure of the investment of Jerusalem and its forced raising; as also the issue of the battle with the Egyptians at Elteke is covered.[1]

End of the epilogue, vers. 37, 38: "*Then Sennacherib, king of Assyria, broke up and departed, and returned and settled down in Nineveh. And it came to pass, while he was worshipping in the temple of Nisroch his god, Adrammelech and Sarezer his sons* [K. *Chethîb* omits בָּנָיו[2]] *smote him with the sword; and*

victims, in Vienna (1679) 122,849, in Moscow at the end of the previous year, according to Martens, 670,000, but, of course, during the whole time of its raging.

[1] See Schrader, *Cuneiform Inscriptions*, i. pp. 297–307. Respecting the relation of the battle at Elteke to xxxvii. 8 f. agreement can scarcely be reached; the Assyrian accounts know only of the one encounter with the Ethiopian king (Schrader, ii. pp. 10, 11).

[2] The parallels, 2 Kings xix. 31 and 37, two of the ten קרין ולא כתבן (words to be read and not written in the text), see Norzi on Ruth iii. 5, and *Ochla we-Ochla* (ed. Frensdorff), No. 97.

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whilst they fled to the land of Ararat, Esar-haddon his son became king in his stead." The three verbs, "he broke up and departed, and returned," paint the rapidity of the retreat like *abiit, excessit, evasit, erupit* (Cic. ii. *Catil. init.*). The construction, ver. 38, puts Sennacherib's act of worship and his sons' murderous deed side by side as contemporaneous; the relation would be somewhat different if it said וַיִּפְּהוּ (cf. Ewald, §. 341*d*). Nisroch (LXX *Νασαραχ*, *'Ασαραχ*) is a name of deity foreign to the Babylo-Assyrian pantheon, possibly a corruption, or even assimilated to the Hebrew from *Nusku* (נסך), the god of fire and war; that Sennacherib should give special honour to this god is intelligible.[1] The name אַדְרַמֶּלֶךְ signifies, Adar is prince, Assyr. *Adarmalik;* and שַׂרְאֶצֶר, for which Baer here and Zech. vii. 2 (cf. Norzi and J. H. Michaelis on Jer. xxxix. 3) has rightly received שַׁרְאֶצֶר,[2] signifies, Guard the king! Assyr. *Šar-uṣur;* the Armenian form of the name (in *Moses Chorcn.* i. 23), *San-asar* (along with *Adramel*, who is also called *Arcamozan*), accordingly does not mean: The moon-god *Sin* guard, but arises only from interchange of sounds. Polyhistor (in Euseb. *Chron. Arm.* p. 19, ed. Mai) and Abydenus (*ib.* p. 25) name only Adrammelech (Adramelos in Abyd., Ardumuzanos in Polyh.) as the murderer, and Nerzilos (= Nergal Sarezer) as Sennacherib's successor, which, however, indirectly confirms Sennacherib's removal as the common deed of the two sons.[3] The murder did not take place as soon after the return as represented by Joseph. *Ant.* x. 1. 5 (cf. Tob. i. 21–25, Jerome); the Isaianic "and settled down in Nineveh" suggests the idea of a considerable interval. *Asordan* of Polyhistor, *Axerdis* of Abydenus is Esar-haddon, Assyr. אשור־אח־יתן, *Ašûr-aḫ-iddina* ("Asshur has given the brother").

[1] Friedr. Delitzsch, *Sprache der Kossäer* (1884), p. 52.

[2] Respecting the diverse mode of writing שראצר, see *Complutensische Varianten* (1878), p. 16 f., and Strack in *DMZ.* xxxviii. 302 (according to whom the Petersburg codd., B 3 and B 19*a*, also confirm Sareser with *Sin*); and respecting Nergilos=נרגל שראצר, Schrader, *Inscriptions*, ii. pp. 14, 15.

[3] The motive for the parricide was jealousy of the younger brother Esar-haddon, whom Sennacherib favoured, and who, when he heard of the murder, quitted Armenia, where he was with a division of the army, in great wrath, and came to Nineveh by forced marches (see Friedr. Delitzsch, art. "Sanherib" in Herzog's *Cyclopaedia*, xiii. 387).

The last year of Sennacherib, according to the Assyrian monuments, is 682–1. This brings us far into the reign of Manasseh, more or less, a time when Isaiah certainly was dead, from which it follows that ver. 37 f. is an addition by a later hand, a fact confirmed independently by its style, which resembles that of the Book of Kings. The two parricides fled to the land of Ararat, therefore to Central Armenia; Armenian history derives the tribes of the Sassunians and Arzrunians from them. From the royal house of the latter, among whom the proper name Sennacherib was common, sprang Leo the Armenian, whom Genesios describes as of Assyrio-Armenian blood. If this is so, no fewer than ten Byzantine emperors may be regarded as descendants of Sennacherib.[1]

C.—*Hezekiah's Sickness, and his Recovery promised by Isaiah*, chap. xxxviii.

It cannot surprise us now to be carried back to the time when Jerusalem was still under the despotic sceptre of Assyria, since the purpose of the concluding piece, xxxvii. 36 ff., was merely in anticipation to complete the picture of the last Assyrian troubles by relating their termination as foretold by Isaiah. Into this framework falls the following act of Isaiah; and indeed (if Hezekiah reigned twenty-nine years, fifteen of which are added to him) it falls about the fourteenth year, mentioned in xxxvi. 1 in the wrong place, and properly belonging to the last two histories, vers. 1–3: "*In those days Hezekiah became dangerously ill; and Isaiah, son of Amoz, the prophet came to him and said to him: Thus saith Jehovah: Set thy house in order, for thou shalt die, and not recover. Then Hezekiah* [K. omits] *turned his face to the wall and prayed to Jehovah, and said:* [K. *saying:*] *O Jehovah, remember now this,*

[1] Armenian tradition (cf. Rawlinson, *Monarchies*, ii. 465) puts the flight of the two, who, as is said, were to be sacrificed by their father, in the year of the world 4494=705 B.C. (see the historical survey of Prince Hubbof in *Miscellaneous Translations*, vol. ii. 1834). The Armenian historian Thomas (end of the ninth century) traces his descent to the Arzrunians, and so to Sennacherib; his historical work is therefore chiefly devoted to Assyrian affairs (see Aucher on Euseb. *Chron.* i. p. 15); and respecting "the crown of Sennacherib on the head of the Arzrunians," cf. *DMZ.* xl. 493.

that I have walked before thee in truth and with the whole heart, and have done what is good in thine eyes! And Hezekiah wept with loud weeping." "Give command to thy house" (לְ, cf. אֶל, 2 Sam. xvii. 23) = make known to thy family thy last will (cf. Rabb. צַוָּאָה, last arrangement, testament), for צִוָּה is indeed usually joined with *accus. pers.*, but also with לְ, *e.g.* Ex. i. 22 (cf. אֶל, Ex. xvi. 34). חָיָה means in such connection *reviviscere, convalescere.* The announcement of death is unconditional in terms. *Reticetur*, remarks Vitringa, *conditio, ut Deus illam tanquam voluntariam eliciat.* The sick man turns his face to the wall (הֵסֵב פָּנָיו, whence the usual *imperf. consec.* וַיַּסֵּב, as in 1 Kings xxi. 4, viii. 14) in order to retire into himself and God. Before אֲדֹנָי=יהוה (Neh. i. 11) the imploring אָנָּה (here, as in Ps. cxvi. 4, 16, and in all six times, with ה) has the chief tone always on *ult.*; the *methegh* occasionally passes into a conjunctive accent, *e.g.* Gen. l. 17; Ex. xxxii. 31. אֵת אֲשֶׁר signifies here not "that which," but "this that," as in Deut. ix. 7; 2 Kings viii. 12, and often. בֶּאֱמֶת, not so much "in continuance" as "in fidelity," *i.e.* without wavering and deceit. בְּלֵב שָׁלֵם, with complete, whole heart, as in 1 Kings viii. 61 and often. He wept aloud, for to have to die in the strength of manhood, with the State in so critical a condition, and without heir, was terrible to him.

The gracious withdrawal of what was threatened, vers. 4–6: "*And it came to pass* [K. *Isaiah was not yet out of the inner city; Kerî* חָצֵר, i.e. *court, and*] *the word of Jehovah came to Isaiah* [K. *to him*] *as follows: Go* [K. *return*] *and say to Hezekiah:* [K. adds *to the prince of my people:*] *Thus saith the God of David thy ancestor: I have heard thy prayer, seen thy tears; behold, I* [K. *heal thee, on the third day thou shalt go up to the house of Jehovah*] *add* [K. *and I add*] *to thy days fifteen years. And I will deliver thee and this city from the hand of the king of Assyria, and will protect this city* [K. *for my own sake and for the sake of David my servant*]." Instead of העיר, *Kerî* and the ancient translators have חָצֵר; the city of David is nowhere else called "middle city;" on the contrary, Zion, with the temple-mount, formed the upper city; thus the inner court-space of David's city seems really to be meant, from which Isaiah had not yet stepped out by the "gate of the midst" to go to the lower city, where he lived (cf. on xxii. 1).

The text in K. is here more authentic throughout, only "prince of my people" is an annalistic ornament. הָלוֹךְ in Isaiah is *infin. abs.* in *imperf.* sense; שׁוּב, on the other hand, of the other text is *imperative*. As to יוֹסֵף, see on xxix. 14. The promise of deliverance from Assyria does not necessarily imply that Sennacherib had already set out to reconquer Judah, but only that Hezekiah had withdrawn from the obligation of tribute, or at least was engaged in doing so, 2 Kings xviii. 7.

The Isaianic text is here not only violently curtailed, but also involved in confusion; for vers. 21, 22, although even the LXX. found them after Hezekiah's psalm, have fallen out of their right place; they were omitted by mistake here after ver. 6, and then written beneath on the margin of the page where they now stand (perhaps with *σίγλη*, sign of supplement). We insert them here where they belong, vers. 21, 22: "*Then said Isaiah, Let them bring* [K. *take ye*] *a cake of figs and plaster over* [K. *and they brought and covered*] *the boil, that he may recover* [K. *and he recovered*]. *And Hezekiah said:* [K. *to Isaiah:*] *What is the sign that* [K. *Jehovah will heal me, so that I go up*] *I shall go up* [K. *on the third day*] *into the house of Jehovah?*" Since שְׁחִין (from שׁחן, سخن, to be inflamed, in a fever, whence *es-suḥûna*, intermittent fever) nowhere means plague-boil, but (cf. Ex. ix. 9; Lev. xiii. 18) boil, especially of the leprous, the connection into which Hezekiah's sickness (alongside xxxiii. 24) has been brought with the plague that broke out later in the Assyrian army is inadmissible. The application of the figs leaves it uncertain whether a boil (*bubon*) or a carbuncle (*charbon*) is to be supposed. Figs were a popular *emolliens* or *maturans;* they were used to hasten the rising of the swelling, and therefore the mattering-process; וימרחו על is here, perhaps, more original than the easier but less descriptive וישימו על. The Book of Kings, which with "and they brought" glides into the historical tone, instead of "that he may recover," has the statement of the result, "and he recovered," thus anticipating in the usual style of Biblical history (see on vii. 1, xx. 1).

The desired, security-giving sign, vers. 7, 8: [K. *Then said Isaiah:*] "*And* [K. omits] *let this be the sign to thee from Jehovah, that* [אֲשֶׁר, K. כִּי] *Jehovah will perform this* [K. *the*]

word which he spake: Behold, I make the shadow of the steps, which it has gone down on the step-clock of Ahaz by reason of the sun, go back, ten steps backward. And the sun went back ten steps on the step-clock, which it had gone down. [K. *Shall the shadow advance ten steps, or shall it go back ten steps? Then said Hezekiah: It is easy for the shadow to decline ten steps; nay, but let the shadow go back, ten steps backwards. Then Isaiah the prophet cried to Jehovah, and turned back the shadow the ten steps, which it had gone down on the step-clock of Ahaz, ten steps backwards.*] The Book of Kings is here fuller in detail. Isaiah gives the king the choice to demand the shadow's going forwards or backwards; הָלֹךְ in the first member of the twofold question (for which also הָלוֹךְ might be used, Job xl. 2) means *iveritne* (cf. Gen. xxi. 7; Ps. xi. 3; Job ix. 4, xii. 9; Prov. xxiv. 28; Ezek. xiv. 4*b*, xvii. 15*b*).[1] "Steps of Ahaz" here are not the steps of the royal palace (Dillov, *das Wunder an den Stufen des Ahas*, 1885), but a step-clock erected by Ahaz is so called. Since מַעֲלָה may signify degree as well as stair-step (syn. מַדְרֵגָה, *scala* and *gradus*, cf. the calendar-name *daraǧat el-aukât*, *i.e.* time-ladder), we might suppose a disc with sun-pointer (gnomon); but the phrase directly suggests an actual flight of steps, therefore an obelisk on a graduated square, or better, round elevation, which cast the shadow of its summit at noon on the uppermost step, morning and evening on one or the other side of the lowest step, and so served to measure the hours; in this sense the Targ. renders, in 2 Kings ix. 13, גֶּרֶם הַמַּעֲלוֹת by דִּרְגָּא שְׁעָיָא, step (stair-ascent) of the sun-dial; such an obelisk, serving as sun-dial, was that of Augustus on the field of Mars in Rome. The advance or going down, or inclining (downwards) and going back of the shadow is determined by the mid-day line, and may indeed be applied under certain circumstances to a vertical dial, *i.e.*, a sun-dial with vertical disc, but more properly to a step-clock, *i.e.* a sun-dial, whose degrees, measuring definite portions of time, are real *gradus*. The step-clock of Ahaz may have consisted of twenty or more steps, which measured the time of day by half or even

[1] Judg. ix. 9, 11, 13, הֶחָדַלְתִּי belongs to the same class, if it is taken with Ed. König (*Lehrgebäude*, p. 242) as *Hophal*: Should I be made to give up?

quarter hours.[1] If the fulfilment of the sign took place an hour before sunset, the shadow went back ten steps of half an hour each, and thus again reached the point where it stood at noon. But how was this done? Certainly not by giving the earth's turning on its axis an opposite direction; it was no miracle of the sun, but (especially according to the text of the Book of Kings), since a sign of assurance is here in question, simply a phenomenon of refraction (Keil); it suffices, that the shadow which had declined in the afternoon, by a sudden refraction not to be foreseen was bent upwards. אָחָז־בַּל הַמַּעֲלוֹת, ver. 8, are united genitivally by syntax and accentuation; עֶשֶׂר מַעֲלוֹת is accus. of measure, Gesen. § 118. 2*c*, synon. with בַּמַּעֲלוֹת in the sum of the steps, 2 Kings xx. 11. The relative clause is to be rendered: *quos* (*gradus*) *descendit* (יָרְדָה, צֵל, fem., like הַשֶּׁמֶשׁ afterwards) *in scala Ahasi per solem, i.e.* by reason of the advancing sun. Instead of reading הַשֶּׁמֶשׁ (Cheyne), it would be better to erase בַּשֶּׁמֶשׁ. If, then, it is said: "the sun returned," the phrase is formed on the optical appearance; it is not the sun in the heavens that is meant, but the sun on the step-clock; with the shadow the sun also went back, the limit between shadow and light shifting its place. What is related claims to be a miracle, and it is one; will asserted itself as a power over natural law, the phenomenon followed on the prophet's prayer as an extraordinary work of God.

A psalm of Hezekiah is added in the Isaianic text to this third history as documentary evidence, in which he celebrates his miraculous deliverance from the brink of death. The author of the Book of Kings has omitted it. Its genuineness is undoubted. The heading runs, ver. 9: "*Writing of Hezekiah, king of Judah, when he had been sick and was recovered from his sickness.*" The following poem might be headed מִכְתָּם, for it has the character of this class of psalms (see on Ps. xvi. 1); מכתב means piece of writing in general. We may not conclude from בַּחֳלָתוֹ that it was composed by the sick man (cf. on Ps. li. 1); וַיְחִי stamps it as a thanksgiving

[1] See the attempt at a reproducing picture in *Transactions of Biblical Archaeology*, iii. 1, p. 36 s. G. Bilsinger gives the best account of ancient sun-dials, especially of their construction, in his work, *Die Zeitmesser der antiken Völker*, 1887, 4.

of one recovered. In common with the two Ezrahite Psalms lxxxviii., lxxxix., it has not only many echoes of the Book of Job (see the collection in Drechsler, ii. 220 f.), but also more of the strained elevation which comes of imitating ancient models than of the spontaneous greatness of the lyric.

The first strophe consists indisputably of seven lines, vers. 10–12:

"*I said: In the quiet of my days I must depart into the gates of Hades,*
I am deprived of the remnant of my years.
I said: I shall not see Jah, Jah in the land of the living,
I shall no more behold man, with the inhabitants of the land of death.[1]
My dwelling is broken off and carried away from me like a shepherd's tent.
I rolled up my life like a weaver, because he cuts me off from the web.
'From day to night thou makest an end of me!'"

"In quiet of my days" is not = in its (the life-clock's) stoppage (Nägelsbach), an unexampled metaphor, but as v. Orelli: when my life seemed to be going on undisturbed; דֳּמִי (or דֳּמִי, lxii. 6 f.) from דָּמָה = دَمَّ, to be calm, properly even (*planum, aequum, aequale*), see Mühlau-Volck under דמם). On the cohortative in the sense of must, see Ewald, § 228*a*; אֵלֵכָה as to its verbal idea has the same meaning as in Ps. xxxix. 14, 2 Chron. xxi. 20, and the junction by בְּ (=וְאָבוֹאָה אלכה) is *constr. praegnans* (Luzzatto). The *Pual* (פֻּקַּדְתִּי) does not mean: I am made to want (Rashi, Knobel *et al.*), which as passive of the causative would have required הֻפְקַדְתִּי, like הֻנְחַלְתִּי, I am made to inherit, Job vii. 3, but: I am visited as to the remnant, mulcted of it, deprived as punishment of the remnant of my life. Perhaps קֻפַּדְתִּי should be read: I am (Fürst, Cheyne: קֻפְּדָה) cut short (*coupé*) as to the remnant (by the remnant) of my years; but it would be a mark of poverty for the poet to use this figure twice (here and 12*b*). Instead of "Jah, Jah," we find "Jehovah" in some places; Jerome, *Dominum Deum*. In correspondence with the clause "Jah in the land of the living," God revealing

[1] [*Endschaftsland*, land of cessation.]

Himself in the land of the living, is the clause "man with the inhabitants of the land of death," where חֶדֶל seems to be a synon. of אֶרֶץ הַחַיִּים, and so synonymous with חֶלֶד as a designation of the present temporal world (Ps. xvii. 14, xlix. 2). Since, however, חָדַל, "to cease," is the direct opposite of חָלַד, خلد, "to abide" (see von Orelli, *Zeit u. Ewigkeit*, pp. 42–45), we should need, with Reuss, Cheyne *et al.*, to read חֶלֶד (of the present life); Strack's *Babylonicus* actually has חלד from the first hand, with no distinction of *Chethîb* and *Kerî*. Therefore: I shall no more behold man (dwelling henceforth) with the inhabitants of חֶדֶל, *i.e.* the end of life, the negation of conscious, active existence, thus the kingdom of the dead. דּוֹרִי we explain (with Saadia, Kimchi) after דור = ܕܘܪ, Ps. lxxxiv. 11, the Targum word for גּוּר. The body is called דּוֹר, "dwelling," as the abode of man considered as able to sever himself from everything he has (*Bibl. Psych.* p. 268). It is compared to a אֹהֶל רֹעִי, nomad's tent; רֹעִי (differently in Zech. xi. 17, where *î* is the *Chirek compaginis*) is not genitive = רֹעֶה, Ewald, § 151*b*, but adj. in *î*, like, *e.g.*, רֹעֶה אֱוִילִי, Zech. xi. 15. נִגְלָה (along with נִסַּע, as in Job iv. 21) means to be put in the state of גָּלוּת, forced to depart; cf. the New Testament ἐκδημεῖν ἐκ τοῦ σώματος, 2 Cor. v. 8. The meaning of the ἅπ. γεγρ. קִפַּדְתִּי is shown by the name of the hedgehog, קִפּוֹד (from contracting): I gathered up, *i.e.* folded up my life, as the weaver does the finished web. He does this already in spirit, because He (God) cut him loose from the thrum (synchronistic imperf.), *i.e.* put an end, so it seemed, to his life. דַּלָּה means properly, like Syr. *dûlâ* (= ܕܘܠܐ), the web, woof, *subtemen*, synon. עֵרֶב, Lev. xiii. 48, opposite to שְׁתִי there, Syr. ܫܬܝ, Arab. سَدًى, سَدَا (from stretching in breadth), warp, *stamen*. But here דַּלָּה (from דָּלַל, to be thin, fine), briefly for דַּלָּה וּשְׁתִי, the entire weaving-piece (cf. Lat. *licium*) on the loom. The warp becomes shorter, the more the web (*in stamine subtemen intexere*, Jerome, *Epp.* lxv. 19) progresses, until the weaver releases the complete piece from the remaining small ends by cutting it (בְּצַע, cf. Job vi. 9, xxvii. 8). The strophe concludes with the deep lament of the sufferer at that time: he was forced to fear that God would

make an end of him (שָׁלַם, syn. כָּלָה, תָּמַם, גָּמַר) from day to night, *i.e.* in the briefest space (cf. with Luzzatto, Job iv. 20).

In the second strophe the backward glance continues; his grief swelled more and more, so that nothing was left him but a suppressed sighing, a faint glance upward for help, vers. 13, 14:

"*I waited patiently for the morning; like the lion,*
So it brake all my bones in pieces.
'From day to night thou makest an end of me!'
Like a swallow, a crane, so I chirped,
I moaned like the dove;
My eyes languished to the height;
O Lord, woe is me! Appear as my surety."

Since שִׁוִּיתִי does not fit syntactically in the sense "I was like" (Saadia: *sâweitu*, see Wickes, p. 136), we have to refer to Ps. cxxxi. 2 to obtain a sense: "I smoothed, *i.e.* soothed my soul till the morning." Still we miss נַפְשִׁי, and so, perhaps (after Houbigant, with Hupfeld, Knobel, Cheyne, Bredenkamp), should read שִׁוַּעְתִּי: I cry for help till the morning. But so far from his cry being heard, grief broke all his limbs with lion-like violence; he was obliged to fear and lament, that he would perish within the day now opening, without seeing another. Since יְשַׁבֵּר is followed by תַּשְׁלִימֵנִי, the subject to the former is perhaps the general "it," namely, the pain raging in his limbs. The Masora has here the remark, important in its bearing on Ps. xxii. 17, that כַּאֲרִי (with art.) occurs twice, and indeed בתרי לישני in two different senses.[1] Contrary to the meaning, the accentuation joins כארי to the first clause. The meaning of כְּסוּס עָגוּר is determined by Jer. viii. 7, according to which עָגוּר here is not an attribute of סוּס: to twitter mournfully, or, to fly round and round (cf. عكر عاكِل, to bend, turn round, turn right round), but the name of a bird, namely, a crane, and so an asyndeton, like Nah. ii. 12; Hab. iii. 11; cf. *nectar ambrosiam* in Cicero, *De Nat. Deorum*, i. 40, § 112. For although Targ. and Syr. seem to render סוּס there (*Kerî*, סִיס, which is conversely *Chethîb* according to the reading of the Orientals[2]) by כּוּרְכְּיָא (crane, Syr. also *ḳurḳalâ*), and עגור

[1] See *Complut. Varianten*, pp. 27, 28.

[2] See Strack in *Luth. Zeitschr.* 1877, 46; cf. de Lagarde in the *Nachr. der Gött. Ges. d. Wiss.* 1888, p. 6 f.

by סְנוּנִיתָא (the name of the swallow now in use in modern Syriac, Assyr. *sinûntu*, Arab. *senûnû*, explained by Hai Gaon by Arab. *ḫuṭṭâf*; cf. Rashi in *Shabbath* 77*b*), still really the case is the opposite: סוּס (סִיס) means the swallow (cf. شَاشَ imperf. يَشُوشُ, to fly wildly), עָגוּר, the crane, after which Rashi in *Kiddushin* 44*a* ("then Rêš Lakîš cried like a crane," כי כרוכיא) explains כרוכיא by ענור, Fr. *grue* (cf. γέρανος, *grus*, Anglo-Saxon *cran*); whereas Parchon (*sub voce* ענור) confounds the crane with the (hoarsely-hissing) stork (*ciconia alba*). The verb אֲצַפְצֵף suits both the *flebile murmur* of the swallow (according to the Greek myth of the transfigured penitent Procne) and also the shrill scream of the crane caused by the extraordinary length of the windpipe, which is expressed by the imitative name *'agûr*; צְפְצֵף, like τρίζειν, the repeating of any kind of shrill, piercing, inarticulate sound. Respecting the tone on דַּלּוּ, see on Job xxviii. 4: the meaning "to hang long and loose" passes here into that of languishing (synon. כָּלָה). דָּלְפוּ (Bredenkamp) would be clearer and also more elegant. The divine name, 14*b*, is Adonai, not Jehovah, for it is among the hundred and thirty-four וְדַאי, *i.e. Adonai*, actually written, and not merely to be read. It is impossible to take עָשְׁקָה־לִּי as *imper.*; the pointing, according to which *'ashka* is to be read, permits this (cf. אֹרָה־לִּי and קָבָה־לִּי in the history of Balaam; שָׁמְרָה, *shāmra*, Ps. lxxxvi. 2, cxix. 167; and, on the other hand, שָׁמְרָה־זֹּאת, 1 Chron. xxix. 18, where, however, the reading שָׁמְרָה־ is also found, and זָכְרָה־לִּי, *zochrālli*, Neh. v. 19 and often),[1] but usage gives no meaning of this imperative that is suitable; עָשְׁקָה is either 3 pers. in neuter sense (like וַתֵּצֶר לְ, Judg. x. 9; Nägelsbach, § 60. 6*b*): it is anxious, fearful with me, or, as Luzzatto rightly thinks more probable because of the contrast of עשקה and עֵרְבֵנִי, it is substantive, *'oshqua* for *'osheq*: distress to me (cf. רָוַי־לִי, xxiv. 16), pain arising from the sense of sin, like עָשָׁם, Prov. xxviii. 17, which is then followed by the petition: pledge me, *i.e.* offer security for me, become security for me; see on Job xvii. 3.

In the third strophe he describes how Jehovah promised him help; how this promise gave him new life; and how

[1] Baer, *Thorath Emeth*, p. 22 s. The Babylonian pointing writes עָשְׁקָה with קמין רפי (*i.e.* חטוף); see Pinsker, p. 113, l. 3.

it was fulfilled, turning his suffering into blessing, vers. 15–17:

"*What shall I say that he promised me and performed it?*
I should walk softly all my years upon the anguish of my soul!
'O Lord, by such things men live again, and in them is the life of my spirit in every way.
So wilt thou make me whole, and cause me to live!'
Bitter, bitter things turned to my good;
And thou, thou hast loved my soul out of the pit of destruction;
For thou hast cast all my sins behind thy back!"

The question, "What shall I say?" is to be understood after 2 Sam. vii. 20 (cf. Prov. xxxi. 2): What shall I say to thank Him for promising me this and fulfilling His promise; the וְ of וְאָמַר adds the ground (Gesen. § 154). Respecting הִדַּדָּה (=הִתְדַּדָּה) from דָּדָה (=דָּאדָא), see on Ps. xlii. 5. The imperf. in 15*b* states God's purpose in regard to him. He was to walk gently without further disturbance (here in reference to the walk of life, not the walk to the temple) all his years upon the anguish of his soul, *i.e.* all the years following it and added to him. So עַל is to be interpreted with Böttcher after xxxviii. 5, xxxii. 10; Lev. xv. 25; not "in spite of" (Ewald), not after lx. 7, Ps. xxxi. 24, Jer. vi. 14, where it expresses adverbial qualifications after the manner of the Arabic على (*e.g.* "I am upon sadness" = in a state of sadness); but the context is against this; better "on account of," in humble, admonitory remembrance of the deadly peril which God's free grace averted. What follows in ver. 16 may be taken, having regard to the petition 16*b*, merely as Hezekiah's response to the divine promise made known to him through the prophet. Accordingly, the neuters עֲלֵיהֶם and בָּהֶן (cf. lxiv. 4; Job xxii. 21; Zeph. ii. 7; Ezek. xxxiii. 18 f.) allude to the divine words and acts of grace: these are the true support of life (עַל, as in Deut. viii. 3) for every one, and therein consists also (בָּהּ, Job vi. 29) his spirit's life, his inmost and highest source of life,—לְכָל, on all sides, for which the pointing should be לִכֹּל, as in 1 Chron. vii. 5; cf. בַּכֹּל in every respect, 2 Sam. xxiii. 5. On this explanation the conjecture רוּחוֹ (Ewald, Knobel) falls away. From the general truth, which is then personally applied, that God's word is the source of all life, he drew the inference which he here repeats

with retrospective look: so wilt thou make me whole (see the *Kal* in Job xxxix. 4) and preserve me in life (instead of וְתַחֲיֵנִי, which is occasionally presupposed as the reading, the hope passing into prayer). First with "Behold" thanksgiving follows for the fulfilment of the promise. His dangerous sickness (respecting the radical meaning of the redoubled מַר with superlative force, see on Job xxiii. 2) was permitted with a view to a happy issue; the Lord meant good; the suffering was a chastisement, but a loving chastisement; casting all his sins behind Him as one does with things which one does not care to know and remember (cf. *e.g.* Neh. ix. 26). He lured him, *i.e.* drew him alluringly (חשׁק, love as strong, inward attachment), out of the grave of destruction (בְּלִי, elsewhere a particle, here in its natural substantive meaning, from בָּלָה, to wear out, *consumere*). Maimonides in *Kelim* i. 2 cites this passage as if it said חֲשַׁכְתָּ; a likely conjecture (Cheyne, Klostermann, Bredenkamp), but one that sets aside a more significant word.

In the fourth strophe he rejoices in life preserved as the highest good, promising to praise God for it with His people to the end of life, vers. 18–20:

"*For Hades praises thee not, death gives thee no thanks;*
They that sink into the pit hope not in thy faithfulness.
The living, the living, he praises thee as I do this day.
The father to the children makes known thy faithfulness—
Jehovah is ready to deliver me.
So will we strike my stringed instrument all the days of our life
Above in the house of Jehovah."

The view of the future world given by Hezekiah, ver. 18, is the cheerless one familiar to us in the Psalter (vi. 6, xxx. 10, lxxxviii. 12 f., cf. cxv. 17), and also in the Book of Ecclesiastes (ix. 4 f., 10); its basis, despite mythological details, is positive truth (*Bibl. Psych.* p. 479), above which the personal faith of the hero of the Book of Job tries to raise itself, but whose decisive abolition was matter of progress in religious history. The passage begins with "for," because the proof of God's gracious action is that He would be glorified hereafter by him whom he delivered. לֹא stands once for twice, as in xxiii. 4. שִׂבֶּר, to hope, to wait, perhaps properly to look up, lift up the

countenance, the Aramaic סַבַּר, cf. סְבַר אַפִּין. Those "sinking into the pit" are not thought of as dying, but as dead. אֱמֶת means God's truthfulness, with which He fulfils His promises. The first אֶל denotes the direction, the second the reference of the subject-matter; לְבָנִים instead of accus., according to Ewald, § 283*c*. The phrase יְהוָה לְהוֹשִׁיעֵנִי, *μέλλει σώζειν με*, is as in xxxvii. 26. The change of number is explained by the fact that the delivered one regards himself as the choragus of his family; *ay* is suffix, not end of noun, Ewald, § 164, p. 427. עַל in עַל־בֵּית יְהוָה points upward, as in Micah iv. 1, cf. Ps. lxviii. 30 (see Gesen. *Thes.*). The impression of studied rather than spontaneous poetry accompanies us to the end. Hezekiah's love of ancient sacred literature is well known. He restored liturgical psalmody, 2 Chron. xxix. 30. He initiated an aftermath to the older Book of Proverbs, Prov. xxv. 1. The "men of Hezekiah" are like the Pisistratian Society, of which Onomacritus was the head.

Respecting vers. 21, 22, see after vers. 4–6, where these two verses belong.

D.—*Threat of the Babylonian Exile due to Hezekiah*, chap. xxxix.

From this point again the text of the Book of Kings runs parallel (2 Kings xx. 12–19, cf. 2 Chron. xxxii. 24–31).

Babylonian ambassadors come to the king of Judah on his recovery, ver. 1: "*At that time Merodach Baladan* [K. *Berodach Baladan*], *son of Baladan, king of Babylon, sent a letter and present to Hezekiah, and heard* [K. *for he had heard*] *that he* [K. *Hezekiah*] *had been sick, and had recovered*" [K. omits]. The two texts here share the original between them. Instead of the unnatural וַיִּשְׁמַע (which would make the cause follow the effect, as in 2 Sam. xiv. 5), we should read כִּי שָׁמַע; and, on the other hand, וַיְחֲזֵק of our text, out of which חזקיהו in the other text has grown, is scarcely indispensable, for חָלָה might also intimate that the king had been and was still sick. In like manner the name of the king of Babylon runs here correctly, מְרֹדָךְ (Nissel: מָרְדָךְ, without א, as in Jer. l. 2), for which K. has בְּרֹאדַךְ (according to the Masora with א), probably occasioned by בִּלְאֲדָן beginning with ב. The addition בֶּן־בַּלְאֲדָן in both

texts is of historical importance. *Marduk-apal-iddina*,[1] son of Yakin, is the Chaldean ruler who more than any other vassal embittered the life of the Assyrian suzerain, because as a rival suzerain he was always renouncing obedience to one whom he felt to be a disgrace to the ancient renown of his country. Lenormant, in his *Anfängen der Cultur*, Bd. ii., has devoted a beautiful essay to him under the title, "A Babylonian Patriot of the Eighth Century B.C." The chief matter told about him by the monuments is this: In the year 731 he did homage at Sapiya to the Assyrian ruler Tiglath-pileser IV. In Sargon's first year (721) he, who was properly king of South Babylonia only (*šar mât tâmtim*), brought also North Chaldea into the range of his rule; war ensued, but although beaten he still maintained himself on the throne, and from that time count the twelve years given to him by the Ptolemaic canon as king of Babylon (*šar Kaldi* or even *šar Karduniâš*). In Sargon's twelfth year (710) he shook off the Assyrian yoke; only a year afterwards (709) Sargon succeeded in capturing and burning to ashes the fort Dur-Yakin, into which he had thrown himself; he himself, being required to surrender unconditionally, vanished. Sennacherib's first campaign again applies, as related by the inscription of the six-sided prism (of the Taylor-cylinder) and others, to Merodach-Baladan: "On my first campaign I inflicted defeat on Marduk-apal-iddina, king of Kardunias, along with the army of Elam, his ally, near the city Kis. . . . I entered his palace at Babylon as victor, and opened his treasure-house. In the power of Assur my lord I besieged and took 75 of his strong cities, strongholds of Chaldea, and 420 smaller cities of its territory, and carried off their spoil," etc. Lenormant and Maspero make this Merodach-Baladan one with the defeated hero of Dur-Yakin; whilst Duncker, Schrader, Valdemar Schmidt,[2] Fredr. Delitzsch, see in him a second Merodach-Baladan; and rightly. For (1) it is very improbable in itself that the Merodach-Baladan, with whom four Assyrian monarchs (Tiglath-pileser, Shalmanassar, Sargon, Sennacherib) had to do, is one and the same person; (2) the Marduk-apal-iddina of Sennacherib is nowhere (whatever this surname means) called "son of Yakin;" (3)

[1] The name means: *Marduk* (written also *Maruduk*) has given a son.

[2] *Assyriens og Aegyptens gamle Historie*, i. 443.

when the Biblical narrative in both texts calls Merodach-Baladan, who seeks to make Hezekiah an ally, "son of Baladan," it declares him to be a second of this name; for בלאדן is still merely an abbreviation of מראדך בלאדן. The embassy in any case did not fall later than Sennacherib's campaign against Palestine and Egypt, since Hezekiah's kingdom is still intact. If the conjecture is correct that the statement of time, xxxvi. 1, applied originally to the two histories, chaps. xxxviii., xxxix., it would fall in the midst of Hezekiah's reign, and in this case in the reign of Sargon 722–705, and the ruler of Babylon would be the one called "son of Yakin," which again would have the Biblical appellation against it. The conclusion will be different according as one holds either the putting of the fall of Samaria in the sixth year of Hezekiah, or the putting of Sennacherib's campaign in the fourteenth year of Hezekiah, to be a wrong calculation. We have no means of solving the problem, and content ourselves with saying that the embassy coincided with the liberation-war of the dynasty Bît-Yakîn against Assyria, and took place later than 722 and earlier than 701. It had the apparently harmless object of congratulating the king on his recovery (according to 2 Chron. xxxii. 31, also in the interest of Chaldee astronomy to inquire into the sign on the sun-dial), but secretly without doubt the political object of making common cause with Hezekiah in getting rid of the Assyrian yoke.

Hezekiah can still make a brave show with the whole store of his treasures before the ambassadors, ver. 2: "*Then Hezekiah rejoiced* [K. unsuitably, *heard*] *concerning them, and showed them his* [K. *whole*] *storehouse: the silver, and the gold and the spices and the fine oil* [הַשָּׂמֶן, K. שֶׁמֶן], *and his whole armoury, and everything that was among his treasures; there was nothing which Hezekiah did not show them in his house and in his whole kingdom.*" Although spiceries were found in בֵּית נכת, still נכת is not = נכאת, which (from נָכָא, to break to pieces, pulverize) means gum-dragon and other drugs (ξηρά), but *Niph.* נְכוֹת from כוּת (*Piel*, Arab. *kayyata*, to cram full); it corresponds, as Fredr. Delitzsch shows, *Proleg.* 141, to *bît nakamti* (*nakaʿti*), treasure-house (from *nakâmu*, to heap up), therefore not: spicery-house (Aq. Symm. Jer.), but treasure or store house (Targ. Syr. Saad. Arab. of the Polyglots). The fine oil,

according to Movers, is balsam oil from the royal garden, for Hezekiah had special מסכנות, magazines, for olive oil, 2 Chron. xxxii. 28; the wording, ver. 2, does not preclude the supposition that he showed the ambassadors the stores laid up there. He was able to show them what was worth seeing "in his whole kingdom," in so far as it was concentrated in Jerusalem, the capital.

The results of this dallying with the children of the foreigner, and this parade with trifles, vers. 3–8: "*Then came Isaiah the prophet to King Hezekiah, and said to him: What have these men said, and whence came they to thee? Hezekiah said: From a distant land they have come to me* [K. omits אֵלַי], *from Babylon. He said further: What have they seen in thy house? Hezekiah said: Everything that is in my house have they seen, there was nothing that I did not show them among my treasures. Then said Isaiah to Hezekiah: Hear the word of Jehovah of hosts* [K. omits *of hosts*]. *Behold, days come when everything which is in thy house and which thy fathers laid up to this day shall be carried away to Babylon, nothing shall remain, says Jehovah. And of thy children who shall issue from thee, whom thou shalt beget, they shall take* [K. Chethîb: *he shall take*], *and they shall become courtiers in the palace of the king of Babylon. Thereupon Hezekiah said to Isaiah: Good is the word of Jehovah which thou hast spoken, and said further: There shall verily* [כִּי, K. omits הֲלוֹא אִם] *be peace and stability in my days.*" Hezekiah's two frank replies, vers. 3, 4, with their אֵלַי and כָּל, give the impression of a feeling of provocation at the prophet's unwelcome interference, but are at the same time an involuntary condemnation of his own conduct, which is sinful in two respects (cf. 2 Chron. xxxii. 25, כִּי גָבַהּ לִבּוֹ). This complacent display of worthless earthly treasures is punished by their loss, and this abject courting of the admiration and favour of foreigners by plundering and enslaving on the part of these foreigners, whose greed he had excited. The prophet here foretells the Babylonian exile; but, in keeping with the immediate occasion, not as the fate of the nation, but of the house of David. Cheyne, whom G. A. Smith follows on this point, doubts the historical character of this prediction; but we would rather give up xxi. 1–10 as old Isaianic, than allow this threatening of Hezekiah with a Babylonian exile

to be wrested from us on light grounds. Even political sagacity might foresee such evil consequences of Hezekiah's unwise course; but certainly without the spirit of prophecy such unqualified certainty that Babylon will be the heir of the Assyrian empire and the instrument of God's wrath against Judah, would be impossible. For Chaldea was again and again defeated and gagged by Sennacherib, as by Sargon, in its longing and struggles for freedom. One of the consequences of Sennacherib's eighth campaign was, that Nabû-šum-iškun, son (grandson) of Merodach-Baladan, was beheaded. Babylon was plundered and destroyed; yet, four years later, after Sennacherib's murder, it again revived. During the thirteen years' reign of Esarhaddon, who put it almost on a level with Nineveh, there was rest. The family of Merodach-Baladan comes again to the front. Nabû-zîr-napišti-lîšir, brother of Nabû-šum-iškun, with the help of the Elamites, maintains himself as ruler in Bet-Yakin until a younger brother offered more unreserved submission to the suzerain, and thus became the means of destroying the life of his brother and this remnant of freedom. In the year 668 Esarhaddon renounced the government in favour of his son Asurbanipal. He himself ended his life in Babylon, the reconciliation of which he had made the task of his life. Esarhaddon's second son, Samaš-šum-ukîn, became a vassal-king of Babylon. But the latter rebelled against his older brother, who held the suzerainty, and Nabû-bêl-šumâti (?), grandson (great-grandson) of Merodach-Baladan, true to the tradition of his house, joined the great insurrection; the enterprise miscarried, he fled to Elam; his corpse was sent to the suzerain, who cut off the head, and then left it to rot, without burial, in the shambles. A small bas-relief in the British Museum, coming from the palace at Kujundshik, and carved in the best style, shows Asurbanipal revelling with his wives in the harem-garden at Nineveh; the embalmed head of Nabû-bêl-šumâti hangs on one of the trees of the garden opposite the king. Isaiah's glance flies beyond all these elevations of Babylon, which are followed by such deep humiliations; his prophecy implies that the independence of Babylon will be at last established (it took place 605), and the Assyrian empire will go to ruin. From ver. 7 we infer that at the time of this declaration of Isaiah, Hezekiah

had no son, which 2 Kings xxi. 1 also confirms; the threat, indeed, applies to posterity generally, but is so worded that immediate descendants are not excluded. כִּי here gives reasons and so confirms; הֲלוֹא אִם (here only) also gives reasons, but interrogatively: is it not good (*i.e.* nevertheless good) if, thus in the sense of "verily if only" (Ewald, 324*b*). Hezekiah suppresses his wounded sense of honour, and submits to the word of Jehovah with penitent recognition of his foolish, short-sighted, untheocratic conduct, seeing merciful forbearance in the fact that at least as long as he lives the divine blessings of peace and stability (אֱמֶת, a permanent state without deceptive fluctuations) will continue. *Tametsi futuris seculis bene consultum esse optabat*, remarks Calvin, *non tamen debuit quod Deus vindictam suam differens clementiae signum dabat pro nihilo ducere.*

Over the kingdom of Judah hovers now, in consequence of the baneful programme of xxxix. 6 f., the same doom of exile which put an end to the kingdom of Israel. The author of the Book of Kings, in putting the recapitulation, xviii. 9–12 (cf. xvii 5 f.), before the four Isaianic histories, 2 Kings xviii. 13–20, intimates that in the time of Hezekiah the end of the kingdom of Israel and the beginning of the end of the kingdom of Judah touch. As Israel fell a prey to the Assyrian empire, which is shattered on Judah, of course by the miraculous intervention of divine grace (see Hos. i. 7), so Judah falls a prey to the Babylonian empire.

SECOND HALF OF THE COLLECTION OF PROPHECIES.

CHAPS. XL.–LXVI.

THE first half contained seven parts; this second one contains three. Since the time of Rückert (*Uebers. und Erläut. hebräischer Proph.* 1831), the trilogical arrangement has been almost universally acknowledged. It may be accepted as no less certain, that every part consists in itself of 3 × 3 discourses. The division into chapters bears involuntary testimony to this, though not everywhere lighting on the right beginnings. The first part, chaps. xl.–xlviii., falls into the following nine discourses: xl., xli., xlii. 1–xliii. 13, xliii. 14–xliv. 5, xliv. 6–23, xliv. 24–xlv., xlvi., xlvii., xlviii; the second part, chaps. xlix.–lvii., into the following nine: xlix., l., li., lii. 1–12, lii. 13–liii., liv., lv., lvi. 1–8, lvi. 9–lvii.; the third part, chaps. lviii.–lxvi., into the following nine: lviii., lix., lx., lxi., lxii., lxiii. 1–6, lxiii. 7–lxiv., lxv., lxvi. Only in the middle of the first part is the division uncertain.

The theme of the whole is the call to comfort, and also the call to repent, based on the approaching deliverance. For the deliverance applies to the Israel, which remains faithful to the service of Jehovah, even in tribulation, and when salvation is delayed,—not to the apostates who deny Jehovah in word and deed, and descend to the level of the heathen. *There is no peace, saith Jehovah, for the wicked,* so concludes the first part of the twenty-seven discourses, xlviii. 22. The second concludes in more animated, earnest tones, lvii. 21: *There is no peace, saith my God, for the wicked.* And at the close of the third part (lxvi. 24) the prophet drops the form of refrain, and depicts the gloomy fate of the wicked in terror-striking colours: *Their worm shall not die, nor their fire be quenched, and they shall be an abomination to*

all flesh, just as at the close of the fifth book of Psalms the brief form of the *beracha* is abandoned, and an entire psalm, the Hallelujah Ps. cl., takes its place.

The three sections, thus marked off by the prophet himself, are merely variations of the theme common to all, but each one having a leading thought and a leading note, which is struck in the first words. In each of the three sections a different antithesis stands in the foreground: in chaps. xl.–xlviii. the antithesis of Jehovah and the idols, of Israel and the heathen; in chap. xlix. 57, that of the suffering of Jehovah's Servant at present, and his glory in the future; in chaps. lviii.–lxvi., that within Israel itself, the hypocrites, the immoral, the apostate on the one hand, the faithful, the mourners, the persecuted on the other. For in the first part the deliverance from Babylon is set forth, in which the prophecy of Jehovah is fulfilled, to the rebuke and overthrow of the idols and their worshippers; in the second part the exaltation of the Servant of Jehovah, effected through deep humiliation, which is at the same time Israel's exaltation to the height of its universal calling; in the third part the conditions of participating in the future deliverance and glory. The promise rises in the circular movements of the 3×9 discourses higher and higher, until it reaches its zenith in chaps. lxv., lxvi.

In regard to the language, there is nothing in the Old Testament more finished, nothing more splendid than this trilogy of prophetic discourses. In chaps. i.–xxxix. of the collection, the prophet's language is for the most part more compressed, rigid, sculpture-like, although even here assuming every hue of colour. But in chaps. xl.–lxvi. it has become a broad, clear, shining river, bearing us on majestic, but gentle and transparent waves as into a better world. Only in two passages is it harsh, turbid, ponderous, namely, chaps. liii. and lvi. 9–lvii. 11*a*. There it is the feeling of grief, here of anger, that is reflected in it. Wherever it wanders elsewhere, the influence of the subject and the feeling is felt. In lxiii. 7 the prophet strikes the note of the *tephillah;* in lxiii. 19*b*–lxiv. 4 it is sadness which blocks the flow of speech; in lxiv. 5 one hears, as in Jer. iii. 25, the tone of the liturgical *viddûy* (prayer of confession).

In regard to their contents, this trilogy of prophetic discourses is still more incomparable. It begins with a prophecy putting into the mouth of John the Baptist the theme of his preaching; it concludes with the prophecy of the creation of a new heaven and new earth, beyond which even the last page of the New Testament Apocalypse cannot soar; and in the middle, lii. 13–liii., the suffering and exaltation of the Servant of God are announced as plainly as if the prophet had stood beneath the cross and seen the Risen One. Placing himself at the beginning of N. T. days, he begins like the N. T. Gospels; he describes further the death and new life of God's Servant as completed facts with the clearness of Pauline preaching; he cleaves at last to the higher, heavenly world, like the Johannine apocalypse;—and all this without exceeding the O. T. limits; but within these he is evangelist, apostle, and apocalyptist in one person. Nowhere in these discourses do we find a proper Messianic prophecy; and yet they are deeper Christologically than all Messianic prophecy taken together. The bright image of the king, found in Messianic prophecy before, has here undergone a transformation, from which it has issued richer by many essential elements, namely, that of the two *status*, the *mors vicaria*, the *munus triplex*. The typical, obscure background of suffering, given to the Messiah-picture by the passion-psalms of David, becomes here first a constituent part of direct prophecy. In the place of the Son of David, who is only king, appears the Servant of Jehovah, who is prophet and priest, on the ground of His offering of Himself, and king in one person, persecuted by His own people to the death, but exalted by God as priest and king, to be the Saviour of Israel and of the heathen.

If the first half of the book, as to the pith and marrow of its contents, was a preparation and prediction of the coming Christ, this second half, as to the pith and marrow of its contents, is a preparation and prediction of the coming Jesus; for the O. T. path of Christological truth goes from Christ to Jesus, as conversely the N. T. path goes from Jesus to Christ, from the crucified to the risen and glorified King. If it can be said of any prophetic book, that it was certainly the favourite book of our Lord, it is this book

of the second Isaiah, in which what God's Elect One was to be and do was outlined with studied ideality. Here the ideal stood before Him, the realizing of which was His life-task. When He read in this book, the person of the Coming One and the Manifested One met together; the former found its body and the latter its soul.

We say "of the second Isaiah;" for that the Isaiah, who composed chaps. xl.–lxvi., in comparison with the Isaiah of the time of Uzziah till Hezekiah, is one raised far above that time, and at a higher stage of insight into God's work in the future, is certain, whether the two Isaiahs are one person or two persons. Thus the critical question is not easily answered. For however it is answered, obscure points remain which cannot be cleared up. The matter in question is the solving of a problem, not the expounding of a matter beyond all doubt; at least not for us to whom the naming of Cyrus is not a conclusive disproof of the personal unity of the two Isaiahs. We also hold this disproof to be almost, although not absolutely, conclusive; but it is strengthened by other proofs from the substance of religious truth taught, and the outward form of these discourses to the exiles. The result is immovably certain, but not so that many insoluble questions do not still remain which defy satisfactory answering, and throw their shadow on the light of this result.

God's supernatural intervention in the inner and outer life of man is of various kinds and degrees; and even the far-reaching glance of the prophet is very different in extent, according to the measure of his charism. Hence it is possible, indeed, that Isaiah, at a time when the Assyrian empire was yet standing, foresaw πνεύματι μεγάλῳ (Ecclus. xlviii. 24) the tribulations of the Babylonian age and the deliverance beyond, living and moving in these ἔσχατα; but the possible is not to us on this account the actual. The second Isaiah appears as the prophet of another, far more advanced period; for through all the twenty-seven discourses he has the exile as the fixed standpoint, and only in a sense movable, in so far as the deliverance comes nearer and nearer; he looks backward from the standpoint of the exile, never forward from the pre-exilian standpoint. Where he depicts pre-exilian things, as in lvii. 9 f., he does it retrospectively; and

where, as in lvii. 3–8, he launches out into censure of idolatry, he weaves together traits from the time before the exile and from the time of the exile. But his discourse is everywhere addressed to the people of the exile; and since the prophetic view of the future everywhere else has its roots in the soil of the present, and grows from it, he professes to belong to the people of the exile.

But it is true that Ezekiel was bound up with Babylon in a much more concrete way. He tells us the name of the spot where he was settled with other exiles, and where, on the Chebar, he was called to the prophet's office amid wondrous incidents; how, sitting amid the elders of Judah gathered in his house, he was seized by the spirit of prophecy, and how his fellow-exiles, seated on the walls and at the doors, applauded him; how he served God as a willing example for setting forth future events in terrible pictures, and how the message of the end of Jerusalem's deadly struggle loosed his tongue after long dumbness. In Isaiah ii. we find no such personal details and local colours. The prophet lives among the exiles, but not in such tangible reality as Ezekiel, but like a spirit without visible form. We learn nothing directly about the time and place of his appearance. He floats along through the exile like a being of a higher order, like an angel of God; and one must needs confess that this distinction may be used to support the view, that the life and action of the Deutero-Isaiah in the exile is an ideal one, not like Ezekiel's corporeal. A. Rutgers in his work, *De echtheid van het tweede gedeelte van Jesaja* (Leiden, Brill, 1866), seeks to prove that everything contained in chaps. xl.–lxvi. in allusions to place, history, idolatry, etc., points, not to an author living during the exile in Babylon, but to one living in the Holy Land. Cheyne thought formerly that, while chaps. xl.–liii. 12 were written in Babylon, the remainder, in nine discourses of different periods, agrees with a Palestinian standpoint; and even now the impression of Palestine made on him, especially by chaps. lvi., lvii., lxv., lxvi., is so strong that his scientific conscience is thrown into no slight perplexity (ii. 210–218, 2nd ed.). Nevertheless Driver seems to be right in maintaining the continuous identity of the Babylonian standpoint. Signs of acquaintance with the nature and customs of Baby-

lonia are not wanting. We leave out of account עֲרָב (xliv. 2, cf. xv. 7) and שְׁרָב (xlix. 10, xxxv. 7), for neither *populus Euphratica* nor the *fata morgana* is specifically Babylonian.[1] But xliv. 27, xlv. 1 f. betray knowledge of the country intersected by main and branch rivers; xliii. 14 knowledge of the traffic enlivening these water-ways; chap. xlvii. knowledge of the capital, with its luxurious living, its organized astrology and magic, its markets, the resorts of merchants from far and near; and although, which seems very strange, lxv. 3–5, 11, lxvi. 17, cannot be explained as an imitation of Babylonian customs of worship, yet, xlvi. 1 names Bel and Nebo as gods of Babylon, in reference to processions with their images.[2] And, which is the chief matter, Cyrus is named; the prophet knows that this conqueror comes from the east and also from the north (xli. 2, 25), and foretells his capture of Babylon, showing at the same time acquaintance with the capital, guarded by mighty waters (xliv. 27) and gates (xlv. 1 f.), and rich in well-protected treasures (xlv. 3).

And yet much seems to be better explained when chaps. xl.–lxvi. are regarded as testamentary discourses of the one Isaiah, and the entire prophetic collection as the progressive

[1] Generally the pictures from nature used by an author are no sure index of his actual physical surroundings. One who has never seen the sea may indulge in pictures of it; one may in this way use steppe, prairie, glacier, Alpine flora, who only knows them from descriptions or pictures; one may speak of gazelle's eyes, rhinoceros' hide, hippopotamus' bulkiness, who only knows these beasts from zoological shows. I do not think Cobb has proved that Ezekiel betrays Babylonian, and Isa. ii. Palestinian surroundings in nature. Thus, *e.g.*, it is by chance that in Ezekiel צֹר, stone (iii. 9), occurs only once, and צוּר, rock, never; a letter of Hilprecht to me from Niffer (24th Feb. 1889) mentions the "glistening chalk-cliffs on the Euphrates," and the "steep wadis which break through the lime-cliffs in numbers on the west side of the Euphrates!" One merit of Cobb's treatise on "The Integrity of the Book of Isaiah," is the proof that no reciprocal relation whatever exists between Isa. ii. and Ezekiel, from which not a few strange things follow, *e.g.* that Isa. ii. celebrates God as בּוֹרֵא, whereas in Ezekiel the word ברא does not occur.

[2] "At the feast of the New Year the images of Merodach and his son, Nebo, were carried on splendid cars, in solemn procession, through Babylon, and that in a procession-street (*maśdaḫu*) specially made for this purpose after Nabopolassar's days," Friedr. Delitzsch.

development of his incomparable charism. For the deliverance predicted, with its attendant circumstances, appears in these discourses as something beyond the range of creaturely foreknowledge, and known to Jehovah alone, and, when it takes place, proclaiming Him the God of gods. Jehovah, the God of prophecy, knows the name of Cyrus before he does himself, and by predicting the name and work of Israel's deliverer proves His Godhead to the whole world, xlv. 4–7. And if chaps. xl.–lxvi. are not cut off from chaps. i.–xxxix. and taken by themselves, the entire first half of the collection forms, as it were, a staircase leading up to these discourses to the exiles. The collection is so arranged that the prophecies of the Assyrian period are interspersed throughout with layers of prophecies reaching beyond, so that the former become the foundation and the latter the summit. Such are chaps. xxiv.–xxvii. in relation to chaps. xiii.–xxiii., and chaps. xxxiv., xxxv. in relation to chaps. xxviii.–xxxiii. And the cycle of prophecies against the heathen nations has three Babylonian predictions, xiii.–xiv. 23, xxi. 1–10, chap. xxiii. as beginning, middle, and end; the Assyrian prophecies stand within a circle, whose circumference and diameter are formed by prophecies of vaster range. The oracle respecting Babylon, xiii.–xiv. 23, has in the epilogue, xiv. 24–27, an Isaianic supplement. The other oracle respecting Babylon, xxi. 1–10, is not merely joined with three admittedly genuine Isaianic pieces, but also incorporated with them in style and substance. The prophetic cycle of the final catastrophe, chaps. xxiv.–xxvii., begins in such an Isaianic strain that nearly every word and turn in xxiv. 1–3 bears Isaiah's stamp, and in xxvii. 12 f. it concludes like the book of Immanuel, xi. 11 ff. And is not xiv. 1 f. like the substance of chaps. xl.–lxvi. *in nuce?* Is not the trilogy "Babylon," chaps. xlvi.–xlviii. like the unfolding of what is beheld in xxi. 1–10? Is not the prophecy about Edom, chap. xxxiv. the counterpart to lxiii. 1–6? And in chap. xxxv. does not one hear the direct prelude of the melody that is carried on in chaps. xl.–lxvi.?

In addition, the Isaianic marks, distinguishing the prophecies attacked, are the same as those of the prophecies admitted. The divine name characteristic of Isaiah, "Holy One of Israel," which appears everywhere in chaps. i.–xxxix.

in acknowledged prophecies, runs also through chaps. xl.–lxvi., whereas it is wanting in the prophecies of the first part, which are attacked, a point partly easy of explanation and partly hard. In the same way the introduction of divine words by "Jehovah saith" (i. 11, 18, xxxiii. 10, xl. 1, 25, xli. 21, lxvi. 9), their confirmation by "for the mouth of Jehovah hath spoken it" (i. 20, xl. 5, lviii. 14), and the interchange of the national name Jacob with Israel. In both parts God is often called King (vi. 5, xxxiii. 22, cf. viii. 21, xli. 21, xliii. 15, xliv. 6), and His royal dominion is celebrated (xxiv. 23, lii. 7); the psalms with the motto "Jehovah reigns" (xciii., xcvi., xcvii., xcix.) are all written in Isaianic (Deutero-Isaianic) style. And if, in chaps. xl.–lxvi., the divine omnipotence is often incidentally called "Jehovah's arm" זְרוֹעַ (xl. 10, xlviii. 14, li. 5, 9, lii. 10, liii. 1, lix. 16, lxii. 8, lxiii. 5, 12), Isa. i. is the precursor of Isa. ii. in this also (xxx. 30, xxxiii. 2). The figure of epanaphora (repeating the catchword of a verse at its end) is found also outside the Book of Isaiah (Gen. ii. 2, vi. 9, xiii. 6, xxxv. 12; Lev. xxv. 41; Deut. xxxii. 43; Job xi. 7; Eccles. i. 6, ii. 10, iii. 16, iv. 1; Ezek. xxxiv. 5; Mal. i. 11), but in the Book of Isaiah it runs as a favourite rhetorical phrase from beginning to end: i. 7, iv. 3, vi. 11, xiii. 10, xiv. 25, xv. 8, xxx. 20, xxxiv. 9, xxxvii. 33 f., xl. 19, xlii. 15, 19, xlviii. 21, l. 4, li. 13, liii. 6 f., liv. 4, 13, lviii. 2, lix. 8.[1] The same holds good of anadiplosis, which is noticed already in *Pesikta de-Rab Cahana* 126*a*, as a peculiarity of Isaiah: "All prophets prophesy נבואות פשוטות אבל את מתנבא נבואות כפולות;" this figure is also found as in xl. 1, xli. 27, xliii. 11, 25, li. 9, 12, 17, lii. 1, 11, lvii. 14, 19, so also in viii. 9, xxix. 1, cf. xxi. 9. In the same way the crowding together of short sentences as in i. 17, xxiii. 10, xlvii. 2—everywhere the same breathless haste in the movement of thought. But there are still more intimate lines of connection. How strikingly, for example, xxviii. 5 and lxii. 3 rhyme together, and also xxix. 23 and v. 7 with lx. 21! And does not the fundamental thought,

[1] On the other hand, the emphatic repetition of one and the same verse in two connected verses, as Driver shows (p. 200), is found in the second part far more frequently than in the first, *e.g.* xl. 12 f. (תִּכֵּן), 13 f. (יוֹרִיעֶנּוּ), xli. 8 f. (בְּחַרְתִּיךָ), cf. xxxii. 17 f. (שָׁלוֹם).

heard in xxii. 11, xxxvii. 26 (cf. xxv. 1), that everything realized in history pre-exists as idea, *i.e.* a mental picture, in God, run through chaps. xl.–lxvi. as a constant echo? And is not what is said in xi. 6 ff., xxx. 26, and other places of the future glorifying of the earthly and heavenly creation repeated in the second half in grand, elaborate pictures, and partly in the same words, a not un-Isaianic feature, lxv. 25? Also the designation of God as "Saviour," found everywhere in chaps. xl.–lxvi., has its roots in the sayings of the first part, such as xii. 2, xxxv. 4. We may say that the second half of the Book of Isaiah (chaps. xl.–lxvi.) is in course of progressive growth as to its theme, standpoint, style, and ideas throughout the first part (chaps. i.–xxxix.).

But, on the other hand, it is also true that all this does not prove the identity of the two Isaiahs, but only that the second Isaiah is a disciple of the first, outstripping the master, on whom he is formed. The Isaianic and Deutero-Isaianic forms of speech have been recently contrasted with exhaustive and painful exactness by Nägelsbach in his commentary; by A. B. Davidson in *Brit. and For. Evang. Rev.* 1879; Urwick in his monograph, *The Servant of Jehovah* (1880); Cobb in his two essays, "Two Isaiahs or One" (*Bibl. Sacra*, 1881 and 1882), and in the essay, "The Integrity of the Book of Isaiah" (*ibid.* 1882, p. 519), in which the vocabulary of Isa. i., consisting of 1828 words, and that of Isa. ii., consisting of 1313, are compared with Ezekiel's vocabulary in every region of idea and observation; Cheyne in his comm. (ii. 241–244, and elsewhere); and, exactly distinguishing what is inconclusive in the evidences of the unity of the two Isaiahs, by Driver in his *Isaiah*, 1888 (chap. v: *Authorship of chaps.* xl.–lxvi.), who registers (1) the exclusively Proto-Isaianic, (2) the exclusively Deutero-Isaianic, (3) the Deutero-Isaianic in chaps. xl.–lxvi. and also chaps. xxiv.–xxvii., and (4) what is common to the two Isaiahs. In carefully weighing the material collected in these lists one is surprised at the number of phenomena telling against the unity of authorship. It is strange that the combination of divine names, "Lord, Jehovah of hosts" (i. 24, iii. 1, x. 16, 33, xix. 4), meets us nowhere in the Deutero-Isaianic parts, and the description of God's judicial power by "His hand stretched

out" (v. 25, ix. 12, 17, 21, x. 4, xiv. 26 f., xxxi. 3) only in xxiii. 11; but it is still more strange that the Isaianic leading thought of a remnant surviving the period of judgment (שְׁאָר, שְׁאֵרִית, פְּלֵטָה, יָשָׂרִיד) is nowhere put in this form in chaps. xl.–lxvi., and that in chaps. xl.–lxvi. the idolatry of the heathen and of Israel is constantly opposed without the idols being once called אלילים, as in ii. 8, 18, 20, x. 10 f., xix. 1, 3, xxxi. 7. And it is a heavy weight in the scale, that in xlii. 6, xlix. 8, liv. 10, lv. 3, lix. 21, lxi. 8 "covenant" is a religious conception belonging to revelation, whereas in the first part it occurs only in a political sense, xxviii. 15, 18, xxxiii. 8, and that "all flesh" (xl. 5 f., xlix. 26, lxvi. 16, 23, 24) is quite foreign to the first part. The fact is hard to reconcile with the identity of the author, that God's designation of Himself: I am He, I am Jehovah and no other, I am First and I Last, running through chaps. xl.–lxvi., is without parallel in the first part; that such attributive designations of God as Maker of heaven and earth, Former of Israel, etc., are wanting in the first part; and that ברא, which occurs in the first part only once, iv. 5, in the second part is a governing word about God, the world's author. Driver pertinently remarks, that the first Isaiah celebrates the majesty of Jehovah and the second Isaiah His infinity; and it is quite correct to say that the idea of the "Servant of Jehovah" does not stand to the Messiah-figures of the first Isaiah in the relation of continuous development, but is a departure from the previous line of teaching and the striking out of a new path. The second part is not wanting also in signs of a later period of language like סגר (xliv. 15–19, xlvi. 6), סגנים (xli. 25), the diversified use of חֵפֶץ (plan, business), and the calling Jerusalem "the holy city" (xlviii. 2, lii. 1, as in the Books of Nehemiah and Daniel). It is surprising also that in Isa. lxv. 25 the יַחְדָּו of the original passage, xi. 6–9, is exchanged for בְּאֶחָד, corresponding to the Aramaic כְּחֶדָא.

The author of chaps. xl.–lxvi. is in any case a prophet of the Isaianic type, but of an Isaianic type peculiarly developed. It is scarcely conceivable, although not quite inconceivable, that in a final stage of Isaiah's life reaching into the days of Manasseh, his style of thought and speech may have undergone a modification in breadth and depth which carried it

beyond itself. And yet—we ask for this *ultro citroque* the credit of a pure love of truth, conscious of freedom from apologetic prepossession — yet the distinction between an Assyrian and a Babylonian Isaiah involves us in all sorts of difficulties, when we take into view the reciprocal relations of the Isaianic collection of prophecies with the other O. T. literature known to us. In chaps. xl.–lxvi. we find reminiscences from the Book of Job (cf. xl. 23 with Job xii. 24 and 17; xliv. 25 with Job xii. 17, 20; xliv. 24 with Job ix. 8; xl. 14 with Job xxi. 22; lix. 4 with Job xv. 35, Ps. vii. 15); in like manner the first half points back here and there to Job; the poetical words גֵּוָע, הִתְחַפֵּר, צְאֶצָאִים are found, outside Isaiah, only in the Book of Job. Once at least, lix. 7, we are reminded of Mishle (Prov. i. 16); more frequently in the first half we encounter resemblances to the Solomonic Mashal. The relation of the two halves to Micah is exactly the same, cf. lviii. 1 with Micah iii. 8; ii. 2–4 with Micah iv. 1–4; and xxvi. 21 with Micah i. 3. The two halves stand in the same relation to Nahum, cf. Nah. iii. 4 f. with chap. xlvii.; ii. 1 with lii. 7*a*, 1*b*; and also ii. 11 with xxiv. 1; iii. 13 with xix. 16. Which side has the priority is of no importance. But if in Zephaniah and Jeremiah points of contact are found not only with chaps. xl.–lxvi., but also with xiii.–xiv. 23, xxi. 1–10, xxxiv., xxxv., which preclude the possibility of accident, it is scarcely credible that these two prophets were copied by the author of chaps. xl.–lxvi., since they are distinguished above other prophets for blending words and thoughts of their predecessors with their own. Zephaniah is in touch, not merely from design, with Isa. xiii. and xxxiv., but cf. also ii. 15 with Isa. xlvii. 8, 10; iii. 10 with Isa. lxvi. 20. The former passage betrays its non-originality by this fact, that עָלַיִ in the Old Testament is an exclusively Isaianic word; the latter is not merely a compendium of Isa. lxvi. 20, but also by מֵעֵבֶר לְנַהֲרֵי־כוּשׁ points back to Isa. xviii. 1, 7. And the Jeremianic passage about the worthlessness of the gods of the nations (Jer. x. 1–16) is strongly Isaianic in tenor; cf. especially Isa. xliv. 12–15, xli. 7, xlvi. 7. Budde[1] rejects the interpolation or revision

[1] See his two essays on chaps. l. and li. of Jeremiah in *Jahrb. f. deut. Theol.* xxiii. His final conclusion is that the former prophecy

hypothesis, and regards the whole piece as Deutero-Isaianic. But not merely in vers. 6–8, 10, which Movers, Hitzig, de Wette allow to be Jeremiah's, but also in that which is erased, Jeremianic marks are found, like יִפְּה, אִתָּם=אוֹתָם, הוֹבִישׁ (from בּוֹשׁ=יבשׁ), נִבְעָר, תַּעְתֻּעִים, פְּקֻדָּה, judicial visitation,—Jeremianic expressions which one encounters nowhere in Isa. ii. Also the comforting message, Jer. xxx. 10 f., which is quite Deutero-Isaianic in tenor, and again xlvi. 27 f. are said somehow to have fallen out of Isa. ii. into the Book of Jeremiah. But Caspari has shown that this is impossible, because the close of the promise: "I will chastise thee according to right (covenant-right, and so as a discipline, not arbitrarily), and will only not leave thee unpunished," spoken at the end of the exile, would have no meaning, and because the Jeremianic elements, in which the promise combines with admittedly non-interpolated prophecies of Jeremiah, outweigh the Deutero-Isaianic. And yet here, where Israel is addressed as "my servant," we hear a Deutero-Isaianic tone; Jeremiah here (so it seems) as elsewhere fuses Isaianic elements with his own. Moreover, compare Jer. vi. 15 with Isa. lvi. 11, and Isa. xlviii. 6 with Jer. xxxiii. 3, where Jeremiah, according to his custom, gives a different turn to the original passage by a slight change of letters. We shall find also in parallels like Jer. iii. 16 and Isa. lxv. 17, Jer. iv. 13 and Isa. lxvi. 15, Jer. xi. 19 and Isa. liii., involuntary Isaianic reminiscences in Jeremiah, and hear the echo of Isa. li. 17–23 in the Jeremian *Kinoth*, and of Isa. lvi. 9–lvii. 11*a* in the older Jeremianic words of rebuke, not the converse. And yet one must do violence to himself and everywhere regard, not Zephaniah and Jeremiah, but Isa. ii. as the borrower. In order to strengthen myself in this position, I wrote twenty years ago: "Is it not possible that the Deutero-Isaianic conception of the 'Servant of the Lord' originated in 'my servant Jacob,' Jer. xxx. 10 f., xlvi. 27 f.? The 'my Servant' of Jer. xxx. 10 presented itself to Jeremiah spontaneously, because of 'they shall serve' in xxx. 9, whereas in Isa. xli. 8 it appears as a complete idea.

respecting Babylon in Jeremiah is a compilation composed by a post-exilian author after the overthrow of Babylon. In his opinion also the priority in the numerous parallels to the Deutero-Isaianic parts of the Book of Isaiah is on the side of Deutero-Isaiah.

And just in the Deutero-Isaianic passage, which Jeremiah must otherwise have had chiefly in view, Isa. xliii. 1–6, 'my Servant' is not found; and, on the other hand, 'The Holy One of Israel' is found, without passing over to Jeremiah, as we might expect."

I have never found anything objectionable in the view, that the Book of Isaiah, as it now exists, contains prophetic discourses of Isaiah and of other later prophets, the later ones being intermixed with his and combined designedly into one whole. The combination, I think, was no play of chance, no work of caprice. The later portions were really a continuation of Isaiah's prophecy, equal in nature and rank. The main stream of Isaianic prophecy forms branches in the others, as in branch-streams, fertilizing ages lying far apart. The later prophets are really Isaiah's second self, and might therefore be identified with him by the after-world. They belong indirectly, though not directly, to his disciples, whom he means in viii. 16 when he invokes the Lord: *obsigna doctrinam in discipulis meis.* The Book of Isaiah, so regarded, is the work of the creative spirit of Isaiah and of these disciples who are his crown; and the prophet, who as the author of chaps. xl.–lxvi. is called the evangelist of the Old Testament, is the most glorious jewel of this crown, his work the work of a disciple who at once outshines the master and yet owes all to the master. In the lectures on the Theology of the Old Testament and Messianic Prophecies, I have always treated chaps. xl.–lxvi. as a product of the period of exile. In the course of development of O. T. religious truth the exile is the right place for it, not an earlier period. Composed by Isaiah, it would be a miraculous anticipation. Perhaps Klostermann[1] is right in saying, that it is Isaiah's thought-germs belonging to the time of his contemplative retirement in the last years of Hezekiah and the first of Manasseh, from which the miracle-tree of this prophetic book has grown. Bredenkamp even thinks that the old Isaianic element can still be spelt out in the Deutero-Isaianic. This is a fruitless task; but perhaps the enigma is to be solved in the same

[1] In his essay, "Jes. cap. xl.–lxvi. Eine Bitte um Hilfe in grosser Noth," *Luth. Zeitschr.* 1876, pp. 1–6; cf. his art. "Jesaja" in Herzog's *RE.* vi. 601.

way as that of the Epistle to the Hebrews, of which Origen in Euseb. *Hist. eccl.* vi. 25, says, that it consists of the *νοήματα* of Paul, to which some one else has given shape, or even the enigma of the Pastoral Epistles, which suggest the theory that they were written by a Paulinist on a Pauline basis. In any case Isaiah has part in chaps. xl.–lxvi. If he is not the immediate author, it is the outcome of impulses springing from him.

It will always remain a mystery how the name of the great prophet of the exile, who stood far nearer to the return from exile than Ezekiel, has fallen into oblivion; and it is a question, among how many prophets the Deutero-Isaianic passages should be divided. The simplest course would be to regard the second Isaiah as the author also of chaps. xxiv.–xxvii., chaps. xxiii., xxi. 1–10, xiii. 2–xiv. 23, chaps. xxxiv., xxxv. (perhaps in this chronological order). But over this question lies a thick, impenetrable veil.

First Discourse of the First Part, Chap. XL.

The Message of Comfort and the God of Comfort.

In this first discourse the prophet justifies his calling to preach the comfort of the approaching deliverance, basing this comfort on the truth that Jehovah, who calls him to so consolatory a mission, is the incomparably lofty Creator and Ruler of the world. The first part, vers. 1–11, may be regarded as the prologue of all the twenty-seven discourses. The theme of the prophetic promise and the inevitableness of its fulfilment are here declared.

Turning to the people of the exile, whom Jehovah has not forgotten and cast off, the prophet begins, ver. 1: "*Comfort ye, comfort ye my people, saith your God.*" This is the divine commission to the prophet. It is urgent, on which account נַחֲמוּ (*Piel*, properly to cause to breathe again) is repeated. Its continuance is intimated by יֹאמַר, which means here, not *dicet* (Hofmann, Stier, Klostermann), but as, *e.g.*, in 1 Sam. xxiv. 14, *dicit* (LXX, Jerome). This "saith Jehovah" is peculiarly Isaianic (in the Book of Jeremiah so parenthetically

only in li. 36); the imperfect expresses the idea of proceeding, continuing (Driver, *Tenses*, § 33, p. 44), as, for example, also יאמר, Ps. xii. 6; Prov. xx. 14, xxiii. 7; תאמר, xl. 27; Prov. i. 21. The divine commission has not gone forth once to one only, but goes forth continually to many. Comfort ye, comfort ye, my people, says continually the God of the exiles, who even in the midst of wrath has not ceased to be their God, not to the priests (LXX ver. 2, ἱερεῖς, ye priests), but to the prophets, His messengers and spokesmen.

The summons is now repeated still more impressively, the contents of the comforting announcement being also stated, ver. 2: "*Speak ye to the heart of Jerusalem, and call to her, that her affliction is finished, that her guilt is discharged, that she has received from the hand of Jehovah double for all her sins.*" The holy city is contemplated in union with the people belonging to it. "To speak to the heart," used of heart-winning (Gen. xxxiv. 3; Judg. xix. 3) or heart-strengthening discourse, like Joseph's to his brethren, Gen. l. 21, here just as in Hos. ii. 16, and perhaps not without influence from this prophecy of Hosea; "call to," used of prophetic announcement going forth to some one, as in Jonah iii. 2; Jer. vii. 27; Zech. i. 4. With כִּי, ὅτι, which introduces indirect and direct address, begins what is to be announced to Jerusalem: 1. Completed, and so come to an end is her צָבָא, warfare (Vulg. *malitia*, read *militia*); then toil and fatigue generally, Job vii. 1; here of the exile, that homeless bivouac, so to speak, of a people transported to foreign soil, enslaved, unsettled, and unsafe. 2. Her ill-doing is expiated, and the divine justice satisfied; נִרְצָה, elsewhere to find a satisfactory reception, here a satisfactory discharge, like רָצָה עָוֹן, Lev. xxvi. 41, 43, to expiate the guilt of sin by enduring its punishment. The third clause repeats the substance of the foregoing with heightened meaning and emphasis: Jerusalem has already suffered enough for her sins. In contradiction with לָקְחָה, which along with two actual perfects cannot be the perfect of certainty as to something future, Gesenius, Hitzig, Ewald, Umbreit, Stier, Hahn understand כִּפְלַיִם of double grace which Jerusalem was to receive (like מִשְׁנֶה, lxi. 7 and Zech. ix. 12, perhaps borrowed from

Isaiah), instead of the double punishment which Jerusalem has endured (like מִשְׁנֶה, Jer. xvi. 18). It is not to be pressed arithmetically, in which case God would appear over-righteous, and therefore unrighteous. Jerusalem has not suffered more than it deserved; but God's compassion now regards what His justice was forced to inflict on Jerusalem as superabundant. This compassion is also expressed in בכל (with ב *pretii*): nothing is left to be punished further. The turning-point from anger to love has come. With what intensity will love, long pent up, break forth!

Here is a *sethuma* in the text. The first two verses are a small *parashah* by themselves, the prologue of the prologue. After the substance of the consolation has been stated on its negative side, the question arises, What positive salvation is to be expected? This question is answered to the prophet when, with his heart turned to God, he hears in ecstatic stillness a wondrous voice, ver. 3: "*Hark! One calling: In the wilderness prepare ye Jehovah's way, make plain in the desert a highroad for our God.*" We do not translate: A voice calls (Gesen., Umbreit, Knobel); the two words are in *st. constr.*, and form, as in xiii. 4, lii. 8, lxvi. 6 (cf. with Gen. iv. 10) an interjectional clause: Voice of one calling! Who the caller is remains a secret; his personality vanishes in the splendour of his calling, retires behind the substance of his call. The call itself sounds like the long-drawn trumpet-blast of a herald (cf. xvi. 1). The caller is like a king's forerunner, who takes care that the way the king is to travel is in good order. This king is Jehovah; to make the way ready for Him is the more necessary as it leads through a pathless desert. In view of the parallelism, and according to the accents,—for *zakeph katon* separates here more strongly than *zakeph gadhol*, as in Deut. xxvi. 14, xxviii. 8; 2 Kings i. 6; Zech. i. 7,[1]—בַּמִּדְבָּר is to be joined to פַּנּוּ; but the Targum and Jewish interpreters take קול קורא במדבר like the LXX, and after them the Gospels. One may and, as it

[1] The reason is this, that of two disjunctives of equal value, and standing together, the first has more separative force than the second; but the two *zakephs* are of equal value, for a *zakeph* which is not preceded by a conjunctive, and whose word also in itself is incapable of a *munach* or *kadhma*, must be *zakeph gadhol*.

seems, ought to conceive that the caller, entering the wilderness, calls men to make a way in it. But why does the way of Jehovah go through the wilderness? Marching through the wilderness, He redeemed Israel from the Egyptian bondage, and revealed Himself to it from Sinai, Deut. xxxiii. 2; Judg. v. 4; Ps. lxviii. 8; for this reason God, the Redeemer of His people, is called רֹכֵב בָּעֲרָבוֹת. Just as His people, when found between Egypt and Canaan, had to expect Him, so His people found in the "desert of the sea" (xxi. 1), and separated from its fatherland by *Arabia deserta*, has now to expect Him. If He went at the head of His people, He would Himself clear hindrances out of the way; but He comes through the desert to Israel, therefore Israel must take care that nothing check the speed of the Coming One, nothing cloud His favour. The situation corresponds to the reality; but the literal sense passes into spiritual in an allegorical way, as we shall often see farther on.

The summons goes on in jussives, ver. 4: "*Let every valley be exalted, and every mountain and hill be made low; and let the rugged become level ground, and rocky heights a deep valley.*" וְהִיָה, governed by the two jussives, is itself = וְיִהִי. Alongside נָיְא, Zech. xiv. 4, the form נָיִא is found here (after Kimchi). With עֲקֹב, hilly, rugged,[1] cf. Jer. xvii. 9, along with עִפְלָה, Hab. ii. 4. רְכָסִים (from רָכַס, to tilt over, tilt up, and thence = to join firmly, the meaning usual in the Assyrian), which is not yet rightly explained, perhaps means, not ridges = connections between two mountains (Nägelsbach), but rocky heights, where one block lies on another. The summons, which ought not to be confounded with similar calls, to prepare the way of the home-coming nation (Cheyne), permits only a spiritual sense, since it relates to the preparing of Jehovah's way. It refers to the encouraging of the downcast, the humbling of the self-righteous and secure, the change of dishonesty into simplicity, and of unapproachable pride into submission. Generally the meaning is that Israel is to yield itself to the God who is coming to deliver it, and to feel and act in a way worthy of His dignity and purpose.

The call of the caller proceeds farther, ver. 5: "*And the*

[1] In this ethical sense Essex used this word of the soul of Queen Elizabeth; see Hefele, *Ximenes*, p. 90.

glory of Jehovah shall be revealed; and all flesh sees it together, for the mouth of Jehovah has said it." The *pract. consec.* וְנִגְלָה is here *apodosis imper.* When the way is made ready for Jehovah the Coming One, the glory of the God of salvation will be revealed; His *parousia* is *ἀποκάλυψις τῆς δόξης αὐτοῦ*, 1 Pet. iv. 13. This revelation takes place for Israel's salvation, but not in secret and exclusively; all mankind, here intentionally called "all flesh" (as in xlix. 26, lxvi. 23, and everywhere, also Joel iii. 1, in universal sense), will get to see it; man, because he is flesh, cannot behold God without dying, Ex. xxxiii. 20; but the future will abolish this gulf of separation. LXX, *καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ* (cf. Luke iii. 6) *ὅτι κύριος ἐλάλησε*—a different text. According even to the traditional text, the object of ראו is the glory revealed (כבודו, Ps. xcvii. 6), not what follows: *os Jovae locutum esse* (Rosenmüller), for the word of promise which is fulfilled is not one that goes forth to all flesh, or: shall see that Jehovah speaks with His own lips, *i.e.* in human form (Stier), which would require מְדַבֵּר, not דִּבֶּר; rather "for the mouth" etc., is the usual Isaianic confirmation of a preceding prophecy. Here the caller thus ratifies the certainty of what he sets forth in prospect, so far as Israel shall do what he calls upon it to do.

The prophet now hears a second voice, and a third entering into dialogue with it, vers. 6–8: "*Hark! One saying: Call! And he answers: What shall I call? 'All flesh is grass, and all its loveliness like the flower of the field. Withered is the grass, faded the flower; for the breath of Jehovah has blown on it. Truly the people is grass; the grass withers, the flower fades; but the word of our God shall stand for ever.'*" A second voice, in presence of the approaching fulfilment, commends the divine word of promise, and with the challenging "Call" (cf. Zech. i. 14), appoints one to proclaim its eternal permanence. It is not said וְאֹמַר, *et dixi* (LXX, Jerome), but וְאֶמַּר, as in lvii. 14: the questioner therefore is not the prophet himself immediately, but an ideal person, whom he has in visionary objectiveness before him. The theme of proclamation proposed is the perishableness of all flesh (ver. 5, *πᾶσα σάρξ*; here, *πᾶσα ἡ σάρξ*, as, besides here, in Gen. vii. 15), and on the other hand the imperishableness

of God's word. Men living in the flesh are altogether impotent, fragile, dependent; God, on the other hand (xxxi. 3), is the Almighty, Eternal, All-Controlling; and as He Himself is, so is His word, which is the setting and utterance of His will and thought. חַסְדּוֹ is here sweetness, charm, grace (syn. חֵן) of outward appearance (LXX, 1 Pet. i. 24, *δόξα*; Jas. i. 11, *εὐπρέπεια*). The comparison to grass and flowers reminds us of xxxvii. 27, Job viii. 12, but especially Ps. xc. 5 f.; Job xiv. 2. Ver. 7*a* tells how it fares with grass and flowers; the preterites, after the manner of the Greek *aoristus gnomicus* (cf. xxvi. 9), express a fact of experience based on numerous cases: *exaruit gramen, emarcuit flos*, on which account the following כִּי is not hypothetical (in case that), but explanatory: for "the breath of Jehovah has blown on it," *i.e.* the breath of God the Creator, which breathing through creation begets and preserves and destroys life, and whose best material manifestation is the wind; every gust of wind is a breath of the collective life of nature, which has God's Spirit as the active, indwelling principle of its existence. When in May the sirocco begins to blow, the spring flora acquires at a stroke an autumn look. אָכֵן should now begin a new verse. The clause אָכֵן חָצִיר הָעָם, despite LXX, (Koppe, Gesen., Hitzig), is no appended sigh of a reader,[1] for the setting is Deutero-Isaianic. אכן is not = the כן of comparison, but asseverates, as in xlv. 15, xlix. 4, liii. 4; and "the people" is mankind, as in xlii. 5, not the people of Israel, so that the simile applies to the catastrophes before the exile (Bredenkamp). The course of thought is like that of a *triolet*:—with אכן begins the explanation of the apt comparison, then in the repeated *exarescit gramen, emarcescit flos*, the men who are like the grass and the flowers are pointed out: Truly mankind is grass; such grass withers and such flowers fade, but the word of our God (Jehovah the God of His people and of sacred history), יָקוּם לְעוֹלָם, *i.e.* stands and continues for ever, fulfilling and attesting itself through all ages. This general truth refers here to the word of promise uttered by the voice in the wilderness. If God's word generally exists eternally, so especially is it with the

[1] LXX leaves untranslated not only this clause, but everything from כי רוח up to ציץ.

word of the parousia of God the Redeemer, the word in which all God's words find their Yea and Amen. But the imperishableness of this word has the perishableness of all flesh and of its beauty as its dark foil. The tyrants of Israel are mortal; perishable the loveliness by which they impose and infatuate; the word of God, on the other hand, in which Israel can comfort itself, holds the field, and secures to it a glorious issue of its history. Irrefragable, therefore, is the seal which the first caller has impressed on the promise of Jehovah's speedy coming; infallibly certain the comfort which God's prophets are now to bring to His long-enduring people.

Accordingly the prophet now takes his stand in the time when Jehovah has come, ver. 9: "*Get thee up on a high mountain, O Evangelist*[1] *Zion! Lift up thy voice with strength, O Evangelist Jerusalem! Lift it up, be not afraid; say to the cities of Judah: Behold, your God!*" Knobel, Knabenbauer *et al.*, after LXX, Targ., take Zion and Jerusalem as *accus. obj.*: preacher of salvation (*i.e.* choir of preachers of salvation) to Zion-Jerusalem; but parallels like lii. 7, lxii. 11 are here misleading; they are in apposition (Aquila, Symm., Theodotion, *εὐαγγελιζομένη Σιών*), Zion-Jerusalem itself is called Evangelist; the feminine personification at once makes this probable, and the cities of Judah (בְּנוֹת, daughters of Zion-Jerusalem) being those to be evangelized, puts it beyond doubt. The prophet's standpoint here is within the parousia. When Jerusalem again has its God in its midst, after so long an interruption of His abode in it, the restored mother-Church is to ascend a high mountain, and, lifting up her voice without fear, make known to her daughters the glad tidings of the appearing of their God. The verb בִּשֵּׂר (Assyr. *bussuru*, with *s*, on the other hand, *bišru*, flesh, with *ś*[2]) means to bring news, especially joyous news,—the root-word of the N. T.

[1] [Feminine].

[2] Friedr. Delitzsch, *Prolegomena*, p. 170. Nevertheless, Arabic lexicographers explain بشر or بشر, *he announced to him an event which produced a change in his* بشر (skin, surface, outer side), therefore as denominative; whereas Fleischer refers בִּשֵּׂר, بشر, with בָּשָׂר, بشرة, to the same radical notion, "to rub, rub smooth, polish" (=to unwrinkle).

εὐαγγελίζειν, a favourite word of the author of chaps. xl.–lxvi., that O. T. evangelist (cf. Nah. ii. 1). Hitherto, Jerusalem had been timid, depressed under the punishment of its sins, and cheerless. But now that it has Jehovah with it again, it is to lift high its voice with joyous confidence without being anxious, and in harmony with its calling and position to become a herald of salvation to all Judah.

In ver. 10 the prophet from the standpoint of fulfilment goes back to that of prophecy: "*Behold, the Lord, Jehovah,—he will come as a mighty One, his arm exercising lordship for him; behold, his reward is with him and his retribution before him.*" We do not translate: with strong = strength (LXX, Targ.); the *Beth* is *Beth essentiae* (cf. xxvi. 4): He will come in the essence, strength, and energy of a strong one, which is more exactly defined by the participial clause of circumstance, *brachio suo ipsi dominante.* לוֹ is *dat. commodi*, referring to Jehovah Himself, as in lix. 16 and the Deutero-Isaianic Ps. xcviii. 1: His arm subjecting to Him all resistance, or casting it to the ground. Still, 10*b* does not describe Him one-sidedly as a retributive judge, but a recompenser, not merely on the legal, but also on the redemptive side, of which the twofold divine name אדני ה׳ (as in iii. 15, xxviii. 16, xxx. 15) is, so to speak, an anagram. פְּעֻלָּה (here as in Lev. xix. 13), advancing from the meaning "work" to that of the thing effected or produced, becomes synonym of שָׂכָר. Jehovah brings with Him as well the retributive reward of the foes of His people as the gracious reward of the faithful of His people, whom He will recompense for their previous sufferings with overflowing gladness (see lxii. 11).

The prophet lingers on this salvation-giving side, putting the figure of the good shepherd beside that of the Lord Jehovah, ver. 11: "*Like a shepherd he will feed his flock, take the lambs in his arm and carry them in his bosom, gently lead those that give suck.*" The flock is His people, now scattered in foreign lands. The love with which He tends this flock is set forth by way of example by His conduct towards the טְלָאִים (=טְלָיִים from טְלִי=טָלֶה), the lambs not long born, and the עָלוֹת, those giving suck, *lactantes* (Jerome, *fetae*), not sucking, *sugentes* (from עגל, עול, *med. vav*, to nourish, cf. on iii. 12). The former, who cannot keep pace with the flock, He takes in

His arms and bears in the bosom of his garment (חֵיק, here not breast of the body, but as in Prov. vi. 27 and often); the latter, the mothers, He does not overdrive, but יְנַהֵל, causes them to go softly, because they need forbearance, Gen. xxxiii. 13. With this lovely image the prologue, vers. 1–11, closes. It stands, like a divine inauguration of the prophet, and a summary at the head of all that which he is commanded to proclaim. Nevertheless it is also an integral part of the first discourse. For the questions which now follow cannot be the beginning of the discourse, although it is not at once clear to what extent they are a continuation of it.

The connection is this. It is further set forth didactically and by way of encouragement what kind of a God He is, the revelation of whom to redeem His people has been prophetically proclaimed in vers. 1–11. He is the incomparably Lofty One. This incomparable dignity makes plain the folly of idolaters, but ministers comfort to Israel; and such comfort Israel needs just now in the banishment in which it is so hard for it to understand God's ways. In order to bring home to his people the dignity of Jehovah, the prophet asks, ver. 12: "*Who has measured the waters with the hollow of his hand, and regulated the heavens with a span, and taken the dust of the earth in a third-measure, and weighed mountains with the steelyard and hills with balances?*" Klostermann, Bredenkamp, v. Orelli think the answer desired is "No one;" but the questions run as in Prov. xxx. 4, and, as Cheyne adds, Job xxxviii. 5 f., and are meant to teach that Jehovah and no one else gave these parts of the universe their dimensions, their precise form, and relative position in the universe. How little the palm (שֹׁעַל, hollow of the hand) of a man takes, how little the space which the span of a man can cover, how scanty a third of an ephah (עֶשְׂלִישׁ, see on Ps. lxxx. 6), and for what insignificant measures a balance suffices, whether a פֶּלֶס, *i.e.* a steelyard, *statera*, or מֹאזְנַיִם, a retail balance (*libra*) consisting of two scales (*lances*). But what Jehovah measures with His palm (מָדַד, originally to extend, stretch, then to measure what is extended) and regulates with His span (brings to a definite measure, תִּכֵּן), is nothing less than the waters below and the heavens above; He uses a *shalish*, in which the dust, composing the earth, finds place (כִּיל, the proper word for measuring

with palm, كيل), and a balance, in which He weighs the colossus of the mountains.

A second question, vers. 13, 14: "*Who has regulated the Spirit of Jehovah, and (who) is his counsellor to instruct him? With whom took he counsel that he should make him understand and instruct him concerning the path of right, and teach him knowledge and make known to him prudent courses?*" The first question brought out Jehovah's omnipotence; this one brings out His infinite wisdom, which, having all fulness in itself, excludes instruction coming from without. "Spirit of Jehovah" is the Spirit who at the creation brooded over the waters and shaped chaos into cosmos. Who, asks the prophet, gave this Spirit a measuring-line, by which He must work? תָּכַן means not to test (Gesen.),—for how could the verb acquire this meaning?—but, as in ver. 12, to bring into orderly shape, and so enable to work orderly. Instead of the accentuation *mercha, tiphcha, athnach,* at the basis of which lies the explanation of the Targ. (*Quis paravit spiritum? Jahve*), with an eye to Prov. xvi. 2 (Jerome: *spirituum ponderator est Dominus*), *tiphcha, munach, athnach* (cf. Ex. xxi. 24, xxiii. 9) is more correct (see Wickes, *Prose Accents*, p. 140). In 13*b* the force of מִי continues, and יוֹרִיעֶנּוּ is an attributive clause;[1] LXX correctly, *καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ* (Rom. xi. 34, 1 Cor. ii. 16, *συμβιβάσει*) *αὐτόν*. In ver. 14 the reciprocal נוֹעַץ is joined with אֵת=עִם. The *imperf. consecutives* maintain their proper meaning: with whom took He counsel, so that the former in consequence of this gave Him understanding (הֶבִין, elsewhere to understand, here causatively). Verbs of teaching are construed partly with בְּ of the subject-matter, partly with double accusative. To the question ver. 13 f., which is essentially only one, Israel must reply, that its God is the possessor of absolute wisdom as well as of absolute power.

From His dignity as Creator the prophet now passes to His dignity as Ruler of the world, ver. 15: "*Behold, nations are*

[1] Driver, *Isaiah*, p. 200, has ascertained that such elliptical clauses (called in Arabic صفة) occur in chaps. xl.–lxvi. nearly sixty times; on the other hand, in the old-Isaianic parts only about six times.

esteemed as a drop on a bucket and like a sand-grain on the balance; behold, islands (are) like a speck of dust which rises up." On Jehovah, the King of the world, rests the burden of government over mankind in its national divisions; but as little as a drop (מַר)[1] hanging on the bucket (מִן, as in Cant. iv. 1, vi. 5) burdens the bearer (דַּלִּי), and as little as a sand-grain (שְׁחַק from שָׁחַק, to crush, Luther: *Scherfflin, i.e.* trifling weight), found by accident in a balance, increases or lessens the weight noticeably, so little is Jehovah burdened by the government of the nations lying on Him. The islands, those fragments of continent in the sea (אִי=*iwy*, from אָוָה, اوى, to betake oneself somewhere and stay there), in which the heathen world is scattered (Gen. x.), are to Him, who sustains the universe, like the speck of dust (דַּק from דָּקַק, to crush, pulverise) which is lifted up, יָטוֹל (borrowed *imperf. Niph.* of טוּל=טָלַל, lxiii. 9; cf. טַל, *promener*), namely by the least puff of wind. The translation: dust that is thrown (Knobel) would require עָפָר (xli. 2); nor can it be translated: He takes up islands like a speck of dust (Gesen.), or: He bears (Hitzig), an incongruous notion; יָטוֹל is an attributive clause.

Considering this vanishing pettiness of mankind before Jehovah, everything that man can do to express his reverence is incomparably beneath Jehovah's dignity, ver. 16: "*And Lebanon is not enough for burning, and its wild beasts not enough for burnt-offerings, i.e.* enough wood for burning and enough beasts to be slain and consumed with fire; דַּי, construct דֵּי, denotes sufficiency (and then also abundance), different from τὸ δέον, what is requisite.

From this reverse side of the thought of ver. 15 the prophet turns back in ver. 17 to the thought itself, which the discourse then further expands: "*All the nations are as nothing before him; to him they are esteemed as belonging to nothingness and emptiness.*" אֶפֶס is the end absolutely, where something ceases: where being ceases, thus non-being (in Isaiah I. only in ch. v. 8); תֹּהוּ (from תָּהָה akin to שָׁאָה), the dismal waste, like the chaos of creation, where there is nothing

[1] Accordingly the ancients interpreted Μαριάμ, מַרְיָם (מִרְיָם), *stilla maris*, from which came later *stella maris*.

defined, and hence as good as nothing; מִן, "more than," in negative sense (Nägelsbach), properly *prae nihilo, i.e.* more nothing than nothing (cf. with this *prae* without previous word expressing quality, Job xi. 17; Micah vii. 4), is possible in itself, but the partitive acceptation is better; as in xli. 24 (cf. xliv. 11); Ps. lxii. 10 (Hitzig, Knobel).

The inference from ver. 17, that Jehovah is therefore the incomparable One, is shaped into a question addressed, not to idolaters, but to those in Israel who needed to be armed against the seductive power of idolatry, which the majority of mankind favoured, ver. 18: "*And to whom can ye compare God, and what sort of image place beside Him?*" The וְ of וְאֶל is inferential, as in xxviii. 26, the imperf. *modi potent.*: to whom can ye bring in comparison (אֶל, as in xiv. 10) אֵל, God, the One who is the absolutely Mighty One; and what sort of (מָה of things as מִי of persons) דְּמוּת, *i.e.* (divine like Him) can ye place by His side?[1]

Least of all can an idol bear comparison with Him, ver. 19: "*The idol—when the smith has cast it, the melter overlays it with gold, and forges for it chains of silver.*" הַפֶּסֶל, properly the image hewn out, here denotes an idol-figure generally. חָרַשׁ is as broad in meaning as *faber* (see on xliv. 12). רִקַּע בַּזָּהָב, the verb not having its primary (see on Job xxxvii. 18) but denominative meaning, signifies here: to overlay with a רִקַּע זָהָב (*lamina auri*). Since, according to ver. 20, we must suppose that the prophet wishes to place us in the very midst of idol-manufacture, the irregular phraseology is to be punctuated as above. The צוֹרֵף, repeated like a refrain, is not 3 *pers. Poel* (see respecting the *Poel* of strong roots on xliv. 13; Job ix. 15), but *part.* = צורף הוא, as in xxix. 8 (see there), and according to the accents also in xxxiii. 5: and he forges chains (according to the Masora: ורתקות) of silver, by which the image is made firm.

[1] תַּעַרְכוּ לוֹ has (after Ben-Asher) *mercha*, which has moved back to the open syllable תַּ, as in l. 8, נעמדה יחד, *munach* with נַ; Ex. xv. 8, נערמו מים, *munach* with נַ; Lam. ii. 16, ויחרקו שן, *munach* with שׁ; the accent, also discharging the function of the *methegh* before *sheva compositum*, is everywhere drawn back to antepenultimate, as Jekuthiel ha-Nakdan says in his דרכי הנקוד, the middle syllable is not suited to bear the by-accent.

The metal-idol arises as above, and the wooden idol, ver. 20: "*He that is impoverished in offerings—he chooses a piece of wood that rots not, he seeks for himself a skilful workman, to set up an idol that totters not.*" He that has fallen into such poverty (מְסַכָּן) that he can only devote to his god a slight heave-offering (תְּרוּמָה, accus. according to Ewald, § 284*c*), has an idol carved out of a piece of wood. The verb סכן as stem-word to מְסַכָּן (cf. Deut. viii. 9) = Arab. *sakana* or *sakuna* (whence *miskîn, meskin*), and signifies, as Fleischer has shown, forced to idleness by weakness, destitution, or outward circumstances, and so not to exert oneself, or to be unable to defend oneself. יִמּוֹט, like יִמּוֹל, ver. 15, is *imperf. Niph.*: to be made to totter. A wooden image, planed smooth below and heavier than above, so as not to upset at every push, is to be a god!

After the folly of idolatry has been sketched in a few strokes, those in Israel who look wistfully at it, even if they have not been befooled by it, are asked the question, ver. 21: "*Do ye not know? Do ye not hear? Has it not been announced to you from the beginning? Have ye not gained insight into the foundations of the earth?*" Here are four questions chiastically arranged. מוסדות הארץ is object (Vitringa); to take it as statement of time (=מִמּוֹסְדוֹת), with Cheyne, is not right; the four questions point to God the Creator. The ante-mundane and supra-mundane being of God is partly inferred *per ratiocinationem* (יָדַע and הֵבִין), partly learnt *per traditionem* (שָׁמַע and הִגִּיד). If Israel fails to acknowledge the supra-mundane greatness and uniqueness of Jehovah its God, it hardens itself against knowledge possible even by natural means (cf. *e.g.* Ps. xix.; Rom. i. 20), and closes its ears to the tidings of revelation and tradition sounding down from the beginning of its history. The first two questions are put in the imperfect, the two others in the perfect; there the possible is dealt with, here the actual. מֵרֹאשׁ from the beginning, as in xli. 4, 26, xlviii. 16. Has no understanding —such is the sense of the four questions—of the foundations of the earth dawned upon you, namely, how they originated?

The prophet now describes God as made known by work and word. The participles which follow are predicates of

the Being filling the religious consciousness, ver. 22: "*He that is enthroned on the canopy of the earth, (and its inhabitants are like grasshoppers); who spread the heavens like fine cloth, and stretched them out like a tent-roof to dwell in.*" He, the revealed and yet unknown One, it is who has for His throne the circle or bow (namely חוּג שָׁמַיִם, Job xxii. 14, *i.e.* the circle formed by the heaven) which goes round the earth (חוּג allied to חָגַג),[1] *i.e.* here (where the heavens are represented not as spheres surrounding the earth, but extended in crescent-shape over it): over-arches, and to whom from its inaccessible height men seem as minute as grasshoppers (Num. xiii. 33); He who spread out the blue sky like a thin, transparent garment (דֹּק, thin cloth, like דַּק, ver. 15, fine dust), and stretched it over the earth like a habitable tent (אֹהֶל לָשָׁבֶת) over the earth, *i.e.* so that it forms the tent-cover of the latter. The choice of the name of the grasshoppers (חָנָב) may have been suggested by חוּג. The participle represents actions and states of all times; here, where it is continued in the historical tense, it is to be resolved by the perfect; elsewhere the theory of the world's preservation as *creatio continua* is implied.

There follow predicates of God as the World-Ruler, vers. 23, 24: "*He who gives up great rulers to nothingness, who makes judges of the earth like chaos. They are scarcely planted, scarcely sown, scarcely has their stock taken root in the earth, and he but blows upon them, when they wither, and a storm carries them away like stubble.*" There is nothing so high and impregnable in the world which He cannot bring to nothing in the midst of its most confident and threatening exaltation. רוֹזְנִים are men of weight, *σεμνοί*, possessors of the highest reputation and influence; שֹׁפְטִים, those who unite in themselves the highest judicial and administrative power. The former He gives up to destruction, the latter He makes equal with the negative state of *tohu*, from which the world emerged and to which it may again be reduced. We are reminded here of pictures like those in Job xii. 17, 24. The suddenness of the catastrophe is symbolized in ver. 24. אַף בַּל (here only,

[1] Nöldeke wrongly separates (*DMZ.* xli. 719) חגב, حجب, from the secondary חגג (חַגָּגָא, dance, cf. 1 Sam. xxx. 16); the root meaning, which has many special modifications, is to go round, encircle.

cf. אַף אֵין, xli. 26) with וְגַם as apodosis (cf. 2 Kings xx. 4) means: even this is not yet done, when that also takes place, therefore: *vixdum plantati sunt.* The *Niph.* נִטַּע and the *Pual* זֹרַע (both forms here only) describe the hopeful beginning, the *Poel* שֹׁרֵשׁ the hopeful progress. Shoot, seed-corn, sapling (see on Job xiv. 8), especially when these have taken root, give hopes of blossom and fruit; but it needs only a breath of Jehovah (here with stem-plants נָשַׁף, above with grass and flowers with weaker labial נָשַׁב), and they are gone. A single angry breath of Jehovah does for them, and a storm—the work of Jehovah—rises and sweeps them away like dry, light stubble (נָשָׂא, cf. on the other hand, ver. 15, נָטַל=טוּל, to abolish, keep in suspense).

The thought of ver. 18 now returns like a refrain, an inference being annexed to the premise by ו, ver. 25: "*And to whom will ye compare me, that I may be like him? saith the Holy One.*" Not הַקָּדוֹשׁ, but קָדוֹשׁ, like a proper name; cf. with Cheyne the plur. without article as a designation of the All-Holy One, Prov. ix. 10, xxx. 3; Hos. xii. 1. The Holy One so asks and can so ask, because as such He is also the supra-mundane One, Job xv. 15, xxv. 15.

After the questions of vers. 18, 25, which reason syllogistically, a third beginning is made to prove the incomparableness of Jehovah, ver. 26: "*Lift up your eyes on high and see. Who has made these things? He that leads out their host by number, he mentions them all by name, by reason of the greatness of (his) power and as a mighty one in strength; there is not one that is missing.*" In ver. 25 Jehovah spoke, now again the prophet. It is the same alternation, evincing the divine fulness of prophecy, that is witnessed from Deuteronomy onwards in all the prophetic books. With הַמְרִימוּ begins the answer: the World-Preserver and World-Ruler, He and none else is also the World-Creator, He that leads out the army of the stars on the heavenly plain like a general on the battlefield, and indeed בְּמִסְפָּר by number, counting the countless stars,—those children of the light in weapons of light, which eyes turned upwards at night gaze upon. The finite יִקְרָא describes what takes place every night: He calls them all by name (cf. the dependent passage, Ps. cxlvii. 4); He does this by reason of the greatness and fulness of His power

(אוֹנִים, *vires, virtus*), and as a mighty one in strength, *i.e.* because He is so (cf. as to syntax, Ps. lxiii. 2, *in terra arida et languidus*). This explanation is simpler than: by reason of the strong one's τὸ κρατερόν, strength, Ewald, § 293*c*. The call issued to the stars about to rise is the call of the All-Powerful and Almighty One, on which account not one fails in the countless host. אִישׁ, used of the individual, and נֶעְדָּר, as in xxxiv. 16; cf. غدر, to remain behind (*retromansit a grege ovis*). Here the second part of the discourse closes. From the infinite dignity of God he has proved the ignorance of idol-worship. The third part derives comfort from this for Israel in its despondency.

Those in Israel, to whom the ignorance of idol-worship has yet to be brought home, are not even called Israel, because they make themselves like the heathen. But at present the address applies to weak believers, yet seekers of salvation, timid ones, but still not despairing, ver. 27: "*Why sayest thou, O Jacob, and speakest, O Israel: My way is hidden from Jehovah, and my right escapes the notice of my God?*" The name "Jacob" stands first here, as in xxix. 22, as more select, and more immediately bringing to mind the nation's ancestor. They think that Jehovah in anger and disgust has utterly turned away from them; "my way" is their thorny life-way, "my right" their good right against their tyrants; this He seems not even to take into view, not to think of judicially vindicating it.

The groundlessness of such despondency is set before them in a double question, ver. 28: "*Is it known to thee, or hast thou not heard? An eternal God is Jehovah, Creator of the ends of the earth; he faints not, nor is weary; unsearchable is his understanding.*" Those who are so despondent should know, if not from their own experience, yet from information handed down, that Jehovah, who created the whole earth from one end to the other, so that even Babylon is not outside His range of vision and power, is an eternal God, *i.e.* eternally the same and never changing, who possesses and exercises to-day the power displayed in creation. Israel has already lived through a long history; and Jehovah, who has hitherto ruled over and in this history, faints not (יָעֵף), like man, unless he is always renewing his life-force; He is not

weary (יָגֵעַ), like man when his capacity of work is exhausted by effort. Although Jehovah so far has not delivered His people, His rule is still pure "understanding," which knows the right moment to intervene with help.

So far from Jehovah growing faint, on the contrary, He gives strength to the faint, ver. 29: "*Supplying force to the weary, and to him without power he gives strength in abundance.*" The part. is a predicate of the chief subject of the discourse, cf. Ps. civ. 13 f.; Prov. xxxi. 27. לְאֵין אוֹנִים = לַאֲשֶׁר אֵין אוֹנִים; אֵין is used just like *a privat.*, to form negative words of quality, *e.g.* Ps. lxxxviii. 5; Prov. xxv. 3.

In order to partake of the strength (עָצְמָה, after the form חָכְמָה), which He richly dispenses, mightily enhances, only faith is needed, vers. 30, 31: "*And youths faint and grow weary, and young men stumble. But they who wait for Jehovah gain fresh force, lift up (their) wings like eagles, run, and are not weary, go forward, and do not faint.*" Even youths, even young men in the freshness of their life's morning (בַּחוּרִים from בָּחָר, akin to בָּכַר, בִּכֻּר, בָּנַר), succumb to the effects of loss of support and over-exertion (both imperfects defective, the first radical letter having fallen out), and any sort of outward obstacle makes them fall (נִכָּשֵׁל, with *infin. abs. Kal*, which retains what is said for contemplation, from כּשֵׁל, כָּשַׁל, *offendere*). The verb precedes in 30*a*, because ver. 30 is like a concessive sentence in relation to ver. 31: although this happen, they who wait for Jehovah are different, *i.e.* they who believe in Him, for the Old Testament describes faith by a multitude of synonyms of trusting, hoping, and longing, as *fiducia*, and as hope which expects the vision and completion of what is believed. The ו *copul.* introduces the antithesis as in ver. 8. Noticeable for our passage is the traditional pointing וְקוֵי, *vekōye;* on the other hand, in Ps. xxxvii. 9, וְקֹוֵי, *vekōve.*[1] חָלַף, to make something follow or approach (cf. on Ps. xc. 5 f.), to change old for new, Old Latin, *recentare.* In regard to יַעֲלוּ וגו׳, the ancients (Nägelsbach at last), after LXX, Targ. Syriac, Jerome, Saadia, recall the eagle's getting new plumage, which

[1] The Masora remarks on both ליח, and Parchon, Kimchi, Abenezra (on Ex. ix. 3) expressly attest the reading *vekōye;* cf. Strack in *Luth. Zeitschr.* 1877, p. 30.

in Ps. ciii. 5 (cf. Micah i. 16) is an image of becoming young again by grace. But Hitzig rightly remarks, that הַעֲלָה does not occur as causative of the *Kal* used in v. 6 (to make to shoot up, bud and bring forth), and would require נוֹצָה (covering feathers in distinction from flying feathers and wings), which, however, does not suit the meaning of the figure. Therefore: they cause their wings to rise up, lift high their wings (אֶבְרָה, as in Ps. lv. 7), like the eagles (Luther, taking יעלו as *Kal*, אבר, accus. of manner: *they obtain new strength, so that they mount up with wings as eagles*). Their life-course, having Jehovah for its goal, is as if it were winged, they draw from Him strength upon strength (see Ps. lxxxiv. 8), running wearies them not, going on farther and farther does not make them faint. Here the first discourse in three parts (vers. 1–11, 12–26, 27–31) reaches its conclusion.

Second Discourse of the First Part, Chap. XLI.

The God of the World's History and of Prophecy.

Jehovah appears here speaking in the tone in which He began to speak in xl. 25, calls the idolatrous nations to a lawsuit, and adduces His work in raising up the conqueror from the east as proof that He is the ruler and guide of the world's history from the beginning. But what, if the counter-question is raised on the part of the nations, with what right He does this? The conqueror's acts are shown to be a work of the God who is exalted above false gods by the fact that they inflict destruction on idolatrous nations, and on the other hand bring long-expected deliverance to the people of Jehovah. In this lies the convincing force of the proof. The argument implies that Cyrus has already begun his victorious course. Future and unfulfilled things would be no proof at the time.

The summons to a lawsuit, ver. 1: "*Be silent to me, ye islands, and let the nations get fresh force! Let them draw near, then speak; let us come together to trial!*" The address is to the whole heathen world, first the dwellers in the western isles and coast-lands. הַחֲרִישׁ אֵל in pregnant sense is to turn to some one in silence, as with מִן, Job xiii. 13, to

depart from some one in silence. That they may have no excuse, if they succumb, let them obtain new strength, as, according to xl. 31, believers draw it from Jehovah's fulness. De Lagarde, Klostermann, Bredenkamp think this יחליפו כח senseless. But is Job xxxviii. 3*a* senseless? They are to draw near *receptis viribus*, then speak, *i.e.* reply after hearing the legal proof, for Jehovah will enter into the *pro et contra* of a process with them (קָרַב לְמִשְׁפָּט, as in Mal. iii. 5, where it is used of one side, whereas here it is used of both sides). But if Jehovah is a party, who then is the presiding judge? This question is to be answered as in chap. v. 3. *Vocantur gentes in judicium*, Rosenmüller says rightly, *ad tribunal non Dei, sed rationis.* The decisive authority is reason, which must acknowledge the state of the case and the conclusions following therefrom.

Those invited are now to be thought of as present, and Jehovah begins, ver. 2: "*Who has stirred up from the sun-rising him whom righteousness meets at his foot? He gives up nations before him, and subdues kings, gives (them) like dust to his sword, and like driven stubble to his bow.*" With "at his foot" the regimen of "who" ceases; still all that follows feels the effect of the interrogative tone. Jehovah stirred up the great hero from the east, and also, according to ver. 25, from the north. Both are correct, for Cyrus was a Persian of the clan Achaemenes (*Hakhâmanis*), or Pasargadae at the head of that nation, son of Cambyses; and although Mandane, daughter of the Median king, was not his mother, yet, according to all ancient accounts, he was closely connected with the royal house of Media; and in any case, after the dethroning of Astyages, lord and head of the Medes as well as of the Persians (therefore called "mule" by the oracle, and *agitator bigae* in Jerome). Media lay north and Persia east of Babylon. His victorious course, in which, before capturing Babylon, he subjugated every country from the heights of Hinduku to the coasts of the Aegean Sea, thus had both the east and the north for its starting-point. Nägelsbach translates: Who has stirred up justice from the east? Who calls him after it? So Klostermann; but: Who calls it (justice) to his feet (as a servant)? Far finer in thought and syntax is the present punctuation: the clause צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ is

attributive clause, and as such virtual object: him whom צדק calls to follow it (צדק) at his foot, therefore before whom צדק goes as leader (Cheyne). Or, what always pleases me still more: him whom righteousness meets (קָרָא = קָרָה, Gesen. § 75. vi.) step by step, accompanying him (Gen. xxx. 30, cf. Hab. iii. 5). The idea of righteousness is defined by what follows: Jehovah gives up nations before him, and makes kings to be trampled upon (causative of רָדָה, for which Hitzig, *Psalmen*, ii. 440, acutely but needlessly: יָרַד, "he casts down"). Accordingly righteousness is here either, in an attributive sense, the righteousness successfully executed by Cyrus by force of arms as the Lord's instrument, or, in an objective sense, the righteousness which does justice to the just cause of the warrior, crowning it with victory. The jussive יָרֵד, used as indicative, stands after its object with weighty emphasis; the *Kal* is יָרַד; יָרֵד is the *Hiphil* used as causative of *Kal*. Like וילמדהו in xl. 14, יִתֵּן is repeated here in ver. 2 with the same subject, but in a different sense. To make sword and bow the subject: his sword gives up, namely, his enemies, is uncertain in itself, and, since חֶרֶב and קֶשֶׁת are feminine, not at all advisable. Klostermann's קשתם and חרבם after LXX give a confused notion. Nägelsbach's: "his sword will make like dust, his bow like driven chaff," would lead us to expect יִתְּנֵם referring to the enemy. The כ of comparison, as frequently, leaves the working out of the figure to the reader's fancy. He (Jehovah) makes His sword as if it gave dust, His bow as if it gave hunted stubble (Böttcher) *i.e.* scattering the foe like dust, and hunting them like flying stubble. Thoughts and choice of words are not determined without reference to the alliterations ירד and ירדפם, קש and קשתו, נדף and ירדפם. Instead of בְּעָפָר, old MSS. have בֶּעָפָר with *Tsere;* this impossible reading has the testimony of Moses, the punctuator, in its favour.

The conqueror is now further described in imperfects, ver. 3: "*He pursues them, traverses in peace a road which he trod not with his feet.*" He marches victoriously farther and farther, שָׁלוֹם, in perfect safety, or even as adjective (Job xxi. 9): quite safe, without suffering any injury, a road (accus. after Gesen. § 117. 4), which he was not wont to tread (*ingredi*) with his feet (see Gesen. § 107. 1*b*). Not: by which he

does not return with his feet, after once traversing it (Nägelsbach), which would require יָשׁוּב or (לָבֹא) יוֹסִיף.

The fact of the present, which none of the gods of the heathen can boast of having produced, is not set forth. Jehovah is its author, ver. 4: "*Who has produced and carried it out? He who calls the generations of men from the beginning: I, Jehovah, am the first, and with the last I am He.*" The synonyms פָּעַל and עָשָׂה differ like initiate (introduce) and realize (carry out); therefore: Who is the author, to whom the beginning and progress of such events go back? He it is who (מֵרֹאשׁ) from the beginning of human history has called the generations of men into existence by His word of power. But this is none else than Jehovah, who, in contrast with the heathen and their gods, who are of yesterday and to-morrow will exist no longer, can boast: I, Jehovah, am the primeval One, whose being precedes all history, and with the men of the latest future generations I am He. What Jehovah here says of Himself (cf. xliv. 6, xlviii. 12), Ps. xc. 3 says of Him. הוּא is not here a strengthening of the subject: *ego ille* = I and none else, as in xxxvii. 16 (see there), but as in xliii. 10, 13, xlvi. 4, xlviii. 12, predicate of the substantive clause: *ego sum is* (*ille*), namely, God, in which also *ego sum idem* (Hitzig) is implied (cf. Ps. cii. 28, and הוּא, Job iii. 19): He alone is God, and the same in His divine existence through all ages. It is the meaning of the divine name Jehovah which is thus unfolded, for Jehovah is God as the absolute, eternally existing, and absolutely free *ego*.

The next verse does not describe the impression made by Jehovah's argument on the heathen, but continues the argument itself, ver. 5: "*The islands beheld and shuddered; the ends of the earth quaked; they drew near and came.*" Such effects began to follow in the heathen world from the victorious career of Cyrus. The perfects describe the past, and the imperfects the contemporaneous past, as in Ps. lxxvii. 17; by pointing וַיִּרְאוּ we destroy this syntactical subtlety. The word-play רָאוּ . . . וַיִּרְאוּ couples together seeing and trembling. Ἥμεῖς δέ, began the Cumaeans when consulting the oracle, δειμαίνοντες τὴν Περσέων δύναμιν.

Ver. 5*b* presents the following picture: They have drawn near (from all sides), and come to resist the threatening

danger; and how? vers. 6, 7: "*One gave assistance to his companion, and said to his brother: Be strong! The master bade the caster be strong, he that smooths with the hammer him that strikes the anvil, saying of the soldering: It is excellent; then he made it firm with nails that it totter not.*" It, *i.e.* the idol. Everything is in terror and confusion; and the gods, who are to deliver, are first manufactured, each spurring on the other to the work. The חָרָשׁ, who casts the idol-image, encourages to active labour the צֹרֵף, who has to put on it a coating of gold and chains of silver (xl. 19); he that smooths with the hammer (פַּטִּישׁ, *instrumentalis*), him that strikes the anvil. In the הולם פעם, which has a sound of the forge, the הוֹלֵם has *seghol*; whereas elsewhere (*e.g.* Ezek. xxii. 25) the tone usually moves back without change of vowel; and that the *Tsere* may not be slurred over, the orthophonic *methegh*, which detains the tone, is usually added to it. The smoother pronounces the soldering, by which the gold plates of the coating are welded together, so that the golden idol seems to be one mass, excellent; it comes at last into his hands, all that is wanting is that he forge on the anvil the nails with which he is to fasten it, that it may not topple over. So foolish and fruitless is the task undertaken by the nations who are threatened with conquest by Cyrus. Here Jehovah's proof of His Godhead closes.[1]

Instead of our now hearing whether the nations, with which He engaged in judicial conflict, have any answer to give, the discourse turns to Israel, which sees a glimpse of deliverance on the very side from which the nations are threatened with destruction, vers. 8–10: "*And thou, Israel my servant, Jacob whom I chose, the seed of Abraham my friend; thou whom I laid hold of from the ends of the earth and called from its corners, and said to thee: 'Thou art my servant, I have chosen thee and not despised thee,' Fear not, for I am with thee; be not cast down, for I am thy God; I have fixed my choice on thee; I also help thee; I also uphold thee with the right hand of my rightcousness.* The ו of וְעַתָּה joins antitheses, which are such self-evidently. Whereas the nations, having only artificial gods for their comfort and shield, are in fear and

[1] A friend remarked to me that xli. 17 seems to have fallen out of its original place after xl. 19.

ruin, Israel—Jehovah's people—can be confident. Every word here breathes deep affection. The language moves as in gentle undulations. The crowding of the suffix ךָ, with which אֲשֶׁר forms a relative of the accus. of the second person, a form wanting in our language (Gesen. § 138, Anm. 1), gives the address an impressive, affectionate, and, so to speak, caressing tone. The reasons prefixed to the comforting assurance of ver. 10 remind of the intimate relation in which Jehovah has put Israel to Himself and Himself to Israel. Not only the exclusively Deutero-Isaianic (in the Book of Isaiah) בחר (to choose), but also the cardinal idea of "Servant of the Lord," characteristic of chaps. xl.–lxvi., meets us here for the first time, and in its primary national sense. Israel is Jehovah's servant in virtue of a divine act, an act of pure grace, which, as is intimated in "I have chosen thee, and not despised thee," has not its ground in Israel's excellences or merits; on the contrary, Israel was so insignificant that Jehovah might have despised it. But He anticipated in free, unmerited love, and imprinted on it the character of a servant of Jehovah. It has now to act as such, partly in reverential worship, partly in active obedience; עָבַד אֶת־ה' denotes both, as well the service of worship (even absolutely עָבַד, xix. 23) as the service of good works. The divine act of election and calling is dated from Abraham. From the Palestinian standpoint, Ur of Chaldea, within the old kingdom of Nimrod, and Harran, in northern Mesopotamia, appear ends (קְצוֹת)[1] of the earth and its corners (אֲצִילֵי, remote places, from אָצַל, *denom.* to put aside), as in Thucydides (i. 69) Persia appears from the Greek standpoint. Israel and the land of Israel are so inseparably connected that, when Israel's beginnings are in question, the standpoint must always be placed in Palestine. From the far country of the Tigris and Euphrates Jehovah fetched Abraham, the lover of God, 2 Chron. xx. 7, who is therefore called in the Latin Book of Judith, viii. 22, *amicus Dei;* in Jas. ii. 23, φίλος τοῦ θεοῦ; and is still called in the East *chalîl ollah,* the friend of God. But this calling of him is the extreme *terminus a quo* of Israel's

[1] The correct writing is מִקְצוֹת without *dagesh*, as also מקצה and מקצת have everywhere ף *raphatum.*

existence as the covenant-people, for the leading forth of Abraham was in order to Israel's beginning. Israel pre-existed in him in virtue of the divine purpose. When Jehovah received Abraham as His servant, and called him "my servant," Gen. xxvi. 24, Israel received the nature and name of a servant of Jehovah. Because then, looking back upon its past, it is forced to acknowledge itself so completely a creation of divine power and grace, it ought not, as ver. 10 says, to be afraid, and ought not to look anxiously round (הִשְׁתָּעָה), having always with it Him who first gave Himself to it to be its God. The form תִּשְׁתַּע does not necessarily imply שָׁעַע (Luzzatto), it is like תִּתְרַע, Prov. xxii. 24 (cf. וְהִתְעַר, Gen. xxiv. 20; Ps. cxli. 8); nevertheless Kimchi (*Michlol* 131*a*) reads תשתע, like תִּתְנַר, Deut. ii. 9, and Baer accepts it. In reference to אֶמַצְתִּיךָ, it is a question whether it means to strengthen, xxxv. 3, Ps. lxxxix. 22, or to take hold of, attach to oneself, to choose; the latter meaning is certified for this passage also by xliv. 14, cf. Ps. lxxx. 16, 18. The other perfects declare what Jehovah has always done and is ever doing. In בִּימִין צִדְקִי righteousness is regarded chiefly on its bright side, which is turned to Israel; but it is also regarded on the fiery side, turned to Israel's foes; it is the righteousness which helps the oppressed Church against its oppressors. The repeated אַף lays one synonym of loving action on another. Language is too narrow to compass the fulness of love.

With "behold" the eye of Israel is now turned to Jehovah's saving manifestation in the immediate future, vers. 11–13: "*Behold, they must be ashamed and confounded—all that were incensed against thee; they become as nothing, and perish—the men of thy strife. Thou shalt seek and not find them—the men of thy conflict; they shall be as nothing and nothingness—the men of thy warfare. For I, Jehovah thy God, hold thy right hand, saying to thee: Fear not, I help thee.*" First comes the comprehensive *omnes inflammati* (*Niph.* as in xlv. 24) *in te;* then the enemies are differently named each time, so as to include all classes of them. The three substantives are related to each other somewhat like *lis, rixa, bellum* (מִלְחָמָה, properly tumult = war-tumult, like epic κλόνος), therefore *adversarii, inimici, hostes,* the suffixes having the sense of objective genitives. We have translated the word according

to the reading מַצּוֹתֶיךָ (required by the Masora: לית וכתיב כן) as plural; it forms a paronomasia to וְלֹא תִמְצָאֵם. The three names of enemies stand with emphasis at the close of the sentences, and these are long drawn out, the indignation giving vent to itself in this way; on the other hand, in ver. 13, only brief sentences follow, in which the persecuted Church is soothed and heartened.

The comforting word "Fear not" is once more taken up, in order to add to the promise, that Israel shall not succumb to its foes, the positive promise that it shall acquire power over them, vers. 14–16: "*Fear not, thou worm Jacob, thou petty people Israel! I help thee, saith Jehovah; and thy Redeemer is the Holy One of Israel. Behold, I have made thee a threshing-roller, a sharp one, new, with double edge. Thou shalt thresh mountains and crush them, and thou shalt make hills like chaff. Thou shalt winnow them, and the wind carries them off, and the storm scatters them; and thou shalt exult in Jehovah, and boast thyself in the Holy One of Israel.*" Israel, now helplessly oppressed, is sympathetically called worm of Jacob (*gen. appos.*), *i.e.* Jacob like a worm, perhaps not without allusion to Ps. xxii. 6; for the picture of the Messiah is enriched in these discourses, Israel itself being regarded in a Messianic light, so that the second David does not stand beside Israel, but is Israel's own true, inmost nature. Then the nation is addressed as "people of Israel" in allusion to the phrase מְתֵי מִסְפָּר, *i.e.* countable, few people, Gen. xxxiv. 30; Deut. iv. 27 (LXX, ὀλιγοστὸς Ἰσραήλ; Luther: *ye poor crowd of Israel*); they now no longer form the compact mass of a nation, the bond of the commonwealth is broken, they are resolved into individuals scattered here and there. But it shall not remain so: "I help thee" (perfect of certainty) is Jehovah's solemn utterance, and the Redeemer (*redemtor*, Lev. xxv. 48 f.) of His now enslaved people is the Holy One of Israel, whose love again and again triumphs over wrath. But not merely will He set it free, He will endow it with power over its oppressors; שַׂמְתִּיךָ is perfect of assurance (Gesen. § 106. 3); מוֹרַג, or according to another reading מֹורָג, means a threshing-roller (Arab. *naureg*, *nôreg*), which here has חָרוּץ (xxviii. 27) along with חָדָשׁ as a by-name, and is described as furnished (בעל, cf. Eccles. x. 20, and on the same xii. 11) on

the under part of the axles, which are joined by two sledge-frames, not only with sharp, but two-edged iron (פִּיפִיּוֹת, reduplication, like סַאסְאָה, xxvii. 8).[1] Like such a threshing-machine, Israel henceforth threshes and crushes mountains and hills; here plainly a figure of lofty, powerful foes, just as wind and storm are a figure of God's irresistible help. The enemies' might is broken to its last remnant, whereas Israel can rejoice and boast in its God, who is absolute being and absolute light.

Now, indeed, the condition of His people is helpless, but its cry for help is not in vain, vers. 17–20: "*The afflicted and the needy, who seek water and there is none, their tongue is parched with thirst,—I, Jehovah, will answer them, I, the God of Israel, will not forsake them. I open rivers on bare hills, and springs in the midst of deep valleys; I make the wilderness a pool of water, and a land of drought gushing waters. I give cedars in the wilderness, acacias, and myrtles, and oleasters; I set cypresses, plane-trees, and sherbin-trees in the desert together, that they may see and know and lay to heart and perceive together that the hand of Jehovah has performed this, and the Holy One of Israel created it.*" The wonderful change is described which will come over the now cheerless and helpless position of the exiles (Hendewerk, Umbreit *et al.*). The שְׁפָיִים (hills without woods, as if shaven, rising sheer up in the level plain, Jer. xii. 12), the בְּקָעוֹת (ravines, at whose sides steep cliffs ascend), אֶרֶץ צִיָּה (land of glowing heat or drought, cf. Ps. lxiii. 2), paint the homeless state of Israel as it wanders through a burnt, parched land, over bare heights, through waterless valleys; cf. with the description xliv. 3, lv. 1. נְשַׁתָּה is either pausal form for נִשַּׁתָּה, therefore *Niph.* of שָׁתַת (to settle, grow shallow, dry), or pausal form for נִשְׁתָּה, therefore *Kal* of נָשַׁת, with *dagesh affectuosum*, as *e.g.* נִתְּנוּ, Ezek. xxvii. 19; the form נָשְׁתָה, Jer. li. 30, may just as well be derived from שָׁתַת (after Gesen. § 67. Anm. 11) as from נָשַׁת. On the other hand, נִשְׁחוּ, xix. 5, may indeed be explained as *Niph.* of שָׁחַת, after the form נִחַר, נִמַּל, but is more safely traceable to a *Kal* נָשַׁח, which also seems to be favoured by יִנָּחֲשׁוּ, Jer. xviii. 4, as transposition of יִנָּשְׁחוּ. So when they are near pining away, they receive an answer to their petition; their God opens, *i.e.* causes to gush forth, rivers

[1] See Anderlind, *Landwirtschaft in Egypten* (1889), pp. 78–80.

on the bare hills, and springs amid the valleys; the wilderness is changed into a pool, and the heath of burning sand becomes fountains of waters (לְמוֹצָאֵי מָיִם, the tone receding with a virtual *makkeph*). What was already foretold in xxxv. 6 f. is here re-echoed; an image of the rich abundance of refreshing comfort and wondrous help, which opens in a moment before one apparently forsaken of God. What v. 19, 20 depict is the effect of this interposition; no mere scanty verdure springs up, but a wealth of noble, fragrant, shady trees, so that the desert, where foot and eye found no resting-place, is changed, as by a magician's wand, into a vast, well-watered, dense grove, and shines in sevenfold glory—an image of the many proofs of favour experienced by those who are now comforted. There are 4 + 3 = 7 trees; seven is the divine in the diversity of its unfolding (*Bibl. Psych.* p. 229). אֶרֶז is the generic name of the cedar; שִׁטָּה, the acacia (*Mimosa nilotica*), the Egyptian *spina* (*ἄκανθα*), a Hebraized name from the Egyptian *schonte, schonti;* הֲדַס (also South Arabian هدس, elsewhere آس, אָסָא), the myrtle; עֵץ שֶׁמֶן, in distinction from זַיִת, *ἡ ἀγριέλαιος* (opposite *ἡ ἐλαία*, Rom. xi. 17); בְּרוֹשׁ, the cypress, at least this by preference, called in Arab. سرو, *serv*, and a common symbol of a beloved one and of love;[1] תִּדְהָר (perhaps דהר, in the sense to endure) we have translated plane, after Saadia; תְּאַשּׁוּר, sherbin (a sort of cedar), after Saadiah and Syriac; *j. Kethuboth* vii. 11, תדהר is explained by אדרא (elsewhere = גֹּפֶר and קחרום, *κέδρος*), and תאשור by פיקסינה (*πύξινα*, box-wood, box-tree); *Rosh ha-Shana* 23*a*, and *Bathra* 8*b*, תדהר, by שאנא (= Arab. *sâj* = *Platanus indica*), תאשור by שורבנא (*i.e. Cypressus oxycedrus*, Arab. *ṣerbîn* = *ṣerwin*[2]). The accumulated synonyms of sensuous and spiritual perception in ver. 20*a* (יָשִׂימוּ, *sc.* לִבָּם, ver. 22) are meant to express the irresistibleness of the impression. They can only regard all this, not as the work of chance and

[1] From now, Hâfiz says once (ii. p. 46, ed. Brockhaus), my hand clings to the garment-hem of that high cypress (*i.e.* of God; cf. Hos. xiv. 9).

[2] If the form with ى is the original, سرو, to tower up, seems to be the root-word; see Fleischer in Levy's *Chald. Wörterb.* ii. 580. This tree-name is also the old Assyrian *šurmênu*, mentioned beside *erinu* and *burâšu;* see *Paradies*, p. 107.

nature, but as a creation of the power and grace of their God.

There follows now the second proof in the lawsuit, vers. 21–23: "*Bring forward your suit, saith Jehovah, produce your proofs, saith the God of Jacob. Let them produce and make known what shall happen; make ye known the first things, what their nature, and we will carefully consider it and take notice of its issue, or inform us of things to come. Make known what is to come afterwards, and we will acknowledge that ye are gods; yea, do good and do evil, and we will measure ourselves and see together.*" In the first stage Jehovah appealed, in proof of His Godhead, to the fact that He called the conquerors of nations on the scene of history, in this second stage, to the fact that He alone knows and predicts the future; there the challenge was to the idol worshippers, here to the idols themselves; in both cases the two latter stand on one side, Jehovah with His people on the other. Jehovah is intentionally called "King of Jacob," as the tutelary God of Israel, in opposition to the tutelary gods of the heathen. The appeal to the latter to establish their godhead is first expressed directly in ver. 21; then, Jehovah uniting Himself with His people as the opposing party, indirectly in ver. 22*a*; yet in ver. 22*b* He returns to direct address. עֲצֻמוֹת (not עֲצוּמוֹת, a wrong reading) are demonstrations (properly *robora*, cf. *ὀχυρώματα*, 2 Cor. x. 4;[1] cf. Mishnic נִתְעַצֵּם, to strive together), here of their knowledge of the future. Jehovah, on His part, manifests such knowledge, because, while threatening the heathen with destruction at the hands of Cyrus, He has announced to His people the comfort of redemption, vers. 8–20. Now it is the turn of the gods: *afferant et nuntient nobis quae eventura sint.* This idea of *eventura* is the cardinal one. Within this idea the choice is given them to prove their foreknowledge of events either by announcing "first things" or "coming things." These two ideas, therefore, are species within the domain of *eventura.* Consequently "first things" cannot signify former predictions, *prius praedicta* (Hitzig, Knobel *et al.*), nor the roots of events lying back in the past (Nägelsbach). Both, first and future, lie in the line of the future as the immediate and

[1] Cf. Suidas: *ὀστᾶ οἱ λογισμοί*, demonstrations as that which sustains the assertion, that on which it rests, as the body on its bony framework.

remoter future, or, as the term alternating with "coming things" says, הָאֹתִיוֹת לְאָחוֹר, *eventura* (differentiated plur. of אֹתָה, in distinction from אֹתוֹת) *in posterum* (as in xlii. 23). It is left to them either to declare "the first things," *i.e.* what is to be realized first or next, מָה הָּנָּה, *quae et qualia sint*, what is their nature, so that now, when their אַחֲרִית (*i.e.* the issue of what is held out) occurs, the prophetic utterance about them is verified to careful observation, or "the coming things" (האתיות לאחור), what is to be realized in the further future, the foretelling of which, because without basis in the present, is far more difficult. Let them choose what they please (או from אָוָה, like *vel* from *velle*), yea, do good and do evil, *i.e.* (according to the meaning of this proverbial phrase; cf. Zeph. i. 12; Jer. x. 5) declare yourselves somehow, act one way or another, then "we will behold one another (הִשְׁתָּעָה like הִתְרָאָה, 2 Kings xiv. 8, 11, with cohortative *ah*, which is rare with verbs לי״ה, and *penult.* with tone, the *ah* being attached without tone to the voluntative נִשְׁתָּעֶ, ver. 10, Ewald, § 228*c*) and see (וְנִרְאֶה, *Chethîb*, voluntative וְנֵרֵא) together," namely, what the issue of the conflict is. Jehovah has now finished what He has to say. He has contrasted Himself as the God of the world's history and of prophecy with the heathen and their gods.

We now wait to see whether the idols will begin to speak in proof of their godhead; but there is not a word, they are not merely silent, but they cannot so much as speak. Therefore He breaks out in words of wrath and scorn, ver. 24: "*Behold, ye are of nothing, and your doing is of nothingness; an abomination is he that chooses you.* The two מִן are partitive, as in xl. 17, and מִאָפַע is not a copyist's error for מֵאָפֵס (Gesen., Hitzig, Meier, Knobel), but אֶפַע from אָפַע=פָּהָה (whence פֶּה), פָּעָה, xlii. 14 (whence אֲפָעָה, lix. 5), *hiare*, to breathe with gaping mouth, presents itself as synon. to אָוֶן, הֶבֶל, רוּחַ.[1] The attributive clause יִבְחַר בָּכֶם (supply הוּא אֲשֶׁר) is virtual subject (Ewald, § 333*b*): you and your doing are equal to cipher, and whoever takes you as protectors and makes you an object of worship is a being morally worthless.

Jehovah holds the field with the more incontestable and

[1] In Karaite Hebrew אֶפַע (plur. אֲפָעִים) means accident, in opposition to substance, therefore what is dependent and in itself unsubstantial; see Gottlober's *Critical Hist. of the Karaites* (in Hebrew), Wilna 1864, p. 214.

conclusive right as controller of history and declarer of the future, and therefore God above all gods, ver. 25: "*I have stirred (one) up from the north, and he came, from the sun-rising (one) who calls on my name; and he treads on satraps as on mud, and as a potter who kneads clay.*" The object of הֵעִירוֹתִי is the one who came near on the summons of Jehovah from the north and the east, *i.e.* Media and Persia (וַיֵּאֶתְּ=וַיֵּאת instead of וַיֵּאַת, without helping *pathach*), and, as the second clause says, calls or will call on the name of Jehovah; in any case, *qui invocabit* is the sense of *qui invocat:* he will call by the name or by means of the name of Jehovah (see on xii. 4), which may mean both: to call on this name (Zeph. iii. 9; Jer. x. 35), and to proclaim it (cf. Ex. xxxiii. 19, xxxiv. 5, with the same, xxxv. 30). As to the ancestral religion of Cyrus we know nothing certain; we first find acknowledgment of Ormuzd (Ahuramazda) in the inscriptions of Darius. On the other hand, in the Assyrian Cyrus-inscriptions brought to light by Sir H. Rawlinson and Mr. T. G. Pinches, the conqueror of Babylon appears as restorer of the Babylonian worship neglected by Nabonid, the last Babylonian king, and as a worshipper of Merodach, the chief Babylonian deity. Cheyne (ii. 274–280) discusses at length the contradiction implied in this to the calling on "my name." The prophet has in view Cyrus, who releases the exiles, and provides for the restoration of the temple of Jerusalem (2 Chron. xxxvi. 23; Ezra i. 2). This prophecy was fulfilled; and this attitude of Cyrus to Israel and its God, even apart from the wording of the edict in the Chronicler, was an act of homage done to the God of Israel and the prophet. Moreover, we may assume that the prophet, who saw so deeply into the future, saw more deeply into the heart of Cyrus than the inscriptions make known. The following יָבֹא (cf. ver. 2) describes him further as a conqueror of nations; בּוֹא with accus. frequently has the sense of hostile attack, but the comparison *tanquam lutum* makes the old conjecture יָבֹס (lxiii. 6, xiv. 25) plausible. סגן, occurring in Ezekiel thrice and here in Isaiah ii. once, is not the Persian ζωγάνης in Athenaeus and modern Persian شحنه, *siḥne*, viceroy (see Gesen. *Thesaurus*), but the Babylonian and Assyrian *śaknu* (from *śakânu*, to set, make), which means deputy, here satrap (see on x. 8); in סֹכֵן, xxii. 5,

the Hebrews possessed already a word that is akin in meaning and derivation.

As ver. 25 goes back to the first proof against the heathen and their gods (vers. 2–7), so now vers. 26–28 go back to the second. As in the raising up of Cyrus Jehovah shows Himself all-ruling, so also He shows Himself all-knowing, vers. 26–28: "*Who has made known from the beginning, and we will acknowledge it,—and from aforetime, and we will say: He is in the right? Yea, there was none that made known; yea, none that declared; yea, none that heard your words. As the first I said to Zion: Behold, behold, there it is! And to Jerusalem I appointed a messenger of good tidings. And I look, and there is none,—and among them, and there is no counsellor whom I might ask, and who would give me an answer.*" If one of the heathen gods announced beforehand this appearance of Cyrus in the beginning of the history that has now reached its end (מֵרֹאשׁ, as in xlviii. 16, in relative sense; on the other hand, in absolute sense, xli. 4, xl. 21), then will Jehovah with His people, taught by experience, acknowledge his godhead; צַדִּיק (supply הוּא), he is just, *i.e.* in the right (Kautzsch), scarcely neuter: it is just = true, for צדיקים only occurs once (Deut. iv. 8), in the sense of Ps. xix. 10, as an attribute of the divine ordinances and rules. But there was none that announced it or even uttered a sound about himself, none who had heard aught of the kind from them; אַיִן receives here, through the context, a retrospective meaning, and the participles, this being remembered, may also be resolved as imperfects; the three אַף (as in xl. 24), going beyond what was granted as possible, affirm the opposite reality. What Jehovah denies to the idols He claims for Himself. Logically, רִאשׁוֹן goes along with the ego in אֲנִי; but we need not suppose a hyperbaton (as in Zech. vii. 13, according to Hitzig): *primus ego dabo Sioni et Hierosolymis laete annunciantem: eccc ecce illa* (de Dieu, Rosenmüller, Meier *et al.*). It would be better with v. Orelli to take הִנֵּה הִנָּם as an interpolation and an exclamation of the speaker. But it is still better to supply אָמַרְתִּי in thought as absorbed by the hurried הִנֵּה הִנָּם. Jehovah claims for Himself the initiative in pointing out the events foretold by Himself and no one else; רִאשׁוֹן is not used as object of some one hasting beforehand with the good tidings

(Cheyne); for after it has been said that what is now on foot was known to and declared by none of the heathen gods, רִאשׁוֹן applies, in keeping with the antithesis, to Jehovah, who, when all are silent, is the first and only one who points Zion to events declared and come to pass, and gives Jerusalem messengers of good. Although the return home of the children of Zion and Jerusalem is a portion of the glad tidings, this is not so prominent in what has preceded that הִנֵּה הֵמָּה should be taken with Cheyne as a pointing with the finger to the home-comers. The suffix of הֵמָּה is neuter in meaning (cf. xlviii. 3, xxxviii. 16, xlv. 8). And the אֵתֵּן emphatically concluding the sentence is still perhaps not a retrospective *dabam* (governed by the אמרתי to be supplied in thought), but expresses what is now going on, as וְאֶרְאֶה, 28*a*, also is meant of what is taking place at present. Behold, I look round me (voluntative in hypothetical protasis, Gesen. § 159. 2; also Driver on the *Hebrew Tenses*, chap. xi.), and there is no one (who announced like things); and of these (the idols) there is no counsellor (in regard to the future, Num. xxiv. 14) whom I could consult, and who would speak to me (the questioner). Therefore, as the raising up of Cyrus evinces the unique power of Jehovah, so His announcement of the deliverance of Zion and Jerusalem, which is now being effected by Cyrus, evinces His unique knowledge.

Like the judicial transaction in ver. 24, so this confession of Jehovah concludes with words of wrath and scorn, ver. 29: "*Behold! they are all vanity; nothingness are their works: wind and barrenness their molten images.*" מַעֲשֵׂיהֶם are not the works of the idols, but, as the parallelism shows, the works (plural, as in Ezek. vi. 6; Jer. i. 16) of the idol-worshippers, parallelism נִסְכֵּיהֶם (from נֶסֶךְ, as in xlviii. 5 = מַסֵּכָה, xlii. 17). אָוֶן אֶפֶס is an impressive asyndeton. The return to the idol-worshippers, from whom it set out, rounds off the discourse beautifully. The first part, vers. 1–24, contained the trial-at-law; the second part, ver. 25 ff., recapitulates evidence and judgment.

THIRD DISCOURSE OF THE FIRST PART, XLII. 1–XLIII. 13.

The Mediator of Israel and the Saviour of the Heathen.

The "Behold" of xli. 29 is followed here by a second one. With the former Jehovah passed judgment on idol-worshippers and idols; with the latter He introduces His servant. So Israel is called in xli. 8 as the people chosen to be Jehovah's servant. On this account Reuss thinks that in what follows *l'activité prophétique d'Israel* (*i.e.* the true Israel's) is depicted. So, too, the LXX, whose translation of xlii. 1–4 is set aside in Matt. xii. 18–21 as useless, and a better one substituted. Ver. 1 runs in the LXX: *Ἰακὼβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου.* But the Servant of Jehovah here set before us has too pronounced individual characteristics to allow it to be taken as a personified collective. Nor can it be the author of these prophecies; for what is said of this Servant of Jehovah goes far beyond all within the range of a prophet's call or man's power. It is therefore an ideal picture of the future—the future Christ; the Targum opens the translation of this discourse with הָא עַבְדִּי מְשִׁיחָא. But yet a connection must exist between the national sense in which "Servant of Jehovah" was used in xli. 8 and the personal one here. The future Saviour is not described as the Son of David, as in chaps. vii.–xii. and elsewhere, but appears as the embodied idea of Israel, *i.e.* as its truth and reality in person. The idea of Servant of Jehovah, to speak figuratively, is a pyramid. The lowermost basis is the whole of Israel; the middle section, Israel not merely after the flesh, but after the Spirit; the summit is the person of the Mediator of salvation arising out of Israel. This Mediator is the centre (1) in the circle of the kingdom of promise—the second David; (2) in the circle of the people of salvation—the true Israel; (3) in the circle of humanity—the second Adam. In these discourses, chaps. xl.–lxvi., the doctrine of salvation reaches its second stage. Israel's character as God's Servant, rooted in Jehovah's choice and call, and exhibited in bearing and action which harmonize with that call, is concentrated in Him, in Him alone, as its ripest fruit. God's gracious purpose in reference to humanity,

which was the governing force in Israel's election, is carried by Him to full accomplishment.[1]

Whereas the conquerors of the nations bring judgments on the heathen, which reveal the worthlessness of idolatry, the Servant of Jehovah by peaceful means brings them the highest of all blessings, ver. 1: "*Behold my Servant, whom I uphold; mine elect One, in whom my soul takes delight. I have put my Spirit upon him; he will bring forth right to the heathen.*" We must not translate "by whom I hold;" בְּ תָּמַךְ means to lay hold of and so keep firm and upright (*sustinere*). רָצְתָה נַפְשִׁי (supply בּוֹ, which immediately precedes) is attributive clause. The complex subject-idea reaches to נַפְשִׁי (an intensive *ego*); then follows the predicate: I have endowed Him with my Spirit; in virtue of this Spirit He will bring forth מִשְׁפָּט (absolute and therefore divine right) to the heathen, far beyond the circle in which He moves. So the true religion is here called, viewed on its practical side as a norm and standard for life in all its relations, religion as a law of life, *νόμος*.

How the Servant of Jehovah will act in extending right in the non-Israelitish world is now described, ver. 2: "*He will not cry, nor lift up, nor make his voice heard in the street.*" If יִשָּׂא could be taken, after Hos. xiii. 1, as carrying its object in itself, the three predicates would form an antithesis to vehemence, self-exaltation, and quackery. But between predicates describing mode of utterance ישא scarcely has a different object from יַשְׁמִיעַ, whether קוֹלוֹ belongs to both, or is to be supplied in thought to ישא, as in iii. 7, xlii. 11; Num. xiv. 1; Job xxi. 12.[2] Although He is certain of His divine calling, and brings the best and highest gifts to the nations, His bearing is calm, gentle, and meek, the precise opposite of those lying teachers who seek to obtain repute by noise and puffing. He seeks not Himself, and therefore empties Himself; what He brings is its own evidence, and needs no beating of drums.

[1] [On this subject see Urwick, *Servant of Jehovah* (Clark); Forbes, *Servant of the Lord* (Clark); Von Orelli, *O. T. Prophecy*, p. 376 (Clark); Driver, *Isaiah: His Life and Times*, p. 149 (Nisbet); A. B. Davidson, articles in *Expositor*, 2nd series, vol. viii. 1884; C. A. Briggs, *Messianic Prophecy*, chap. xi. (Clark).]

[2] Reifmann, *Historisch-kritische Abhandlungen*, Heft 1 (Vienna 1866, p. 53), conjectures ישאו, which Cheyne approves; שאג seems to me too strong a term, and unsuitable here.

Beneficent mildness is united with this unpretentious bearing, ver. 3: "*A cracked reed he breaks not, nor does he quench a glimmering wick; he brings out right in accordance with truth.*" רָצוּץ means what is cracked (xxxvi. 6), and therefore already half-broken; כֵּהָה (a form indicating defect, like עִוֵּר), what burns dimly and is near going out. The so-called tow was used for wicks (Pliny, *Hist. Nat.* xix. 3: *quod proxumum cortici fuit, stuppa appellatur, deterioris lini, lucernarum fere luminibus aptior*); but כֵּהָה can neither describe an attribute of the flax-stalk as moistened with water, nor of the tow as not pure white, but dark in colour; the predicate יְכַבֶּנָּה requires an attribute relating to the mode of burning. Those are meant whose inner and outer life hangs only by a slight thread and is all but entirely gone out. His not utterly breaking and quenching is a *litotes;* the life on the point of expiring He will not only not destroy, but save. His aim is not *ἀπολλύναι* but *σώζειν*. What follows has been explained: He will bring forth right unto truth, *i.e.* to full realization and abiding existence (Hengstenberg, Hendewerk *et al.*), LXX *εἰς ἀλήθειαν* (for which Matt. xii. 20 has *εἰς νῖκος*, as if it said לָנֶצַח, Hab. i. 4, on which Anger remarks: *ad victoriam enim κρίσιν perducit qui ad veritatem perducit*). In this form the connection between 3*a* and 3*b* is but loose; it becomes stricter if לְ be taken as indicating the norm, as in xi. 3, xxxii. 1, in accordance with truth. But truth is here regarded on its subjective, practical side as the knowledge and acknowledgment of the true state of things in the manifold conditions of human life, a knowledge leading to moderation and mildness.

The figures in 3*a* suggest the thought that God's Servant Himself will not fade and break, ver. 4: "*He will not burn dim or give way (crack) until he establish right upon the earth, and the isles wait for his Torah.*" As יִכְהֶה leans on פִּשְׁתָּה כֵהָה, so does יָרוּץ on קָנֶה רָצוּץ; it is therefore not to be derived from רוּץ (to run): he will not be rash, but manage his calling with wise prudence (Hengstenberg), but as in Eccles. xii. 6, from יָרַץ=יָרֻץ (Ges. § 67, Rem. 3), in the neuter sense *infringetur* (=יִרֻץ, as in Cod. Babyl. from the first hand, cf. Ezek. xxix. 7). His zeal will not decline, nor His strength be broken until He has given right a firm position upon earth

(יָשִׂים, *ponet, fut. exactum* in sense). עַד of the end, up to the reaching of which something continues, the antithesis in view being the ceasing before, not after. It is a question whether that which follows is subordinated to the עַד: *et donec doctrinae ejus crediderint insulae* (Hitz.), or whether it forms an independent sentence (LXX, Matt. xii. 21) with the variant לְשִׁמּוֹ גּוֹיִם for לְתוֹרָתוֹ אִיִּים. We prefer the latter. The chief parallel is li. 5. יִחֲלוּ לִי always denotes waiting for something in the present, that it may be experienced (*e.g.* God and His grace, Ps. xxxi. 24, xxxiii. 18), or something in the future, that it may be witnessed (*e.g.* God's judgments or proofs of His just rule, Ps. cxix. 43). The latter is the meaning of יחל לתורתו; it can signify nothing else than longingly (cf. the parallel פּעַר פִּי, Job xxix. 23; כלה, Ps. cxix. 81) to wait for His (the Servant of Jehovah's) teaching (the Torah from Zion, ii. 3). The messenger to the heathen world will find already a sense of need in that world. There, in the heathen world, as supposed in these discourses as well as in St. John's Gospel, which has so much in common with these discourses, is a *gratia praeparans;* and it is matter of fact that a cry for redemption goes up from the whole of humanity, a longing whose goal, although unconsciously, is the Servant of Jehovah and His gospel.

The divine address now turns to His Servant Himself. The latter has not merely a lofty calling, measured by the infinite greatness of the caller; He can also, through the infinite power of the caller, be certain that He will not lack strength for carrying out His calling, vers. 5–7: "*Thus saith God, Jehovah, who created the heavens and stretched them out, who spread forth the earth and the things growing out of it, who gave breath to the people upon it and spirit to them that walk on it: I, Jehovah, I have called thee in righteousness, and taken hold of thy hand, and guarded thee, and made thee a covenant of the people, a light of the heathen, to open blind eyes, to lead forth captives from the prison, them that sit in darkness from the house of confinement.*" The explanation of the perfect אָמַר is, that God's speaking always stands in prior relation to its human announcement. "God" is in prefixed apposition to "Jehovah." We have resolved the attributive participles by perfects, because the first three at least affirm creative acts

done once for all. נוֹטֵיהֶם is either to be taken as plural, after liv. 5, Job xxxv. 10 (*Michlol* 14*a*), or perhaps more correctly, בּוֹרֵא having preceded, as singular with original quiescent י, according to chap. v. 12, xxii. 11, xxvi. 12 (cf. also on עֲלֵהּ, i. 30). With רֹקַע (construct of רָקַע) cf. xl. 19, xliv. 24, also Lev. xi. 7 (שֹׁסַע), Ps. xc. 4 (נֹטַע); the word means to stamp, to make broad, thin, compact; and so to stretch, see Job xxxvii. 18. The meaning *στερεοῦν* (LXX), which it has in the Syriac, is not the original one (Wellh. *Proleg.* p. 406), but derived from that of condensing. The ו of וְצֶאֱצָאֶיהָ (a word common to the Book of Job and the Book of Isaiah in all its parts), in a loosely subordinate (zeugmatic) way, joins on to the body of the earth the vegetable world springing out of it (cf. a similar ו in Gen. iv. 20; Judg. vi. 5; 2 Chron. ii. 3). נְשָׁמָה and רוּחַ are designations of the divine creaturely life-principle of all corporeal, or, what is the same, animated beings. Still, נשמה is mainly a designation of the person-forming, self-conscious spirit of man (*Bibl. Psych.* p. 94, etc.); רוּחַ, on the other hand, denotes both this and the animal spirit. Accordingly עָם is the human race, as in xl. 7. What then does Jehovah, the author of all being and life, the creator of the heaven and the earth, say to His Servant? I have called Thee in righteousness (בְּצֶדֶק), cf. xlv. 13. Coming from צָדַק, to be tight, straight, צֶדֶק[1] signifies the keeping of a fixed norm. God's righteousness is the strictness with which He acts according to His holy will. This holy will, in reference to mankind, is a will of loving purpose, which changes into an angry will only against the despisers of offered grace. Accordingly, righteousness is God's attitude as directed by His gracious purpose and plan of salvation. It means the same as what we call in N. T. language God's holy love, which, because it is holy, has wrath against those who despise it for its obverse side, but for the rest deals with men not by the law of works but the law of grace. This evangelical meaning belongs to "in righteousness" here, where Jehovah says of the Mediator of His loving purpose, that He called Him in strict adherence to His loving will, which

[1] See Ortloph's essay on the idea of צֶדֶק and the allied words in the second part of Isaiah, *Luth. Zeitschr.* 1860, p. 401 ff.

would have grace take the place of justice, but will display justice of double severity against those who scornfully reject the offered grace. The *consecutio temporum* is just as doubtful here, in xlii. 6, as in xlix. 8. Both times a perfect precedes, and it is therefore most natural to understand the following imperfects of the contemporary past (cf. on xii. 1), which, in addition, is natural here because of the following וְאַחֲזֵק (for which also we might read the pointing וְאֶחֱזֵק; cf. *e.g.* Ps. lxxxi. 8): I called Thee, and took Thee by the hand. We translate further: and I guarded Thee (from נצר), not, I formed Thee, for יצר in this sense is never so found alone without more precise statement (cf. xlix. 5; Jer. i. 5; Isa. xliv. 21), and made Thee "a covenant of the people, a light of the heathen." These words prove decisively that the idea of the "Servant of Jehovah" has risen in xlii. 1 ff. in comparison with xli. 8 from its national basis to a personal culmination. All three imperfects look back from the present, when the Servant of God stands on the threshold of performing His calling, to the time of preparation. To hold to the national sense necessitates here artificial expedients which refute themselves, such as that ברית עם means covenant-people (Hitzig), mediatory nation (Ewald), which would have required the converse עם ברית, or: national covenant (Knobel), for which appeal is made without force to Dan. xi. 28, where בְּרִית קֹדֶשׁ means not a covenant of patriots among themselves, but the covenant-religion with its sign of circumcision, or even that עם is collective = עמים (Rosenmüller), whereas עם and גוים, placed side by side, can only signify Israel and the Gentiles, which is placed beyond all doubt for the present passage by xlix. 8, cf. ver. 6. The Servant of Jehovah is here described as He in whom and through whom Jehovah makes a new covenant with His people in place of the old one that has been broken, namely, the one promised in liv. 10, lxi. 8; Jer. xxxi. 31–34; Ezek. xvi. 60 ff., xxxvii. 26. The mediator of this covenant with Israel cannot be Israel itself, nor (where is anything of the kind to be read?) the true Israel in relation to the mass, or, as Reuss thinks, to the human race; on the contrary, the remnant left after the mass is destroyed is the object of this covenant; nor yet the body of prophets, or a collective of any sort, which is disproved by

the strongly personal language and the more than prophetic work to be done. For the Servant of Jehovah is Himself the covenant of the peoples and light of the heathen; His person is the bond of a new communion between Israel and Jehovah, His person becomes the light enlightening the dark heathen world. Thus is He the one, who is the goal and summit, to which Israel's history tends from the first; the one who has realized not only all which the prophethood of Israel, but all which its priesthood and kingdom had prepared for; the one who, rising out of Israel, represents Israel and all mankind, and whose relation not only to the wide circle of the entire nation, but also to the inner circle of its best and noblest, is that of the heart which animates and the head which governs the body. What Cyrus does is nothing more than to put the idolatrous nations in terror and set free the exiles. But the Servant of Jehovah opens blind eyes (namely, of the spirit, as in xxix. 18), brings captives out of the prison, dwellers in darkness out of the prison-house (בֵּית הַכֶּלֶא=בֵּית כֶּלֶא, *Kerî* הַכֶּלוּא, Jer. xxxvii. 4, lii. 31). He brings out of darkness into light, which according to 6*b* is meant to refer not only to Israel (xlix. 8 f.), but also to the heathen. He is the Redeemer of all who need redemption and long for salvation.

Jehovah pledges His name and honour that this work of Jehovah's Servant will find accomplishment, ver. 8: "*I am Jehovah; this is my name, and my honour I give not to another, nor my glory to idols.*" This is His name, declaring the uniqueness of His being and recalling the displays of His love, power, and grace from of old (cf. Ex. iii. 13); He who bears this name cannot permanently endure that the glory due to Himself should be transferred to sham gods.

First the overthrow of idolatry, next the restoring of Israel and conversion of the heathen,—this is the double work of Jehovah's zeal already in course of being done, ver. 9: "*The first things, behold, they have come to pass, and new things I am announcing; before they shoot forth, I tell you of them.*" The "first things" are the appearance of Cyrus, and the national commotions occurring therewith,—events which in these discourses, not merely form the starting-point of prophecy, but also themselves appear as exactly foreknown and foretold by Jehovah. The "new things" which Jehovah

now foretells before their visible development (xliii. 19), are the appearance of the Servant of Jehovah, the restoring of Israel, for which the defeat of their oppressors clears the way, and the conversion of the heathen, to which God's glorifying of Himself in His people gives the impulse.

The prophecy of these "new things" now following looks away from human mediation. They appear as Jehovah's own work, and first the overthrow of His enemies who held captive His people, vers. 10–13: "*Sing ye to Jehovah a new song, his praise from the end of the earth; ye traversers of the seas and its fulness; ye islands and their inhabitants. Let the wilderness and its cities break into song, the hamlets which Kedar inhabits; let the inhabitants of the rock-city exult, cry out from the top of the hills. Let men give glory to Jehovah and proclaim his praise in the islands. Jehovah will go forth like a hero, like a man of war kindle (his) zeal; he will break out into a battle-cry, a piercing battle-cry, show himself valiant on his foes.*" The "new things" become the impulse and matter of "a new song," such as was never yet heard in the heathen world. This entire group of verses is like a variant of xxiv. 14 f. The glance sweeps away to the utmost circumference of the earth, and thence moves backwards, where he encounters the יוֹרְדֵי הַיָּם, *i.e.* those who traverse the surface of the sea lying below the continent. These are to sing; and everything living and moving in the sea (וּמְלֹאוֹ, Ps. xcvi. 11) is to join in the song of the voyagers. The lands, too, washed by the sea, along with their inhabitants, are to sing. Having drawn these into the net of thanksgiving, the call moves towards the interior of the land: let the wilderness and its cities, the hamlets inhabited by Kedar lift up (קוֹלָם, their voice). What cities are meant is shown by way of example by the mention of סֶלַע, the rock-city of Edomite Nabataea, *Wâdi Mûsā*, famous still for its splendid ruins (cf. xvi. 1); its inhabitants are to climb the steep hills by which the city is surrounded, and raise a shout of joy (יְצַוָּחוּ, to raise a piercing cry, cf. xxiv. 11). Along with the cities the settled Arabs are summoned, who are still called *Hadariya*, in distinction from the *Wabariya*, the nomad Arabs; *ḥaḍar*, חָצֵר, is a fixed dwelling in opposition to *bedû* of the desert, where the tents are pitched for a time, now here

now there. In ver. 12 the summons is made universal; the subject is the heathen altogether and everywhere; they are to give glory to Jehovah (Ps. lxvi. 1), and proclaim His praise in the islands, *i.e.* to the utmost parts of the heathen world. Ver. 13 gives the reason of the summons, and the theme of the new song in praise of the God of Israel: His victory over His foes, the foes of His people. The picture is brilliant and bold. Jehovah marches forth like a hero to the fight, and like "a man of war," who has already fought many battles, and is therefore practised in war. He stirs up "zeal" (see on ix. 6). His zeal has slept, so to speak, a long time, as though buried under ashes; now He wakes it up and kindles it into a clear flame, *ἀναζωπυρεῖ*. Marching to the attack, He breaks out into a cry (יָרִיעַ), yea, raises a piercing shout, אַף־יַצְרִיחַ (transitive *Hiph.* of צָרַח, Zeph. i. 14, to cry in shrill tones). In עַל־אֹיְבָיו יִתְגַּבָּר we see Him engaged in fight and showing Himself a strong hero (יִתְגַּבֵּר, only again in the Book of Job). The defeat which Jehovah here inflicts on heathendom is the final and decisive one. The deliverance of Israel, now nearing its accomplishment, is deliverance both from the punishment of exile and all the misery of sin. The post-exilian and the N. T. period flow into one.

The punishment has now endured long enough; it is time for Jehovah to bring forth the salvation of His people, ver. 14: "*I have kept silence exceedingly long, was still, restrained myself; now like a travailing woman I breathe again, pant and gasp at once.*" The standpoint of these discourses has the exile in great part behind it. It has indeed only lasted some decades of years, but to Jehovah's love for His people this time of forbearance to its oppressors is already eternity (עוֹלָם), see lvii. 11, lviii. 12, lxi. 4, lxiii. 18 f., lxiv. 4, cf. 10 f.). He has been silent, was still, did violence to Himself, like Joseph, Gen. xliii. 31, that He might not fall into tears. Love urged Him to deliver His people, but justice was compelled to go on punishing. In place of the imperfects governed by הֶחֱשֵׁיתִי, next appear imperfects with future meaning. They are not to be understood of the fierce breathing and panting of a warrior inflamed with wrath and eager for conflict (Knobel), and אֶשֹּׁם is not to be derived from שָׁמַם, with erroneous comparison of Ezek. xxxvi. 3

(Hitzig, Hendewerk), which means not to lay-waste, but to be waste (see Hitzig on Ezek. xxxvi. 3), but from נָשַׁם, akin to נָשַׁב, נָשַׁף, נָפַשׁ. To the figure of the hero, that of the travailing woman is added. פָּעָה is short breathing (with closed glottis); נָשַׁם, the panting of violent inspiration and expiration; שָׁאַף, the longing for relief pressing on the burden of the womb. יַחַד expresses the intermingling of all these struggles of labour-pains: something great, with which Jehovah was long pregnant, is to be born.

The birth takes place, the world of nature at the same time undergoing a transformation which subserves the work of the future, ver. 15: "*I lay waste mountains and hills, and all their herbage I dry up; and I turn rivers into islands, and lakes I dry up.*" Jehovah's panting in labour is His almighty, burning wrath, which turns mountains and hills as it were into ruinous heaps, burns up the grass, condenses rivers into islands, and makes lagoons dry, *i.e.* turns into a desert the land of foreigners, in which Israel has been kept captive, but at the same time removes the hindrances to His people's return, thus converting the present form of the world into an utterly opposite one, which reveals His righteousness in wrath and love. As צִי denotes a ship as a dry point on the waters, so אִי (cf. xl. 15) denotes an island as habitable land amid or on the waters; the Targum word for איים is נַגְוָן (Assyrian *nagê*), tract of land, especially in or on waters (see Cheyne on xl. 15).

The great event which takes effect by means of such catastrophes is His people's deliverance, ver. 16: "*And I lead the blind by a way which they know not; in steep paths which they know not I make them walk, and turn dark places into light before them, and rugged places into plain. These are the things which I perform and neglect not.*" The blind are they whom transgression and wickedness have robbed of power of spiritual sight. The unknown ways in which Jehovah leads them (הוֹלִיךְ) are the ways of redemption known to Him alone, and now revealed in the fulness of times. מַחְשָׁךְ (Baer without reason: מַחְשַׁךְ) is the present state of hopeless misery, and מַעֲקַשִּׁים the hindrances and dangers met with everywhere in strange lands. The grace of Jehovah helps the blind, scatters the darkness,

removes all hindrances and obstacles. "These are the things" points back to the several incidents referred to of Jehovah's twofold revelation in judgment and grace. The perfects of the attributive sentence are perfects of certainty.

Following these up, ver. 17 says what effect this twofold revelation will produce among the heathen: "*They go back, are deeply put to shame—they who trust in carved images, they who say to the molten image: Thou art our God.*" בּוֹשֶׁת takes the place of an *infin. intens.*; cf. Hab. iii. 9. Jehovah's glorious deeds of judgment and deliverance unmask the mock gods to the deep confusion of their worshippers. False worships thus falling, Israel's redemption becomes the redemption of the heathen. With this the first half of the third discourse closes.

The thought uniting the second half with the first lies in ver. 16, "And I lead the blind by a way." It is the blind whom Jehovah will bring into the light of freedom, the blind who draw down on themselves not merely His sympathy but also His displeasure, for it is their own fault that they do not see. To them the summons goes forth to free themselves from the ban lying upon them, ver. 18: "*Hear, ye deaf; and ye blind, look up in order to see!*" הַחֵרְשִׁים and הָעִוְרִים (such is the pointing here and in 2 Sam. v. 6, 8, according to the Masora[1]) are vocatives with article, Gesen. § 126. 2, *e.* הַבִּיט and רְאֵה are related to each other as aim and accomplishment, lxiii. 15; Job xxxv. 5; 2 Kings iii. 14, and often, and interchange with פְּקַח עֵינָיו and רְאֵה, which are related to each other as design and effect.

Who these self-chosen deaf and blind are, and how necessary this waking up, ver. 19 says: "*Who is blind except my servant, and deaf like my messenger whom I send? Who is blind like God's trusted one, and blind like the servant of Jehovah?*" The first double question says that Jehovah's servant and messenger is blind and deaf beyond comparison. The question is repeated, content with the one predicate

[1] This expressly says: כל סמיין רפיין ופתחין, *omnes caeci raphati et patachati*, or סמייא פתחין עברייא קמצין (*i.e.* העורים, and on the other hand הָעִבְרִים); cf. Frensdorff, *Masora magna*, p. 134*b*.

"blind," which involves everything, and with "Servant of Jehovah," returning to the beginning. מְשֻׁלָּם means neither the perfect one (Vitringa, after Symmachus) nor one paid for, *i.e.* purchased (Rosenm.), but one befriended or trusted (cf. the *Hoph.*, Job v. 23); the Arabic *muslim*, one devoted to God, after which Cheyne translates "the surrendered one," is allied to Aramaic אִשְׁלֵם, *tradere*.[1] It is impossible not to be reminded by "my servant whom I send" of xlii. 1 ff., where the Servant of Jehovah is set forth as a messenger to the heathen. The Servant of Jehovah is everywhere Israel. But because Israel is viewed now in regard to the mass which ignores its calling, now in regard to the kernel which is faithful to it, now in regard to the One in whom Israel reaches the summit of its destiny, the most diverse things may be affirmed of the one homonymous subject. Here the idea returns from its culmination to its lowermost base, and the Servant of Jehovah is reproved and rebuked because of the glaring contradiction between his conduct and calling, his reality and idea. Farther on, again, we shall find the idea of the Servant of Jehovah involved in this systole and diastole. It consists of two concentric circles with a common centre. The connecting link between Israel in the broadest and in the personal sense is the inner circle of Israel after the spirit.

The reproach, affecting Israel *à potiori*, now goes farther, vers. 20–22: "*Thou hast seen much and yet preservest (it) not; opening the ears, he yet hears not. Jehovah was well pleased for his righteousness' sake: he gave a Torah great and glorious. And yet it is a people robbed and plundered, snared in holes all together, and in houses of confinement they are hidden; they are become a prey, and there is none to rescue; a booty, and there is none to say, Give back again!*" In ver. 20 "thou" and "he" alternate, like "they" and "you" in i. 29, "I" and "he" in xiv. 30. The רָאִיתָ, pointing back to the past, is to be retained; the *Kerî* reads רְאוֹת (*infin. abs.*, like שְׁחוֹת, xxii. 13; עֲרוֹת, Hab. iii. 13), thus making the two halves of the verse uniform. Israel has seen many and great things without preserving them, and the admonitions they conveyed; opening the ears, namely, to

[1] See Joh. Delitzsch, *De Inspiratione* (1872), p. 7 s.

urgent preaching, it yet hears not, *i.e.* it hears and yet hears not, *i.e.* it hears only outwardly without receiving inwardly. What is principally thought of in ver. 20 is shown in ver. 21. חָפֵץ is here followed by the imperf. instead of by לְ with infin., like the perfect in liii. 10; Gesen. § 120. 1*b*. Jehovah was pleased for His righteousness' sake, which is here regarded as a dispensing of grace according to purpose, to make great and glorious the תּוֹרָה, the instruction, teaching, revelation which He gave His people. The Sinaitic law is first of all and chiefly meant, and the verbs relate, not to the solemnity of the promulgation, but to the wealth and loftiness of the contents. But how glaring the contradiction in which Israel's present condition stands to these gracious acts and purposes of its God! The mediate thought expressed in Hos. viii. 12*b*, that this condition is the penalty of unfaithfulness, is easily supplied. The *infin. abs.* הָפֵחַ is that of vivid description, as in xxii. 13; Hahn, Nägelsbach, Bredenkamp: they all pant (*Hiph.* of פּוּחַ) in holes; כֻּלָּם with *infin. abs.* might certainly be also subject, but הָפֵחַ is perhaps *infin. abs.* of a denominative *Hiphil* הֵפֵחַ, "to snare" (from פַּח, snare, trap, and *Hiph. denom.*, to put in snares = bonds; cf. Assyr. *piḫû*, to shut up). בַּחוּרִים is plur. of חוּר, hole, xi. 8 (= خَرّ from خَرّ, cf. خار, to pierce through), parallel with the double plur. בָּתֵּי כְלָאִים, houses of detention, sing. בֵּית כֶּלֶא, Assyr. *bît kîli*. The entire nation in all its members is as it were put in bonds, and shut up in prisons of every kind,—an allegorical picture of the homelessness and bondage of the exile,—and no one remembers to demand it back (הָשֵׁב = הָשֵׁב, as in Ezek. xxi. 35, here pausal form).

If they ceased to be deaf to this crying contradiction, they would see therein with penitence a well-deserved punishment from God, vers. 23–25: "*Who among you will give heed to this, attend and hearken hereafter? Who gave up Jacob to plundering, and Israel to the spoilers? Was it not Jehovah, against whom we sinned? And they would not walk in his ways, nor hearken to his Torah. Then he poured upon them his flaming wrath and violence of furious war; and this set him on fire round about, and he perceived not; it set him ablaze, and he laid it not to heart.*" The question of ver. 23 has not

the force of a negative sentence: none does this (Hahn); but of a wish: Would that yet, as in 2 Sam. xxiii. 15, xv. 4; Gesen. § 151. 1. מִי בָכֶם = *quis vestrum*; מִי, מָה in Semitic, just like אֲשֶׁר, does not admit a governed genitive. If they had an inner ear for the contradiction, in which Israel's condition stands to its calling and former experiences of grace, and renounced for the future their previous deafness, this must needs lead to the insight and confession expressed in ver. 24. For משוסה (מְשׁוּסָה like מְשׁוּבָה, chap. v. 5; מָעוּזוֹ, xvii. 9) the *Kerî* reads מָשְׁסָה, as in ver. 22. The national names Jacob and Israel follow each other here as in xxix. 23, xl. 27 (cf. xli. 8, where this reversal was unsuitable). זוֹ goes with לוֹ in the meaning *cui*; the *athnach* stands before זוֹ (he against whom), as in Jer. xli. 2 before אֲשֶׁר (Wickes, *Prose Accents*, p. 32). In "we sinned" the prophet joins himself with the exiles. The following objective statement applies to former generations, which sinned without restraint until the measure was full. הָלוֹךְ takes the position of object to אָבוּ (see i. 17), like the *infin. abs.* in i. 16 f.; cf. Prov. xv. 12; Job ix. 18, xiii. 3; the more usual phrase would be לָלֶכֶת or לָכֶת; the inverted order of the words makes the statement more energetic. In ver. 25 the genitive combination חֲמַת אַפּוֹ is avoided, perhaps to secure the alliteration חֵמָה, מִלְחָמָה; either חֵמָה is accus. of object, and אַפּוֹ an appended statement of that of which the flame consisted, or accus. of more precise definition = בְּחֵמָה, lxvi. 15. The pouring out is also joined in the way of zeugma with the "violence of war." The מלחמה next becomes subject. The war-fury raged to no purpose; Israel was not brought to reflection.

With "and now" the tone of the discourse suddenly changes. The leap from rebuke to comfort is significant. It intimates that no merit of works intervenes between what Israel is and is to be; it is God's free grace which comes to meet it, xliii. 1, 2: "*And now thus saith Jehovah thy Creator, O Jacob, and thy Maker, O Israel: Fear not, for I have redeemed thee, I have called thee by name; thou art mine. When thou walkest through waters, I am with thee, and through rivers, they shall not drown thee; when thou walkest in the fire, thou shalt not be scorched, and the flame shall not burn thee.*" The infliction of punishment has lasted long enough. Now again,

as intimated in "and now," the love hitherto hidden behind wrath recovers its prerogative. He who created and formed Israel, giving to Abraham the son of promise, and causing the seventy of the family of Jacob in Egypt to grow into a nation, will also guard and preserve it; He bids it be of good cheer, for their previous history gives them security for this. The perfects after כִּי, 1*b*, differ from the encouraging futures of ver. 2 in being retrospective. גְּאַלְתִּיךָ looks back to Israel's redemption from Egypt; קָרָאתִי בְשִׁמְךָ, to its calling to be Jehovah's peculiar people, who therefore calls it מִקְרָאֵי, xlviii. 12. The assistance of its God also arms Israel hereafter against the destructive power of the most hostile elements, and carries it safely through dangers apparently beyond remedy (cf. Ps. lxvi. 12; Dan. iii. 17, 27; and respecting בְּמוֹ=בְּמָה, Philippi, *Ueber den Status constr.* p. 7).

With "for" this promise is justified, vers. 3, 4: "*For I, Jehovah, am thy God; (I) the Holy One of Israel, thy Saviour; I give up Egypt as ransom for thee, Ethiopia and Seba in thy stead. Because thou art dear in my eyes, honourable, and I love thee, I give up men in thy stead and nations for thy life.*" Like "Jehovah," so "Holy One of Israel" also is in apposition to "I," whose force continues. The preterite נָתַתִּי, as וְאֶתֵּן, 4*b*, shows, only affirms a fact completed as regards decree. כֹּפֶר, λύτρον, is properly covering, then a gift covering (guarding) from an evil afflicting or threatening one, especially the expiation- or ransom-money paid to obtain release from guilt contracted, λύτρον. מִצְרַיִם, כּוּשׁ and סְבָא (xlv. 14), are the Egyptian, Nubian, and Ethiopic population of north-eastern Africa in the bed of the lower and upper Nile. The fact that Cambyses conquered Egypt, and not Cyrus, who had this in view (Her. i. 153), and to whom only one story referred it (Xen. *Cyr.* viii. 6. 20: λέγεται καταστρέψασθαι Αἴγυπτον), does not destroy the truth of the promise. Enough that Egypt and the neighbouring territories were subdued by the new Persian empire, and served as a substitutionary ransom for Israel in so far as the latter recovered its lost freedom through that empire. Jehovah's dealing with Israel in this way, according to the principle expressed in Prov. xi. 8, xxi. 18, rests on His free love as its motive. מֵאָשֶׁר signifies here, not *ex quo tempore*, but = מִפְּנֵי אֲשֶׁר, Ex. xix. 18;

Jer. xliv. 23; for if it indicated the *term. a quo*, a more definite statement of the fact of election would follow. The personal pronoun וְאָנִי is introduced because of the change of persons. וְאֶתֵּן is better than וְנָתַתִּי, because נתתי came before in a somewhat different sense. תַּחַת has here throughout a proper substitutionary meaning.

The encouraging "Fear not" is now resumed, to justify it by new reasons, vers. 5–7: "*Fear not, for I am with thee; I bring thy seed from the east, and I will gather thee from the west; I will say to the north: Give up, and to the south: Keep not back! Bring my sons from far and my daughters from the end of the earth, all which I called by my name and created for my glory, which I formed, yea, completed.*" That Jehovah is with Israel will be shown by His bringing about its complete restoration from every quarter of heaven; cf. the diaspora-lands in every direction already named by Isaiah, xi. 11 f. Jehovah's word of command goes forth to north and south to give up, and not keep back, their unrighteous possession, and to restore His sons and daughters (cf. the similar change of gender, xi. 12). The help rendered to the exiles, and guidance of them, on the part of the heathen are here intimated, xiv. 2. The names of the four quarters of the heaven, as designations of the winds (Cant. iv. 16) and parts of the earth, are feminine. In ver. 7 the object is more precisely defined from the standpoint of sacred history. The three synonyms emphasize the power, freeness, and wealth of the grace with which Jehovah called Israel into existence, in order to glorify Himself in it and to be glorified by it. They form a climax, for בָּרָא means to produce anew; יָצַר, to give shape to what is produced; עָשָׂה, to perfect it; thus *creavi, formavi, perfeci.*

There follows now the third turn of the second half of this discourse. It strikes back to the beginning of the first turn ("Hear, ye deaf; and ye blind, look up in order to see"), the summons going forth for some one to bring forth the Israel that has eyes and ears, and yet sees not and hears not; and, on the other hand, the peoples are all to assemble, this time for the purpose, not of convincing the peoples, but Israel, vers. 8–10: "*Bring forth a blind people having eyes, and deaf and yet having ears! All ye heathen, assemble yourselves*

together, and let the peoples be gathered! Who among them can announce such things? And former things let them declare; let them produce their witnesses and be justified; let them hear and say: True! Ye are my witnesses, saith Jehovah, and my servant whom I have chosen, that ye may know and believe me and understand, that I am he; before me no God was formed, and after me shall be none." הוֹצִיא signifies here, not to bring out of the exile, as in Ezek. xx. 34, 41, xxxiv. 13 (Hitzig *et al.*),—the names by which Israel is here called do not suggest bringing out in this sense,—but to bring to the place of judicial trial (Gesen., Meyer, Knobel). It is *impcr.* instead of הוֹצֵא or הֵיצֵא, like הַאֲזִין, Ps. lxxvii. 2; הוֹפִיעַ, xciv. 1. On the other hand, all the heathen are to be present in mass; נִקְבְּצוּ is here, as in Joel iii. 11, cf. Jer. l. 5, imperative form for הִקָּבְצוּ, an anomaly explained away by Driver, § 20; Ed. König, § 22. 4, etc., and also doubted by Gesen.-Kautzsch, § 51, Anm. 3; Green, § 91*d;* but, as Cheyne also acknowledges, undeniably attested.[1] With 9*b* begins the proof by Jehovah of His divine right: who among the gods can announce this = such things as the restoration of Israel, which I announce. To prove that they can, let them declare former things, former actual events foretold by them; let them produce witnesses of such former prophecies, and so prove themselves gods, namely, by these witnesses hearing their statement and attesting its truth. The subject to "let them hear" is the witnesses (Hitzig, Knobel); let them hear the point in question, and if they can, confirm the prophetic powers of the gods. In the connection "and let one" would also suit (Luther, Gesen., Nägelsb. *et al.*), but the indefinite "one" in the midst of verbs with definite subject is unnatural. Whereas now the gods, because dumb and dead, cannot call witnesses for themselves, and none among the assembled multitudes can come forward as a witness in their favour, Jehovah can appeal to His people, who have proofs in abundance that He has infallible knowledge of the future. It is generally supposed that "and my Servant" is a second subject: you and especially my Servant whom I have chosen; "my Servant" = the kernel of

[1] The case is similar to the quite incredibly anomalous *inf. constr. Hiph.* הַקְטִיל for הַקְטִיל, Num. xxi. 35; Deut. vii. 24; Jer. l. 34.

the people, in the mass but not of it. Nevertheless the following sentence of purpose favours the unity of the subject-idea, and why should not "and my Servant" be a second predicate? The apostrophe "you" applies to the people capable of seeing and hearing, and yet blind and deaf, which is led out to the forum, ver. 8. You, says Jehovah, are my witnesses and are my servant whom I chose; I can appeal to you as to what I have enabled you to see and hear, and to the relation in which I have graciously placed you to myself, that (לְמַעַן) you may come to reflect how great the difference between what you have in your God and what the heathen have in their idols. He is "He" (original passage, Deut. xxxii. 39), *i.e.* absolutely and exclusively God, and, what this testimony to Himself implies, in a personal way. In other words, He is the sole realization of the idea of God inherent in human consciousness, and He is this eternally (cf. on xli. 4), His being has no beginning and no end, so that no other being with divine claims and character could precede or follow Him. The gods of the heathen are fictions of fancy.

The discourse now closes, setting forth once more the object and the security of faith, vers. 11–13: "*I, I am Jehovah, and beside me there is no Saviour. I, I have announced and brought salvation, and made known, and there was no strange God among you. And ye are my witnesses, saith Jehovah, and I am God. Also from to-day on I am he, and none can deliver out of my hand; I act, and who can reverse it?*" The proper name "Jehovah" is used in ver. 13 as a designation of essence: I and no other am He who prove my existence by acts and by redeeming acts. Jehovah's manifestations of Himself in former history give security for the approaching deliverance; the two synonyms הִגַּדְתִּי and הִשְׁמַעְתִּי have הוֹשַׁעְתִּי between them: He announced salvation, brought salvation, and in new affliction ever proclaimed new salvation. If we erase והושעתי as mistakenly written after והשמעתי, and then not struck out (Cheyne), the object is wanting which והושעתי yields on both sides. If it were said further וְלֹא־הָיִיתִי בָכֶם זָר, the meaning would be, that the God who so attests Himself as living was no stranger among them; but it runs וְאֵין בָּכֶם זָר, there was no strange

second god among them (Deut. xxxii. 16, cf. above, xvii. 10) who had revealed himself in similar manner or given any sign of life. They themselves must confess this, and consequently (ו as to meaning *ergo*, as in xl. 18, 25) He, and He exclusively, is God. Also from now He is so, *i.e.* He and only He exhibits the divine essence and life. מִיּוֹם is not = מֵהְיוֹת יוֹם, *inde a quo dies h. e. tempus existit* (LXX, Jerome, Hitzig *et al.*); both "also" and the imperfect אֶפְעַל (I act) require the meaning certified by Ezek. xlviii. 35: from the day, from now (synon. לְפָנִי־יוֹם, xlviii. 7). The final words intimate that the salvation foretold comes in the way of judgment. Jehovah will effectually intervene; and when He does this, who can turn it back, so that it shall not be done? The discourse dies away like the burden of Babylon with its epilogue in xiv. 27.

Fourth Discourse of the First Part, XLIII. 14–XLIV. 5.

Vengeance, Deliverance, and the Outpouring of the Spirit.

Closely following up the previous discourse, the present one begins with the dissolution of the Chaldean empire, vers. 14, 15: "*Thus saith Jehovah your Redeemer, the Holy One of Israel: For your sakes I have sent to Babylon, and will hurl them all down in flight, and the Chaldeans into the ships of their rejoicing. I, Jehovah, am your Holy One; (I), Israel's Creator, your King.*" Hitzig reads בַּאֲנִיּוֹת, and translates: "And I sank the exulting of the Chaldeans in groaning;" Ewald also corrects 14*a*: "And I turn their guitars into groans, and the Chaldeans' rejoicing into sighs." We have no taste for such un-Hebraic bombast. Just as little is בְּרִיחִים (LXX φεύγοντας) to be changed into בְּרִיחִים (Jerome, *vectes*), as, *e.g.*, Umbreit: "And I make all their bars" (which would require כָּל־בְּרִיחֶיהָ) "fall down, and the Chaldeans who rejoice in their ships" (*bāōnniyyoth*). All these changes give no help. For your sakes, Jehovah says,—*i.e.* to release you from bondage,—I have sent to Babylon, namely, the instruments for executing my judgments (xiii. 3),[1] and will hurl (וְהוֹרַדְתִּי, *perf.*

[1] In the Talmud (as also in several MSS.) we have the pointing שִׁלַּחְתִּי, after which Aben Ezra, and at last Abravanel, also interprets; and this

consec., stating the end of the means already set in motion) them all down as fugitives (בְּרִיחִים, with unchangeable *Kametz=barrîḥîm*), thus in hurried flight, namely, the *πάμμικτος ὄχλος* of this imperial mart (see xiii. 14, xlvii. 15); and the Chaldeans, including them also, settlers there from ancient days, into the ships (*boŏniyyoth*, as in Prov. xxxi. 14) of their rejoicing, *i.e.* which had hitherto been the object of their exultant pride and joy. It would be possible also to render "ships of their wailing," רִנָּתָם, as in Jer. xiv. 12; Ps. cvi. 44 (Weir, Cheyne), *i.e.* which are then filled with wailing; but the genitive combination is against this acceptation. Herodotus (i. 194) describes the freight-ships discharging in Babylon; and we know elsewhere also that the Chaldeans navigated not only the Euphrates, but also the Persian Gulf, and also used Phoenician-built ships for purposes of war. הוֹרִיד might indeed of itself mean "to hurl to the ground" (Ps. lvi. 8, lix. 12), but the mention of the ships shows that הוריד ב (cf. lxiii. 14) is to be joined together, and that a general driving down to the southern coast by land and water is meant. In thus sweeping strangers and home-born from Babylon into the sea, Jehovah proves what, according to ver. 15, He is in Himself and in His relation to Israel; אֲנִי is to be repeated here in 15*b* by way of supplement, as in 3*a*. The Church which calls on Him as the Holy One, the people which lets Him rule as King over them, cannot long remain despised and enslaved.

There follows a second part of the picture of deliverance, the phrase "for your sakes" being expanded, vers. 16–21: "*Thus saith Jehovah, who makes a road through the sea and a path through the rushing waters; who brings forth chariot and steed, army and heroes,—they lie down together, they never arise; they have flickered away, are quenched like a wick;—Remember not ancient things, nor bring to mind things of former times! Behold, I work out a new thing, even now it shoots up; will you not witness it! Yea, I make a road through the desert, rivers through wastes. The beasts of the field shall praise me, wild dogs and ostriches; for I give waters in the desert, rivers in wastes, to give drink to my people, my elect. The people, which*

passage is quoted among the proof-texts for the position: בכל מקום שגלו ישראל גלתה השכינה עמהם. So *Megilla* 29*a*, *jer. Taanith* i. Hal. 1, g. E.

I formed for myself, they shall recount my praise." What Jehovah says begins with ver. 18. Meanwhile He is described as the Deliverer from Egypt, for the deliverance from Egypt is the type and pledge of the expected deliverance from Babylon. The participles must not be rendered *qui dedit . . . eduxit;* from Jehovah's mighty acts of old general attributes are deduced: He who, as He once proved, makes a road in the sea. The sea with the "rushing waters" was the Red Sea, Neh. ix. 11. The עָזּוּז rhyming with וְסוּס is a concrete, as in Ps. xxiv. 8 (secondary form of גְּבוּר): army, and heroes at its head. "Who brings forth" does not go on in the form: "and who suddenly destroys them;" we are transported into the midst of the scene of destruction. In "they lie down" we see them entering the sleep of death, in which they remain without hope (xxvi. 14); the cadence כַּפִּשְׁתָּה כָּבוּ is iambic, as in Judg. v. 27. The admonition of ver. 18 does not refer to entire forgetfulness and non-attention (see, on the other hand, xlvi. 9), but they are to look more forwards than backwards; the new thing, which Jehovah is working out, outshines the old, and is worthy of undivided, most eager observation. Of this new thing it is said: now it shoots up. Whereas in xlii. 9, in the domain of the future itself, "the first things" and "the new things" were distinguished, and it might be said of the latter that it has not yet sprung up, here the entire divine work of the new age is called "a new thing," and opposed to "the first things," events of old; so that, since the first of these new things has already happened (בָּאוּ, xlii. 9), and only the last one yet remains, it may be said of the latter that it is shooting up just now (עַתָּה, as in xlviii. 7). In close connection with this, הֲלוֹא תֵדָעוּהָ (the same verbal form with suff. as in Jer. xiii. 7) signifies, not: will you not then observe it (Rückert, Ewald), but: will you not = truly will you not have experience of it? With "yea," 19*b*, the substance of the "new thing" is unfolded: it is the last of a rich series of miracles. אַף affirms that, among other things, Jehovah will especially do what follows. He transforms the pathless, waterless desert, that His elect one, the people of God, may pass through safely and without suffering; at the same time this miraculous act of grace will be for the good of the animal world (see respecting names of animals on xiii. 21 f., and

Köhler on Mal. i. 3); their rejoicing cries are unconscious praise of Jehovah. The prophet has not only a sympathizing heart for the sorrows of the human world, but also (as in Joel i. 20) an open ear for the groans of creation.

In ver. 21 the promise concludes in a generalized form: the people which (זוּ, personal and relative,[1] Gesen. § 34) I formed for myself, these will abundantly relate in what respects and how I have glorified myself in them,—His glory, not the merit of their own works, for there is absolutely nothing that could give them a claim to reward, not even ceremonial acts of worship; on the contrary, nothing but the guilt of heavy transgressions, vers. 22–24: "*And thou hast not called upon me, O Jacob, that thou shouldst have wearied thyself for me, O Israel! Thou hast not brought me sheep of thy burnt-offerings, nor honoured me with thy sacrifices; I have not burdened thee with meat-offerings, nor harassed thee with incense. Thou hast not bought me sweet cane for silver, and with fat of thy sacrifices thou hast not sated me; nay, thou hast wearied me with thy sins, harassed me with thy misdeeds.* It is not the entire previous worship of Israel which is here treated as if non-existent, because heartless and hypocritical (Stier); the words apply to the people of the exile. The reproach begins with prayer, to which worship was reduced, the law not permitting sacrifice outside the Holy Land (חוּצה לארץ); the personal pronoun אֹתִי stands first with emphasis instead of the suffix, as if it were said: Israel may have applied itself to call on other gods, but not on Jehovah. The following כִּי= *ut*, xxix. 16, Hos. i. 6, or עַד־כִּי, 2 Sam. xxiii. 10: *adeo ut laborasses me colendo.* They are next reminded that they have brought no sacrifices, because in a foreign land this duty fell away of itself, with the self-denial it involved. The form הֲבִיאתָ (as in Num. xiv. 31) has in view the pronunciation הֲבִיאוֹתָ (cf. the pronunciation standing between the two in 2 Kings xix. 25). First come the burnt-offerings, expressing adoration, with the sheep, suggestive of the morning and evening sacrifice. There follow the sacrifices, expressing the ratifica-

[1] The pointing joins together עַם־זוּ by *Makkeph* (as in Ps x. 2, xii. 8, by means of a conjunctive accent), explained therefore here as elsewhere: "the people then I have formed for myself;" in our view, עַם should be accented with *Yethîb*, זוּ with *Munach*.

tion of friendly relations (שָׁלוֹם) with God: וּזְבָחֶיךָ=וּבְזִבְחֶיךָ, as בְּחַטָּה=חִטָּה, xlii. 25. "Fat," ver. 24, alludes to the pieces of fat which came to the altar from the peace-offerings. Then come the meat-offerings, expressing desire for Jehovah's blessing, of which a fragment, along with all the incense, the so-called memorial part (אַזְכָּרָה from זָכַר, in the sense of הַזְכִּיר, like אַחְוָה, Job xiii. 17, from חוה, in the sense of חִוָּה), fell to the altar. Lastly, sweet cane (קָנֶה), according to the usual meaning calmus, named after its stalk, points to the sacred anointing oil (Ex. xxx. 23), or even, if meant of spices generally, to the incense, although sweet cane is not mentioned among its ingredients, Ex. xxx. 34.[1] The nation, which Jehovah now redeems out of purest grace, was not burdened with costly services of this kind (see Jer. vi. 20); on the contrary, only (אַךְ) Jehovah was the burdened and harassed one. The הֶעֱבִיד (to make one a slave, lay on him a slave's work) He denies to Israel as a sufferer, and ascribes to Himself. Israel's sins lay on Him like a burden on a slave. His love took on itself the burden of Israel's guilt, His own holy and righteous wrath aggravating its weight; but it was a heavy task to bear and remove this heavy burden. When God creates, He utters His fiat, and what He wills is done. But He does not abolish sin without harmonizing His love and righteousness; and this harmonizing is not effected without struggle and triumph.

But the helping force of divine love is greater than the burdening force of divine wrath, ver. 25: "*I, I alone blot out thy transgressions for my own sake, and I remember not thy sins.*" Jehovah Himself here proclaims the *sola gratia* and *sola fide*. We have translated "I alone," for the triple repetition of the subject: "I, I am He that blots out thy offences," means that this forgiveness, so far from being deserved by Israel, is a sovereign act of His absolute freedom, and "for my own sake," that it has its ground in God only, namely, in His absolutely free grace, that movement of His love which is a counterpoise to His wrath. For the guilt stands in God's

[1] But in the Assyrian account of the Flood, Kanû appears as an ingredient of the incense-offering; see Paul Haupt in Schrader's *Inscr.*, pp. 59, 63, and Friedr. Delitzsch's *Assyr. Wörterb.* under *Adugur* (vessel for incense-offering).

book; righteousness has inserted it, only love erases it (מָחָה, ἐξαλείφει, as in xliv. 22; Ps. li. 3, 11, cix. 14).

Jehovah now calls on Israel, if this be not so, to remind Him of any merit on which it can rely, ver. 26: "*Call to my remembrance; we will contend together; recount now, that thou mayest appear righteous.*" Justification is a forensic act (see i. 18). Righteousness accuses, grace acquits. Or, has Israel any merit that righteousness ought to pronounce it just? The object of "call to remembrance" and "recount" is Israel's supposed meritorious works.

It has none; on the contrary, its history from the first is a tissue of sins, ver. 27: "*Thy first father sinned, and thy mediators have fallen away from me.*" By the first father, Hitzig, Knobel *et al.* understand Adam; but Adam is the progenitor of mankind, not of Israel specially, and Adam's guilt is mankind's guilt, not Israel's. Either Abraham is meant (Hofmann, Stier, Hahn *et al.*), or Jacob-Israel (Ewald, Cheyne, v. Orelli), who has more to do with the sinful nature of the nation springing from him than Abraham (cf. Deut. xxvi. 5). The מְלִיצִים interpreters and mediators generally (2 Chron. xxxii. 31; Job xxxiii. 23) are the prophets and priests, standing between Jehovah and Israel, and mediating the intercourse of both in word and act; even these for the most part have proved unfaithful to God, falling a prey to ungodly magic and false worship. Thus, Israel's sin was as ancient as its origin; and the apostasy has broken out even among those who, by reason of their offices, should be the best and holiest.

Thus the All-holy One was compelled to do what had taken place, ver. 28: "*Then I profaned holy princes, and gave up Jacob to the ban, and Israel to revilings.*" וָאֹחַלֵּל might be imperf., like וְאֹכַל, I ate, xliv. 19; וְאַבִּיט, I looked, lxiii. 5; but וָאֶתְּנָה alongside shows, that the pointing springs from the future interpretation of the Targum, so that, since the latter interpretation cannot be justified (Nägelsbach), and since וָאֶתְּנָה cannot perhaps mean retrospectively "I gave up" (although the cohortative, in accordance with the *consec. temporum*, occasionally acquires a retrospective sense, *e.g.* 2 Sam. xxii. 38; Prov. vii. 7), we must read וָאֹחַלֵּל, וָאֶתֵּן (LXX, Syr.). "Holy princes" are the hierarchs

(1 Chron. xxiv. 5), the highest spiritual authorities in distinction from the secular. Their profanation consisted in their being ruthlessly dragged into a foreign land, where their official work ceased of necessity. So the heads of religion fared; and the whole nation, bearing the honourable names of Jacob and Israel, fell victim to the cursing (חֵרֶם) and revilings (גִּדּוּפִים) of heathen nations.

The prophet is unable to dwell longer on this dark picture of the state of punishment; the light of promise again breaks through, and in this third part of the fourth discourse becomes all the more intense, xliv. 1–4: "*And now hear, Jacob my servant, and Israel whom I have chosen. Thus saith Jehovah thy Creator and thy Maker from the womb, who helps thee: Fear not, my servant Jacob, and Jeshurun, whom I have chosen! For I will pour waters upon the thirsty, and streams upon the dry ground; I will pour out my Spirit upon thy seed, and my blessing upon thy offspring; and they shoot up among the grass, like willows by flowing waters.*" In contrast with the "ban," *i.e.* being elected to destruction, appears the promise of the outpouring of the Spirit and blessing, with "revilings," ver. 5, the promise of universal eagerness to do honour to Israel and its God. The self-designations of Jehovah and the designations of Israel, ver. 1 f., make the loving exhortation more forcible. The accentuation, which joins together וְיֹצֶרְךָ מִבֶּטֶן, so that יַעְזֶרֶךָ is an independent attributive clause like בָּחַרְתִּי בוֹ, is confirmed by ver. 21, xlix. 5: the nation of Israel and all its members, as the called servant of Jehovah (xlix. 1), are Jehovah's creation from the earliest point of existence. ישראל, ver. 2*b*, is replaced by יְשֻׁרוּן, which, written also with שֻׁ, occurs thrice again, Deut. xxxii. 15, xxxiii. 5, 26. *Gr. Ven.* translates Ἰσραελίσκος, therefore = יִשְׂרָאֵלוּן (Ewald), which is objectionable because of the שׁ instead of שׂ. The שׁ points back to ישר, to be straight, even, after which Aquila, Symmachus, Theodotion εὐθύς (otherwise εὐθύτατος), Jerome *rectissimus* (Deut. xxxii. 15, however, after LXX *dilectus*), upright nation (as according to Cheyne in the title of the book ספר הַיָּשָׁר). It is a secondary form of יְשֻׁר = יֹשֶׁר, Ps. xxv. 21, like זְבֻלוּן, יְדֻתוּן, from יְדֻת זְבֻל, scarcely a diminutive of affection (like Syriac *gabrunâ*, little man; *ṭalyunâ*, little

youth, etc.), after which Gesen. Nägelsb. Bredenkamp: dear, good little one, which corresponds little to the language of divine love. In "for," ver. 3, the summons to be of good cheer is justified from that which is to be expected. In 3*a* water is promised in drought, and 3*b*, God's Spirit and blessing; just as in Joel the promise of rain is first opposed to drought, and then the outpouring of the Spirit in surpassing antitype. צָמֵא are the inhabitants of the land thirsting for rain, and יְבִשָּׁה the parched-up land itself; and further, the abundance of water in the land, and the prosperous growth of the nation planted on water-brooks (Ps. i. 3), are expressly distinguished. We must not therefore regard 3*a* as figure and 3*b* as interpretation, or even turn 3*a* into a comparative protasis (Targ. Ewald); the promise transcends itself, the "waters" and "streams" rising to the "Spirit and blessing of Jehovah," as in Joel. When these two kinds of waters stream down on the nation again in its own land, then they spring up like willows or poplars[1] by the brooks; בְּבֵין (according to the oldest witnesses בְּבֵן) is like בְּעוֹר and post-Biblical בְּעַל in composition, but LXX and Targ. read כְּבֵין. The willows are the people, hitherto like pining plants on dry soil, but now revived by God's Spirit and blessing; the grass the land like a flourishing green meadow; and the brooks the abundance of living water giving prosperity to the land and its inhabitants.

When Jehovah in this way again acknowledges His people, the heathen, to whose reproaches (נדופים) Israel had been hitherto abandoned, will reckon it a great honour to belong to Jehovah and His people, ver. 5: "*One shall say:*

[1] Branches of the *garab* (غرب), which R. Kiepert brought with him, according to Wetzstein's indication of the place, and which O. Kersten, the secretary of the Imperial German Consulate, sent to the Royal Herbarium at Berlin, show that the *garab* is the Oriental poplar *populus Euphratica* (Olivier), whose undergrowth may easily on superficial observation be confounded with willow bushes; but it is distinguished from the willow by its leaves, which, although small, are almost quite smooth-edged, and not, like the צפצפה, saw-like. The Mishnah, *Succa* iii. 3, declares the צפצפה unsuitable for the bunches of the Feast of Tabernacles, which require ערבי נחל; these are admissible, even if they grow on שדה בעל, *i.e.* the open field, which is left without stream and irrigation to the rain of heaven.

I belong to Jehovah, and a second solemnly name the name of Jacob, and a third inscribe himself to Jehovah, and surname himself with the name of Israel." The triple זֶה applies to the heathen, as in Ps. lxxxvii. 4 f. The one shall vow himself to Jehovah, the second call with the name of Jacob, *i.e.* (after the analogy of the phrase קרא בשׁם ה׳) make it the means and object of solemn exclamation, a third will write with his hand, *i.e.* with his own hand (יָדוֹ, accus. of more precise definition, like חמה, xlii. 25; זבחיך, xliii. 23), to Jehovah (thereby declaring that he wishes to belong to Jehovah, and to Him only). On the other hand, Nägelsbach: he will inscribe his hand to Jehovah; but along with the act of writing, the hand is certainly meant as writing, not as the object of writing; he will write upon his hand "to Jehovah," *i.e.* cut the name of Jehovah thereon (Hitzig, Knobel, after LXX), is still more objectionable. כתב with accus. of the writing matter is unheard of, and, apart from this strange tattooing, must have been expressed by בְּיָדוֹ (as Klostermann, Cheyne correct), or rather (since כתב בספר is dissimilar) עַל־יָדוֹ. קרא בשׁם is then replaced by כִּנָּה בשׁם, to surname with a name which covers the proper name, for the root כנן (cf. on I's. lxxx. 16) has the meaning to cover. Thus *Adonai*, in Talmudic phraseology, is the covering name (כִּנּוּי) for Jehovah, and in Arabic "Father of David," the covering name (*kunya*) for Jesse. Israel will be called "people of Jehovah," "people of Abraham," and other honourable titles. So concludes the fourth discourse unfolded in three parts. With "and now," xliv. 1, it turned to a close, as the third discourse did in xliii. 1,—a well-rounded whole, lacking nothing necessary to completeness.

Fifth Discourse of the First Part, Chap. XLIV. 6–23.

A new pledge is given of deliverance, and a new exhortation to trust in Jehovah, the wretchedness of idols and their worshippers being exposed in contrast with Jehovah, the only God who speaks and acts, ver. 6: "*Thus saith Jehovah, Israel's King and its Redeemer, Jehovah of hosts: I am First and I Last, and beside me there is no God.*" He is ראשׁן,

First, whose being precedes all being (Ibn-Gabirol, beautifully: ראשון ואין ראשית לראשיתו).

This unique and supra-temporal character of His divine being, which governs history as well as the natural world, He proves by this, that He alone acts as God, and that prophetically, ver. 7: "*And who proclaims as I—then let him declare and expound it to me—since I founded the people of the primeval world? And future things, and what is coming, let them declare.*" Jehovah has shown Himself a God of prophecy (יִקְרָא, used of prophetic preaching going on continually), since He founded עַם־עוֹלָם. So in Ezek. xxvi. 20 the people of the dead are called, who sleep the long sleep of the grave; here not Israel (Knobel, Hahn, Nägelsbach, Bredenkamp), which is not a "primeval" people. It might indeed be called an "eternal" people, for the promise assures it of imperishableness, Jer. xxxiii. 25, and often; but neither here nor elsewhere does it bear this proud name; עולם here points backward, as in Job xxii. 15 f., where it is the age of the antediluvian ἀρχαῖος κόσμος. עם עולם is humankind existing from the beginning (xl. 7, xlii. 5), primeval humanity. The foreannouncements of the God of sacred history reach back even to Paradisaic history. The mandate: let him declare and lay it before me (וְיַעַרְכָהּ, according to another reading וְיַעַרְכָה), is like the apodosis of a hypothetical protasis: if any one thinks he can stand beside me. The challenge refers to former prophecies; with וְאֹתִיּוֹת it turns to future things, אתיות signifying, according to xli. 23, the absolutely future, and אֲשֶׁר תָּבֹאנָה, that which is realized next; לָמוֹ is ethical dative.

It is self-evident that the heathen gods can in no sense respond to the challenge. So much the more confident may Israel be, which has quite another God, ver. 8: "*Despair not and tremble not. Have I not long since caused thee to hear it and made it known, and ye are my witnesses,—is there a God beside me? And nowhere is there a rock, I know none.*" The Jewish lexicographers derive תִּרְהוּ from רָהָה ✓ רה; on the other hand, moderns partly prefer תִּרְהוּ from יָרֵהּ (Gesen. Meier, Knobel), partly תִּרָאוּ from יָרֵא (Ewald); but the possibility of a verb רָהָה, to tremble, fear, is not to be doubted in view of יָרֵא, יָרֵע, יָרֵעַ. That of which they are not to be

afraid is not the heathen gods, as in Jer. x. 5, but the great national catastrophe, of which Cyrus is the instrument. During this catastrophe, when one nation is overthrown after another, and its guardian deities are proved useless, Israel need fear nothing; for its God, who is no dumb God, has told it all this beforehand, and that מֵאָז, cf. מֵרֹאשׁ, xli. 26, as they themselves are compelled to testify. On the ground of such patent self-manifestations Jehovah can ask and assert, Is there a God beside me? There is no rock, *i.e.* ground of trust (xxvi. 4, xvii. 10), I know none (except and beside me). This is the only time that the divine name אֱלוֹהַּ occurs in the Book of Isaiah, and that as an echo of Ps. xviii. 32 (see Baethgen, *Beiträge*, 1888, p. 297).

For the heathen gods are so little a ground of confidence, that, on the contrary, all who trust in them will discover their self-deception with terror, vers. 9–11: "*The idol-makers, they are all chaos, and their favourites of no use; and they who testify to them see not and know not, in order that they may be ashamed. Who has made a god and cast an idol to no profit? Behold, all its adherents are put to shame, and the artificers are men: let them all assemble, draw near, be terrified, put to shame together.*" The חֲמוּדִים, favourites of the idol-makers, are the false gods, whose favour they eagerly seek. If we retain הֲמָה, which has a mark over it as critically suspicious, and therefore is not accented, it refers to the idol-makers: they are witnesses to their idols, to their nothingness. The sense remains the same as if המה were struck out, for in any case יֵבֹשׁוּ applies to the idol-makers, and the suffix of עֵדֵיהֶם to the idols (LXX, *καὶ μάρτυρες αὐτῶν εἰσίν*): they, the witnesses to their own work (whereas Israel is a witness to Jehovah, whose creative work it is), see not and are without knowledge, that they may come to shame. As "not seeing" means here to be blind, so "not knowing," as an idea complete in itself, means to be irrational, as in xlv. 20, lvi. 10. "In order that" implies the notion, that the consent of the sinner to sin has also destruction for its aim; and this is not added to sin, but evolved from it. The question in ver. 10 calls up the idol-maker in order to announce to him his fate, and already in the words, "to no profit," carries this announcement in itself; ver. 11 expands this "to no profit." יָצַר and נָסַךְ, ver.

14 (cf. פֹּרֵעַ, xlvi. 1), both *Milra*, are among the exceptions enumerated by Kimchi, *Michlol* 5*b*, to the law of the falling back of the tone; here also (cf. on v. 2, xi. 2) the tone on the ultimate syllable secures ר and ע against being slurred over. חֲבֵרָיו are not the fellow-workmen of the idol-maker, who would then get away scot free in regard to the threat, but the companions (adherents) of the idols (Hos. iv. 17; 1 Cor. x. 20). It is a baneful work which these get done for them. And what of the idol-makers themselves? They are counted among men. Thus, they who should know that they are made by God make gods! What absurdity! Let them—the whole body of idol-makers—assemble together, come near, to defend their handiwork, and their eyes will be opened with terror.

The prophet then takes us into the workshop, vers. 12, 13: "*The smith has a chisel and works in the heat; and he shapes it with hammers, and works it with his strong arm; then he is hungry and strength fails; if he drinks no water, he is faint. The carpenter draws the line, marks it out with pencil, works at it with planes, and makes an outline thereof with the compass, and finishes it like a man's figure, like the beauty of man, to dwell in the house.*" That חָרַשׁ בַּרְזֶל go together in the sense *faber ferrarius* is evident from חָרַשׁ עֵצִים, *faber tignarius* (not *lignarius*, this being the name of the joiner, not the carpenter). חָרָשׁ, as in Ex. xxviii. 11, is construct of חָרָשׁ (= *ḥarrāsh*); the second *Kametz* of this substantive form is treated as merely long by tone, as in פָּרָשׁ, דַּיָּגִי; but cf. חָרָשֵׁי, xlv. 16 and often. Accordingly ver. 12 describes how the smith makes an iron god, ver. 13 how the carpenter makes a wooden one. But the first clause is unintelligible, חָרַשׁ בַּרְזֶל מַעֲצָד. In any case מַעֲצָד is some kind of smith's tool (from עָצַד, akin to חָצַד), and unquestionably a word has fallen out; LXX, which translates ὅτι ὤξυνεν τέκτων σίδηρον σκεπάρνῳ εἰργάσατο κ.τ.λ. (cf. also Syriac), shows that חָדַד, or even (which Cheyne prefers, in accordance with Prov. xxvii. 17*b*) הֶחֱדִד, has fallen out. Perhaps יַחַד, ver. 11*b*, has arisen from mistaking the verb belonging to חרשׁ וגו׳, which may have been יַחֲדוּ, in accordance with Prov. xxvii. 17, or even *Hiphil* יַחֲד (יַחֲדוּ); there is no objection to the sequence of tenses (Driver, *Tenses*, § 123, p. 179). Thus: the smith has sharpened or sharpens the מעצד,

perhaps a chisel to cut the iron on the anvil, and works at the fire, heating in the fire-blaze the iron which is to be cut. The piece of iron cut off is the god that is to be, which he shapes (יִצְּרֵהוּ, imperf. of יָצַר, like *Kerî* in Jer. i. 5) with hammers, etc. And what of the carpenter? He stretches the measuring-line on the block of wood to mark off the length and breadth of the idol, he traces it on the wood with the tracing or sketching pencil (for שֶׂרֶד means παραγραφίς, *stilus*, as Aquila translates, and is no name of colouring matter, like שָׁשַׁר, Jer. xxii. 14), and works it with planes (מַקְצֻעוֹת, plur. to מִקְצוֹעַ from קָצַע, to cut off, pare off, plane; cf. Arab. *miḳtâʿ*, scalpel, and the like), and with a compass (מְחוּגָה, instrument, לָחוּג, for making a circle) he sketches it, namely, to define the several limbs in proportion, and so fashions it that it takes the form of a man, the graceful form of a man, that it may be set up like a human inhabitant in a temple or private house. The *Piel* תֵּאֵר (תִּאֵר), whence *yᵉthāărehu*, is replaced here (in Isaiah's style; cf. *e.g.* xxix. 7, xxvi. 5) by the *Poel* תֹּאֵר (whence *yethoŏrehu* for *yethoărehu*), which is to be understood of the more exact shaping (respecting the *Poel*, which is rare in the strong verb, see on Ps. cix. 10; Job xx. 26; cf. Gesen. § 55. 1). But the view of Kimchi (*Michlol* 20*b*) is still better, that a *Piel*-form with ֱ instead of ֲ should be read like אֲלַקֳטָה, Ruth ii. 2, 7, and therefore *yethāŏrehu*. The preterites describe what smith and carpenter have prepared for, the imperfects what they are engaged in.

The prophet now traces the origin of the idol farther and farther up; its being or not being depends on whether it rains or not, vers. 14–17: "*One sets himself to fell cedars, and takes an ilex and oak and chooses for himself among the trees of the wood; he has planted a fig-tree, and the rain makes it grow. And it serves man for fuel; he takes of it and warms himself; he also heats and bakes bread; he even works it into a god, and falls down, makes an idol of it, and worships it. The half thereof he has burnt in the fire; with the half of it he eats flesh, roasts a roast, and is satisfied; he also warms himself, and says: Hurrah, I am getting warm, I feel the heat! And the remainder thereof he makes into a god, his idol, falls down before it, and prostrates himself, and prays to it, and says: Save me, for thou art my god!*" According to the present

text, לִכְרֹת, since it cannot be joined to the previous verse (Klostermann, Bredenkamp), which would give an inverted order of thought, expresses the *fut. periphrasticum:* he is in the mind to fell, goes to it, *caesurus est*, see on Hab. i. 17; Prov. xviii. 24, xix. 8; cf. Driver, *Tenses*, § 204, Obs. 1. But why such subtlety? The prophet perhaps wrote יִכְרֹת (according to Cheyne, וְכָרַת, which, however, would be less suitable, because the narrative here starts afresh): he (some one) fells. אֲרָזִים is generic plural; the trees named appear in the Talmud and Midrash as מיני ארזים. Nevertheless תִּרְזָה (from תָּרַז, תרז, to be hard, firm) does not seem to be a conifer; the conjunction with אַלּוֹן, oak, favours the rendering *ἀγριοβάλανος* (LXX, Aquila, Theod.), *ilex* (Jerome). As to אָמַץ, to select, see xli. 10. אֹרֶן (with *Nun minusculum*, which, according to the *Masora*, occurs thrice, here and Jer. xxxix. 13, Prov. xvi. 28, and in the present passage is confounded by Luther with ז), plur. אֳרוֹנִים, *Rosh ha-Shana* 23*a*, or אֳרָנִים, *Para* iii. 8, the Talmud explains by עֲרֵי, sing. עֲרָא, *i.e.* according to Aruch and Rashi, *laurier*, whose berries, *baies*, after LXX, Jerome, we have translated "figs." The Assyrian *erinu* is rendered "cedar," *irzu* occurring more rarely as its name, and is in any case (see *Flood-Account*, ii. 48) a tree with scented wood. The description is genealogical, and therefore moves backward from the felling to the planting. וְהָיָה, 15*a*, applies to the felled and planted tree, primarily the fig-tree; מֵהֶם (of the like) is neuter, as in xxx. 6; still the prophet has in view there the עֲצִים (the wood as product and material). The repeated אַף points out with emphasis that the most different things are made of the self-same wood. It is used just as much for warming and preparing food as for making a god to worship. סגד in the Old Testament is a word which occurs only again in the Book of Daniel outside II. Isaiah, always of heathen worship only. לָמוֹ is not to be taken as plur. (=לָהֶם, as in xliii. 8, xliv. 7): *talia*, he worships (Stier); it is here the mimated לוֹ (*i.e.* לְ, with the addition of labial as final syllable), as in liii. 8; cf. Job xx. 23, xxii. 2, Ps. xi. 7, certainly a strange anomaly (Stade, § 345*c*). In keeping with the twofold use of the wood the first half of the wood and the remainder are distinguished, ver. 16 f.; the repeated חַמּוֹ, ver. 16, is meant of the first half, which yields both fuel

to burn and shavings and lumps for roasting and baking. Since the cooking-fire warms as well as the room-fire, the description lingers on this service rendered by the wood of the idol. As to the tone on the ultimate in חַמּוֹתִי, see on Job xix. 17; on רָאָה as a comprehensive description of combined spiritual and bodily feeling and sensation, see *Bibl. Psych.* p. 277. Diagoras of Melos, a scholar of Democritus, cast a wooden statue of Hercules into the fire, and said mockingly: "Come, Hercules, perform thy thirteenth labour, and help me to cook these turnips."

So irrational is idol-worship; but through hardening themselves they have fallen victims to a doom of hardness (vi. 9 f., xix. 3, xxix. 10), and been given over to a reprobate mind (Rom. i. 28), vers. 18, 19: "*They know not, nor understand, for their eyes are smeared over, so that they see not, and their hearts, so that they comprehend not. And one does not take it to heart; (there is) no knowledge nor understanding to say: The half thereof I have burnt in the fire, and also baked bread on its coals, roasted flesh, and eaten; and the remainder thereof shall I make an abomination to fall down before the product of a tree?*" Instead of טָח, Lev. xiv. 42 (cf. 1 Chron. xxix. 4), the 3rd sing. runs here טַח (as if from טָחַח; cf. בּוּז, Zech. iv. 10; שַׁתּוּ, Ps. lxix. 15, alongside שָׁחוּ, iii. 7) in neuter sense: they are as if smeared over with whitewash—their eyes; before plural of things the predicate regularly stands in the singular. In the transitive sense Jehovah would be subject, but He would be named. הֵשִׁיב אֶל־לֵב or עַל־לֵב (xlvi. 8) usual along with שִׂים עַל־לֵב (xlii. 25), corresponds exactly to the idea of reflection, here respecting the difference between a piece of wood and the divine nature. The second and third, לֹא, ver. 19 = וְאֵין. לֵאמֹר is used as in ix. 8; knowledge and insight shown in their saying. As to בּוּל, see Job xl. 20; the meaning "block" cannot be established; the Talmudic בול, clump, piece, which Ewald compares with it, is the Greek βῶλος.

This exposure of the folly of idolatry concludes with an epiphonem in gnomic form (cf. xxvi. 7, 10), ver. 20: "*He that strives after ashes, a foolish heart has led him astray; and he saves not his own soul, nor thinks: Is there not a lie in my right hand?*" He who makes ashes (אֵפֶר), *i.e.* broken, perishable, worthless things (cf. Job xiii. 12; רוּחַ, Hos. xii. 2), the

end of his effort (רָאָה, رعى, to pasture, guard, apply oneself to, think of something, whence רְעוּת and רַעְיוֹן), is led astray from the path of truth and safety by a heart which folly has overpowered. What הִטְעָהוּ would affirm (de Lagarde after Ezek. xiii. 10) is implied in הוּתַל (attributive clause, like יעזרך, xliv. 2) from תָּלַל, from whose *Hiphil* הֵתֵל the secondary הָתַל (הֵתֵל), with the derivates הֲתֻלִּים and מַהֲתַלּוֹת, xxx. 10, is formed: *ludere, ludificare.*

Ver. 21 begins the second half of the discourse. It begins in a hortatory strain, ver. 21: "*Remember this, O Jacob, and Israel, for thou art my servant; I have formed thee, thou art my servant; Israel, thou art not forgotten of me!*" That to which the former are blind, namely, that idolatry is an empty lie, Jacob is to impress firmly on itself. "For" begins an explanatory clause, not object (Nägelsbach); the object for both clauses is contained in "this." The appended "and Israel" (cf. the vocative after ו, Prov. viii. 5; Joel ii. 23) is brief for "and remember this, O Israel." In the explanation the stress lies on the "my" in עַבְדִּי, on which account עֶבֶד־לִי takes its place. Israel is Jehovah's servant, and as such His work; it owes Him reverence, yea, owes itself wholly and unreservedly. The following לא תנשני (from נשה, to slacken, forget) is translated by LXX, Targ., Syriac, Jerome, Luther as if it ran לֹא תִנְשֵׁנִי; v. Orelli, with Hitzig, thinks this rendering possible even with the reading תִּנָּשֵׁנִי, since the *Niph.* נִשָּׁה has the middle sense of *ἐπιλανθάνεσθαι, oblivisci;* but neither has نس a vii. form of this meaning, nor is נִזְכַּר capable of proof in the analogous meaning, *μιμνήσκεσθαι, recordari;* the *Niphal,* which no doubt was originally reflexive, in Hebrew always only denotes the suffering of something which proceeds from the subject of the action itself, or even which the subject permits to be done to him, so that נִשָּׁה must mean "to be forgotten," or "to let oneself be forgotten." It is true, as regards the Aramaic אִתְנְשֵׁי, the transition of the meaning "to be forgotten" into "to be forgetful," and then "to forget," must be admitted to be possible; and the connection with obj. subj. has a support in וַיִּלָּחֲמוּנִי, Ps. cix. 3; but this is still =וילחמו אִתִּי, and may with equal right be quoted for the other interpretation, according to which תנשה לִי=תִּנָּשֵׁנִי (Gesen. Ewald, Knobel, Nägelsb., Cheyne *et al.*) cf. קְדַשְׁתִּיךָ, lxv. 5,

עֲשִׂיתִינִי, Ezek. xxix. 3. Moreover, this "thou shalt be unforgotten of me," in which לֹא is requisite, fits the context just as well as: "O forget me not" (where, on the contrary, we should expect אַל), since in the next verse the promise (cf. xlix. 15, and the complaint of Israel, xl. 27) grows at once into an announcement of the act of love, in which what was promised is gloriously attested.

Ver. 22: "*I have blotted out thy transgressions as a mist, and thy sins as a cloud. Turn again to me, for I have redeemed thee.*" The idea of obscurity, opaqueness, denseness, lying most obviously in עב, has almost disappeared from the language (see xxv. 5). עָב קַל is here meant (xix. 1), for the point of comparison is not the dark, heavy multitude of sins, but the ease and rapidity of their removal. Elsewhere the idea of stain is joined with מָחִיתִי (Ps. li. 3, 11), or as in xliii. 25 of guilt recorded in a book, Col. ii. 14 (cf. מחה, Ex. xxxii. 32 f.). Here Jehovah sweeps away sin as when His wind clears away fog (so נשׁב is used of the wind), and brings back the heavenly blue (שַׁפְרִירָה, Job xxvi. 13). How evangelical in strain the preaching of the O. T. evangelist! God's mercy anticipates Israel—the unforgotten one—in opposition to the merit of its works; and Israel has only to respond to it by repentance and new obedience. The perfects describe what has virtually taken place.

Jehovah has blotted out Israel's sin by no longer imputing it, and has thus redeemed Israel; there only remains the outward display of this redemption, which exists already in God's counsel. There is therefore already good reason for exuberant joy, and the reply of the Church to the words of divine comfort runs, ver. 23: "*Exult, ye heavens, for Jehovah has accomplished it; shout, ye depths of the earth; break out into singing, ye mountains, thou forest and every tree therein; for Jehovah has redeemed Jacob, and shows himself glorious in Israel.*" That Jehovah has performed what He purposed (see respecting this absolute use of עָשָׂה on Ps. xxii. 32), that He has redeemed His people, and henceforth shows Himself glorious in it (*gloriosum se exhibet*),—in this every creature is to rejoice, the heavens above and the depths (τὰ κατώτατα or κατώτερα, Eph. iv. 9, LXX, τὰ θεμέλια) of the earth, *i.e.* not: the earth as the lower world (opposite מִמַּעַל, xlv. 8), but the depths of

the earth in relation to its surface (cf. Ps. cxxxix. 15), here not Hades (Cheyne), for such a summons would not agree with Ps. vi. 5 (cf. lxxxviii. 12), but the interior of the earth with its caves, hollows, pits (see Ps. cxxxix. 15); this and the mountains and forests towering heavenward from the earth —all are to join in the song of the redeemed (רִנָּה, *Milra*, Ges. § 67, Anm. 12), for the effects of the redemption carried out among mankind extend in every direction, to the farthest circumference of the entire world of nature.

This rejoicing finale is a fixed boundary-stone to the fifth discourse. It began with "Thus saith the Lord." The sixth begins in the same way.

Sixth Discourse of the First Part, XLIV. 24–XLV.

Cyrus, Jehovah's Anointed One, Israel's Deliverer.

The promise takes a new flight, becoming more and more special and definite. It is introduced as the word of Jehovah, who, as He gave Israel existence, has not allowed it to perish, vers. 24–28: "*Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I, Jehovah, am he that accomplishes everything, who stretched out the heavens alone, spread the earth by himself; who brings to nought the signs of the lying prophets and makes the soothsayers mad, who drives the wise back and turns their science into folly; who performs the word of his servant, and fulfils the prediction of his messengers; who says to Jerusalem, It shall be inhabited! and to the cities of Judah: They shall be built, and their ruins I will set up again; who says to the whirlpool: Be dry and thy streams I dry up! who says to Cyrus: My shepherd, and he that will perform all my will, and will say to Jerusalem: It shall be built, and the temple founded!*" Jehovah, עֹשֶׂה כֹּל, *perficiens omnia*, so that there is nothing which does not rest upon His power and wisdom as its ultimate cause; He it is who alone, without co-operation of a second being, stretched out the heavens, who made the earth a broad surface by Himself, *i.e.* so that it proceeded exclusively from Him; מֵאִתִּי, as in Josh. xi. 20; cf. מִנִּי, xxx. 1; מִמֶּנִּי, Hos. viii. 4; *Chethîb*: מִי אִתִּי, who was with me? or: who is beside me? The Targ. translates after the *Kerî* (בְּנִבְרוּתִי),

LXX after the *Chet.*, joining מי אתי to the next words: τίς ἕτερος διασκεδάσει. Ver. 25 passes from God as revealed in creation to God as revealed in history, with obvious references to the Chaldean diviners and wise men (xlvii. 9 f.), who held out to proud Babylon the most splendid and auspicious prognostics: He who brings to nought (מֵפֵר, opposite to מֵקִים) the signs, *i.e.* miraculous proofs effected by deception and magical arts, of the lying prophets in favour of their divine mission. The LXX translates בַּדִּים, ἐγγαστριμύθων, Targ. בִּידִין (elsewhere = אוֹב, Lev. xv. 27; אֹבֶת, *ibid.* xix. 31, therefore = πύθωv, πύθωνες); but the word is used here in a personal sense, as in Jer. l. 36, synonymously with the Mishnic בַּדָּאִין from בדה = בדר, to invent, feign, lie (see Mühlau-Volk), as in a material sense (see on x. 6) it is synonymous with the Mishnic בְּדוּיִם. As to קֹסְמִים, see iii. 2; as to יְהוֹלֵל, Job xii. 17; יְסַכֵּל is denom. *Piel*: He makes (stamps) their wisdom סִכְלוּת, μωρία. Over against the heathen diviners and wise men, ver. 26 places the Servant, the messengers of Jehovah, whose word, whose עֵצָה, *i.e.* statement, discovery of future things (cf. יָעַץ, xli. 28), He realizes and perfectly fulfils. "His Servant," according to xlii. 19, is Israel as bearer of the prophetic word, and "His messengers" are the prophets of Israel; this juxtaposition makes it improbable that II. Isa. by "My Servant" means himself (Nägelsbach, Cheyne). With הָאֹמֵר, 26*b*, the predicates become specific prophecies, on which account they are defined even in outward respects. Since תּוּשָׁב is said, not תּוֹשֵׁבִי, we must translate *habitetur, aedificentur*, with which *et vastata ejus erigam* also agrees; for after God's *oratio directa* has come first, it is more natural that in the last clauses, vers. 26, 27, God's words should continue, than that the הָאֹמֵר introducing them should continue. From the restoration of Jerusalem and the cities of Judah, the prophecy goes back in ver. 27 to the conquest of Babylon. The phraseology recalls the drying up of the Red Sea, li. 10, xliii. 16; but the reference here, according to xlii. 15, l. 2, is to future things, and indeed to the drying up of the Euphrates, which Cyrus diverted into the enlarged reservoir of Sepharvaim, so that the water fell to a foot in depth, and one "could go over on foot" (Herod. i. 189). This made it possible both for the conquerors to cross and the exiles to issue forth from the prison

of the imperial city, girt as it was with both natural and artificial lines of water, xi. 15. צוּלָה applies to the Euphrates, as מְצוּלָה, Job xli. 23, Zech. x. 11 (see Köhler), does to the Nile. With ver. 28 the specializing of the promise reaches its highest point. The deliverer of Israel is mentioned as such by name, and it is stated particularly what he will do for the now homeless nation, impelled by the God of Israel, "who says to Cyrus: My shepherd (*i.e.* ποιμὴν λαῶν, appointed by me), and he who fulfils all my will," and indeed he (Cyrus) says to (of) Jerusalem: "It shall be built (תִּבָּנֶה, not 2nd pers. תִּבְנִי), and the temple founded" (הֵיכָל, elsewhere masc., here femin.), or even: "and to the temple (cf. xxviii. 6, מֹשִׁבִי = לְמֹשִׁבִי): it shall be founded." Kuenen would have רֵעִי instead of רֹעִי, but Jehovah is not as intimate with Cyrus as with the one addressed in Zech. xiii. 7. This is the passage which, according to Joseph. *Ant.* xi. 1. 2, is said to have moved Cyrus to dismiss the Jews to their native land: ταῦτ' οὖν ἀναγνόντα καὶ θαυμάσαντα τὸ θεῖον ὁρμή τις ἔλαβε καὶ φιλοτιμία ποιῆσαι τὰ γεγραμμένα. The name Cyrus, according to Ktesias *et al.*, means the sun. But the sun is called in modern Persian خور, *châr*, or خورشید (sunshine, and also directly sun, *DMZ.* xxxvi. 58), Zendic *hvarĕ* (*ḳarĕ*), and their names (*e.g. châršîd*) are used as proper names; but Cyrus is called on the monuments in Persian *Kuruš*, Babylonian *Kuraš* (Κῦρος), and from this כּוֹרֶשׁ is Hebraized in the manner of a segholate. There is, *e.g.*, a marble block in the Murghab Valley, in the neighbourhood of the Cyrus mausoleum, which contained the golden coffin with the corpse of the king (see Strabo, xv. 3), which bears the inscription occurring also elsewhere in that place: *Adam. K'ur'ush. khshâyathiya. Hakhâmanishiya, i.e.* I am Kuru, the king of the Achaemenides; in Babylonian: *Anâku Kuraš šarru Aḫamannišši.*[1] This name is identical with the name of the river *Kur* (of which Strabo says, xv. 3. 6: There is also a river Kyros, which runs through the so-called hollow Persia near Pasargadae, from which the king took his name, changing it from Agradates to

[1] See the picture of the tomb of Cyrus, now called the grave of Solomon's mother, in Vaux, *Nineveh and Persepolis*, p. 345; cf. Bezold, *Die Achaemenidenschriften* (1882), p. 33 f.

Cyrus), and is also perhaps not unconnected with the name of the Indian prince *Kuru*.[1]

After the first paragraph of this sixth discourse (xliv. 24 ff.) has said that, in accordance with prophecy, it is Cyrus through whom Jerusalem, the cities of Judah, and the temple will be built again, a second one says that it is he in whose resistless conquering march the heathen will see the power of Jehovah. The mention of the great Shepherd of the nations, and the address to him, continue in xlv. 1–3 : "*Thus saith Jehovah to his anointed, to Cyrus, whom I grasped by his right hand to cast down nations before him; and the loins of kings I ungird, to open doors before him, and gates remain not shut. I will go before thee and level towering things; I will break in pieces doors of brass, and smite to the ground bolts of iron. And I will give thee treasures of darkness and precious things of hidden places, that thou mayest know that I, Jehovah, am he that proclaimed thy name, the God of Israel.*" Jehovah's words to Cyrus begin first in ver. 2; but promises applying to him force themselves into the introduction to the words, evoked by the mention of his name. He is the only king of the heathen whom Jehovah calls מְשִׁיחוֹ (LXX τῷ χριστῷ μου κύρῳ, which gave rise to the ancient Christian *quid pro quo* κυρίῳ). The kings of Eran call themselves "Kings of this earth," and therefore universal monarchs: and the main idea of the policy of the world-empire was all-absorbing selfishness. But the policy of Cyrus was animated by nobler motives, a fact entitling him to eternal honour. What is said of him in the *Persae* of Aeschylus, ver. 735, by the spirit of Darius, father of Xerxes, which is conjured up: θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὔφρων ἔφυ (for he was not hateful to God, being of good disposition), is said of him also by the spirit of revelation. Jehovah took him by the right hand in order so to support him and accomplish great things through him. The infin. רַד for רֹד, from רָדַד, to tread down, is formed like שַׁחַ, to stoop, Jer. v. 26. The dual דְּלָתַיִם has also the force of a plural: double doors (*fores*) in plenty, namely, of palaces. After the two infinitives, finite verbs come in: loins of kings I ungird, *discingo* (פַּתֵּחַ, used of unloosing a fastened garment = disabling). Gates, namely, of

[1] Ibykos in the Fragment Οὐδὲ Κυάρης ὁ Μήδων στρατηγός, means perhaps Κυαξάρης, not Κῦρος.

cities which he storms, will not remain closed, *i.e.* for ever, they must needs open to him. Instead of אוֹשֵׁר (אוֹשֵׁר ?), ver. 2, the *Kerî* reads אֲיַשֵּׁר, as in Ps. v. 9, הַיְשֵׁר, instead of חוֹשֵׁר; a *Hiphil* הוֹשִׁיר is really not capable of proof, and the abbreviated imperfect form אוֹשֵׁר is here without ground and aim. הֲרוּרִים, *tumida* (like נְעִימִים, *amoena*, and the like), is meant of the difficulties towering up in the conqueror's way. The *januae aeris* (נְחוּשָׁה, of brass, poetic for נְחֹשֶׁת, brass, as also in the dependent passage, Ps. cvii. 16), and *vectes ferri*, especially recall Babylon with its hundred brazen gates, whose pillars and lintels were also of brass (Herod. i. 179). The treasures laid up in deep darkness and the guarded jewels (מַטְמֻנֵי, modified from מַטְמֹן) of hidden places, recall the riches of Babylon (Jer. l. 37, li. 13), and especially of the Lydian Sardis conquered previously, the "richest city of Asia after Babylon," *Cyrop.* vii. 2. 11. Of the treasures taken by Cyrus, Pliny speaks, *Hist. Nat.* xxxiii. 2; cf. Aeschylus, *Persae*, ver. 327: "O Persian land, and haven of many riches thou!" Such success Jehovah bestows on him that he may know that it is Jehovah, the God of Israel, who called him by his name = proclaimed his name, *i.e.* made him what he is and what he shows himself to be.

A second and third "for the sake of" intimates a second and third end, vers. 4–7: "*For the sake of Jacob my servant and Israel my chosen, I summoned thee by name, surnamed thee when thou knewest me not. I, Jehovah, and there is none else, beside me there is no God; I equipped thee when thou knewest me not, that they may know from the rising of the sun and its going down that there is absolutely none without me; I, Jehovah, and there is none else, the former of the light and creator of darkness, author of peace and creator of evil; I, Jehovah, am he that does all this.*" The וָאֶקְרָא, following the second statement of purpose like a refrain, is construed in two parts: I called to thee, mentioning thee by name. The parallel אֲכַנְּךָ refers to titles of honour such as "my shepherd," and "my anointed," given him by Jehovah. The calling, setting apart, and girding, *i.e.* equipping of Cyrus by Jehovah, took place, thus making known His sole Godhead, at a time when Cyrus knew nothing of Jehovah, *i.e.* not: when he still served false gods, but, as the refrain-like iteration of "when thou knewest me

not" strongly emphasizes, before he existed and could know anything of Jehovah. We must explain in accordance with Jer. i. 5, *priusquam te formarem in utero cognovi te* (see *Bibl. Psych.* p. 45). The third final aim of this predicted and realized career of the conqueror of the nations and deliverer of Israel is that the acknowledgment of Jehovah may spread from the rising and the setting sun, and therefore from and to all sides, over the heathen world. The *ah* of וּמִמַּעֲרָבָה is not a feminine ending (LXX, Targ. Jerome), but fem. suff. with *He raphatum pro mappic* (Kimchi); cf. xxiii. 17 f., xxxiv. 17 (but not נְצָחָה, xviii. 5; מוּסָרָה, xxx. 32); שֶׁמֶשׁ is fem. here as in Gen. xv. 17; Nah. iii. 17; Mal. iii. 20, and always in Arabic, for the west is everywhere called מַעֲרָב (Arab. *magrib*); also 2 Chron. xxxiii. 14, where the *ah* of direction has the tone only in appearance. In ver. 7 וּבוֹרֵא has the accent drawn back to the penultima. The context leads us to apply the darkness and evil to the penal judgments through which light and peace or salvation dawns on the people of God and the nations. But as the prophecy respecting Cyrus closes with this self-designation of Jehovah, it seems to stand in antagonism to the dualistic system of Parsism, which put other gods under the supreme God (*baga vazraka*), and put Ahriman as the principle of evil by his side. Nevertheless it cannot be proved that the religion of Cyrus was Zarathustrian.[1] The utterance is so bold that Marcion appealed to the passage as proof that the God of the Old Testament is different from the God of the New, not the *Deus solius bonitatis*. The Valentinians also, and other Gnostics, regarded the sayings: Beside me there is no God, etc., as deceptive words of the Demiurgus. The ancient Church replied to them with Tertullian: *de his Creator profitetur malis quae congruunt judici*, and made use of this self-revelation of God as a weapon against Manichaeism. We do not exhaust the truth if we stop at saying that רָע, evil (חֹשֶׁךְ), means *malum poenae*, not *malum culpae*. Certainly evil as an act is not God's immediate work, but the possibility

[1] The Median kings, says the Midrash (*Pesikta*, ed. Buber, 40*b*), were well-meaning (תמימים), and the All-Holy One had only this against them, that they held fast by the idolatrous religion received from their fathers.

of evil is, its self-punishment, and therefore the sense of guilt and the evil of punishment in the broadest sense.

In view of the mission of Cyrus having for its aim the deliverance of Israel and the conversion of the heathen, heaven and earth are now summoned to bring forth and pour down spiritual blessings in heavenly gifts according to the will and in the strength of Jehovah, whose purpose is a new spiritual creation, ver. 8: "*Pour down, ye heavens, from above, and let the sky rain righteousness; let the earth open, and let salvation blossom; and let the earth cause righteousness to spring up together; I, Jehovah, have created it.*" What the heavens are to pour down follows as the object of "rain." And what is to blossom when the earth opens (פָּתַח, as in Ps. cvi. 17; cf. *aprilis* and the modern Greek, ἄνοιξις, spring) is salvation and righteousness. But righteousness becomes at once the object of a new verb, so that "salvation and righteousness," which are combined in thought, as "together" proves, are separated in expression. Nägelsbach makes heaven and earth, as the active and passive principles of fertility, the subject to יפרו; but heaven and earth are divided between 8*a* and 8*b*. Knobel explains the plural thus,—that salvation is regarded as a collective and, like אִמְרָה, Ps. cxix. 103, חֲמֻדָּה, Hagg. ii. 7, joined with the plural; but יַחַד (together) tells for the other explanation. The suff. of בְּרִאתִיו applies in the neuter sense (cf. xli. 27) to this wealth of righteousness and salvation. It is a creation of Jehovah. Heaven and earth, in co-operating to this end, receive power from Him, and obey His creative fiat as at first. This *rorate coeli desuper et nubes pluant justum* is rightly an old Advent-cry.

Before the promise proceeds farther, it clears the way, as in xxix. 15–21, by reproving the faint-heartedness (xl. 27, cf. li. 13, xlix. 24, lviii. 3) which goes so far as to find fault with Jehovah's dealings, vers. 9, 10: "*Woe to him that disputes with his Maker—a pot among earthy pots! Can the clay, forsooth, say to its maker: What makest thou? and thy (own) work: he has no hands? Woe to him that says to his father: Why begettest thou? and to the woman: Why travailest thou?*" The comparison of man as God's work to the work of the potter is the more in point, since יָצַר not merely denotes God as Creator, but also a potter (*figulus*). חֶרֶשׂ denotes both

potsherd (xxx. 14) and earthen pot (Jer. xix. 1; Prov. xxvi. 23) =כְּלִי חֶרֶשׂ, and so also here, where the point of comparison is not fragmentariness but the earthy material, אֲדָמָה: the man who contends with God is a vessel of clay, and, moreover, a vanishing one among many of the same kind. How insane such strife! Is it for the clay to raise objections against him who works it, that he makes it this or that, in one form or another? (LXX, *τί ποιεῖς*, cf. *τί με ἐποίησας οὕτως*, Rom. ix. 20). To "and thy work" we must supply *num dicet* (*dixerit*); פֹּעַל, a piece of work, as in i. 31. The address is to the worker. Can the thing made by thee, O man, say scornfully: He has no hands, *i.e.* is unable to act? (cf. Arab. *lâ yadai lahu*, is it not in his power?)—a supposition which at once refutes itself, and yet is a fit image of one who disputes with God. In ver. 10 woe is denounced against those who resemble one saying to his father, Why begettest thou children? and to a wife: Why bringest thou forth? (תְּחִילִין, emphatic close of verse, like תַּעֲשִׂין, Ruth iii. 4). It would be the rudest and most revolting attack on a relation of inviolable delicacy and mystery; and yet Israel is guilty of this, in making the hidden providential government of its God the subject of expostulation.

After this twofold woe, couched in general terms, the words of Jehovah address the presumptuous critics directly, ver. 11: "*Thus saith Jehovah, Israel's Holy One and its Maker: Ask me about future things, let my sons and the work of my hands be committed to me!*" The names by which He calls Himself express His absolute blamelessness and absolute supremacy over Israel. שְׁאָלוּנִי is *imper.* like שְׁמָעוּנִי, Gen. xxiii. 8, not *3rd pret.* as Hitzig: Do they demand future things from me; do they prescribe to me respecting my children and the work of my hands? The twofold question would at least lead us to expect וְעַל־בָּנַי, and the *3rd pret.* would run שְׁאָלוּנִי. If, such is the meaning, you would be informed and satisfied about future things (הָאֹתִיּוֹת, xli. 23, xliv. 7), of which you have no knowledge, and over which you have no power of your own, ask me. צִוָּה with accus. of the person and עַל of the thing, means to commend something to one's care, 1 Chron. xxii. 12.

The critics in Israel are to leave His *ποίημα* (Eph. ii. 10), *i.e.* the people whose Father and Maker Jehovah is (alluding

to vers. 9, 10), to Him who created all things, and on whom all things depend, ver. 12: "*I, I have made the earth and created the men upon it; I, my hands have stretched out the heavens, and all their host I have called forth.*" "I, my hands" = my hands and no others; order of words as in Gen. xxiv. 27; 2 Chron. xxviii. 10; Eccles. ii. 15. Wrongly Hitzig *et al.*: all their host I command; rightly Ewald: I appointed; for צִוָּה, *seq. acc. pers.*, means: to give one a definite order, here: to become fact, therefore *esse jussi* (Gesen.)—a mode of describing creation (cf. Ps. xxxiii. 9) which in regard to "their host" applies more naturally to the stars than to angels (Baudissin).

He who created all and called all into existence has also raised up this Cyrus, whose victorious course increases the anxiety of the exiles instead of leading them to lift up their heads, as their redemption draws near, ver. 13: "*I, I have raised him up in righteousness, and I will make all his ways level; he shall build my city and release my banished ones, not for price and not for gifts, saith Jehovah of hosts.*" All the anxiety of the exiles is calmed by this "in righteousness," which traces back the revolution effected by Cyrus to Jehovah's righteousness, *i.e.* His dealings as directed by absolute love, and aiming simply at His people's, and in reality the heathen's, welfare. And the anxiety is perfectly calmed by the promise which now finds the most direct and most unmistakable expression, that Cyrus will again build up Jerusalem, and let the exiles (גָּלוּת, as in xx. 4) go free, and that not for מְחִיר (purchase money) nor שֹׁחַד (gift to bribe or win favour generally), cf. lii. 3, in proof that Jehovah had not only stirred up Cyrus himself, but his spirit, *i.e.* had put this resolve within him.

The second half of the discourse is spoken in the prospect that the judgment which goes forth upon the nations through Cyrus will prepare the way for the overthrow of heathenism and the universal acknowledgment of the God of Israel, ver. 14: "*Thus saith Jehovah: The labour of Egypt and the earnings of Ethiopia, and the Sabaeans, men of tall stature, shall come over to thee and belong to thee; they shall come after thee, come over in chains and bow down to thee; they shall pray to thee: Verily in thee is God, and no other, no Godhead at all.*"

Egypt, Ethiopia, Saba are the nations mentioned along with Tyre wherever the *hereditas gentium* is promised to the Church, Ps. lxviii. 31, lxxii. 10; cf. above, xviii. 16 ff., xxiii. 18. Whereas in Egypt the labour is mentioned, and in Ethiopia gain by trade (וְסֹחַר or וְסָחַר from סָחַר, after the form נְטַע, זָרַע, not from סָחָר, as the inflection סְחָרָהּ, xxiii. 18, shows), in Saba prophecy takes into view the tall, handsome tribe itself, to which Agatharcides also ascribes *σώματα ἀξιολογώτερα*: it will place itself with its power of endurance at the service of the Church. The chains here are not, as in Ps. cxlix. 8, imposed by force, but willingly assumed (Hitzig, Cheyne); they give themselves up to the Church henceforth as bondsmen. The willingness is expressed both in the coming over and in the confession accompanying it. Elsewhere הִתְפַּלֵּל אֶל is used only of prayer to God and gods; here it is the Church which is prayed to. In the prophet's view Jehovah and His Church form an inseparable unity, as in Jer. xxxiii. 16, 1 Cor. xii. 12; cf. *προσκυνήσωσιν*, Rev. iii. 9, a passage thoroughly Isaianic in tone. אַךְ has here its primary affirmative meaning. Paul has this passage of Isaiah in mind in 1 Cor. xiv. 24 f. אֶפֶס does not mean *praeter* (as synonym of זוּלָתִי, בִּלְעָדַי) either here or elsewhere; it is a substantive used with verbal force, which is related to אַיִן, as "there is not at all" to "there is not;" cf. v. 8, xlv. 6, xlvi. 9, and in the same way Deut. xxxii. 36 (dependent passage, 2 Kings xiv. 26); Amos vi. 10; 2 Sam. ix. 3; see below on xlvii. 8.

What follows is no longer the language of the heathen (Hitzig, Ewald), but the response of the Church, ver. 15: "*Verily thou art a mysterious God, thou God of Israel, thou Saviour!*" Properly a God who hides Himself (מִסְתַּתֵּר, only by accident echoing *μυστηρ-ιώδης*, with *ē*, which remains in the partic. even in pause), *i.e.* who rules wondrously in the history of the nations, and by hidden ways, and ways hopelessly intricate to the eyes of men, brings everything to a glorious issue. Similar is the exclamation, *O the depth of the riches*, Rom. xi. 33. According to Prov. xxv. 2 it is God's glory to puzzle men, and thus make them aware of the limitation of their knowledge.

How this God, who hides Himself, will at last be revealed as the God of salvation, is told in vers. 16, 17: "*They are*

ashamed, and also confounded—all of them; together they go into confusion — the forgers of idols. Israel is redeemed by Jehovah with an eternal redemption; ye shall not be ashamed, nor confounded, to all eternity" (in ewige Ewigkeiten, *to eternal eternities*). The perfects express what is past in idea. Jehovah shows Himself a Saviour in His secret dealings in this way,—that whereas the makers of idols (Targum, according to a reading in Cod. Reuchlin, צלמין מציירין, *i.e.* artificial images) perish, Israel is redeemed with an eternal redemption (*acc. obj.* as in xiv. 6, xxii. 17; Gesen. § 138. 1, Anm. 1), *i.e.* so that its redemption is one that endures unto aeons (*αἰωνία λύτρωσις*, Heb. ix. 12). When it is further said: ye shall not be ashamed, the redemption is conceived not merely as outward and bodily, but also as inward and spiritual, and indeed (in keeping with the view which combines the end of the exile with the end absolutely) as final. Israel will not again by apostasy incur such a judgment as the exile; therefore its sin will cease with its punishment, and that עַד־עוֹלְמֵי עַד, *i.e.* (עַד having no plural) *εἰς αἰῶνας τῶν αἰώνων*.

The promise cannot remain unfulfilled, vers. 18, 19: *"For thus saith Jehovah, the Creator of the heavens (he is the Godhead), the Maker of the earth and its finisher (he has established it, he has not created it a chaos, he formed it to be inhabited): I am Jehovah, and there is none else! Not in secret have I spoken, in a place of a land of darkness; I said not to the seed of Jacob: Seek me as chaos! I am Jehovah who speak righteousness, who announce upright things."* The *athnach* halves ver. 18 correctly; 18*a* describes the speaker, 18*b* first begins what is said. The first authoritative sentence says that Jehovah is God in the full and exclusive sense; the second, that He created the earth for man's sake, not תֹּהוּ as a chaos (LXX, Targ. Jerome less exactly: *non in vanum*), *i.e.* that it may be and remain such; on the contrary, to be inhabited. Chaos is not directly described, even in Gen. i. 2, as God's creation, because God's creative activity merely took it as a starting-point, and because it was not willed by God for its own sake. Jehovah's words then begin with the statement that Jehovah is the one Absolute. From this two thoughts

branch off. 1. Prophecy proceeding from Him is a thing of the light, no black art, essentially different from heathen divination. "A place of the land of darkness" is to be understood here as in Ps. cxxxix. 15 of the interior of the earth, and as in Job x. 21 of Hades in opposition to the heathen cave-oracles, and the spirit-voices of necromancers apparently sounding from the depths of the earth (see lxv. 4, viii. 19, xxix. 4). Further, 2. The same love of Jehovah, which is revealed already in creation, is also shown in His relation to Israel; He did not point Israel to Himself as chaos (תהו), even as He did not create the earth a chaos. Meier, Knobel erroneously understood בַּקְּשׁוּנִי of seeking disclosures about the future, which would have required דִּרְשׁוּנִי, viii. 19. He did not say: Seek me (as in Zeph. ii. 3) as chaos, *i.e.* without hope of favourable response. On the contrary, He annexed promises to the seeking of Himself which cannot remain unfulfilled, for He is "one that speaks righteousness, and announces upright things," *i.e.* in giving promises He follows the norm of His purpose and plan of salvation, and the motive of sincere benevolence and faithful love. The present message of prophecy points to the fulfilment of these promises.

The salvation of Israel, foretold and accomplished by Jehovah, is also the salvation of the heathen world, vers. 20, 21: "*Assemble yourselves and come, draw near together, ye escaped ones of the heathen! Without understanding are they who burden themselves with the wood of their idol, and pray to a god that saves not. Make known and bring near; yea, let them take counsel together. Who has announced this from the foretime, declared it long ago? Have not I, Jehovah? And there is no Godhead beside me. A God just, and bringing salvation; there is none without me.*" The fulness of the heathen entering into God's kingdom is a remnant of the mass of the heathen; for salvation comes through judgment. The work of missioning the heathen, which appears in these discourses, on one hand as a mission of Cyrus, and on the other of the Servant of Jehovah, is accomplished amid grievous tribulations. Therefore the call to hear the words of the God of revelation goes forth to the escaped of the heathen, who are not as such already converted, but are

susceptible to salvation, and therefore spared. The prophet's standpoint is not after this or that victory of Cyrus, but after all his victories. These close the series of catastrophes, which a remnant of the heathen survives. The conversion of this remnant to Jehovah perfects the glory of God's restored people. Everywhere in these discourses we see this eschatological background close behind the historical foreground. The heathen who remain alive are to assemble and learn from the fact, that Jehovah alone foretold the events now taking place, that He is the only God. The *Hithpael* הִתְנַגְּשׁ occurs nowhere but here. Respecting the absolute לֹא ידע, see on xliv. 9. To הַגִּישׁוּ we must supply in thought עֲצֻמוֹתֵיכֶם (your proofs), as in xli. 22, according to ver. 21 there. "This" refers to Babylon's fall and Israel's redemption — the salvation dawning through judgment. With מֵאָז, from old time, cf. xliv. 8. "Just and bringing salvation" is God as He who acts in strict accordance with the demands of His holiness, and, wherever His wrath is not provoked by transgression, sets in action His loving will, which seeks men's salvation.

In accordance with this loving will the call goes forth, ver. 22: "*Turn ye to me, and be saved, all ye ends of the earth! For I am God, and there is none else.*" The first imper. exhorts, the second promises (cf. xxxvi. 16, viii. 9). Jehovah desires two things, all men's turning to Him, and their blessedness by so doing.

And this gracious will of His, referring to all humanity, will not rest until it has found full accomplishment, ver. 23: "*By myself I have sworn; a word has gone forth from a mouth of righteousness and shall not return, that to me every knee shall bow, every tongue swear.*" Swearing by Himself (see Gen. xxii. 16), God pledges what is sworn to with His life (cf. ζῶ ἐγώ, Rom. xiv. 11, instead of κατ' ἐμαυτοῦ, LXX). The sentence יָצָא מִפִּי צְדָקָה דָּבָר וְלֹא יָשׁוּב is parallel to בִּי נִשְׁבַּעְתִּי. Rosenmüller joins together צדקה דבר as if with a hyphen: a truth-word (Jerome, *justitiae verbum*), which is impossible with the present order of words. Better Hitzig, Knobel *et al.*: "truth (LXX, δικαιοσύνη), a word which turns not back;" but then לא must have stood instead of ולא, and צדקה is never called "truth," in Arabic also not *ṣadaḳa*, but

ṣidḳ, ṣadḳ; therefore rather with Kautzsch: righteousness, *i.e.* promise or assurance of such. On the other hand, צדקה might be=בצדקה (cf. xlii. 25, בְּחֹמָה=חֵמָה), Targum, if it were not far more natural to join מפי צדקה together as a genitive (*Darga, Tebhir*), but not in the sense in which, in post-Biblical language, the phrase מפי הגבורה means "from the mouth of God" (Hahn), but so that the divine mouth is attributively described, because דִּבֶּר צֶדֶק, 19*b*. From this mouth of righteousness a word has gone forth, and, having once gone forth, returns not back with its purpose unaccomplished, lv. 11. What follows next is a prediction of promise, and definite declaration of purpose at the same time; the conversion of the heathen world brings Israel freedom and glory, and therein is realized God's unchangeable plan. "To me," whose force continues, is to be supplied to "shall swear," xix. 18, cf. xliv. 5 (so Rom. xiv. 11: *ἐξομολογήσεται τῷ θεῷ*, like LXX, Aquila).

This knee-bowing, this confession and oath of homage, will not be forced, ver. 24: "*Only in Jehovah, men say of me, is abundant rightcousness and strength; to him men come, and all who are incensed against him shall be ashamed.*" The insertion of לִי אֹמַר (לְ, "in regard to," as in xli. 7, xliv. 26, 28) is, as in lvii. 19; Ps. cxix. 57 (perhaps also אֶקְרָא, Ps. xviii. 4); if, with Luzzatto, Cheyne, יֹאמַר is read instead of לי אמר, it becomes unrecognisable. אַךְ has here the restrictive meaning (Ps. xxxix. 7, lxxiii. 1) which springs out of the affirmative one. צְדָקוֹת is *περισσεύουσα* (*ὑπερεκπερισσεύουσα*) *δικαιοσύνη*, Rom. v. 15 ff. עֹז is strength to sanctify and conquer the world. Instead of יבוא, here as in Ezek. xx. 38, יבאו (LXX, Syr. Jerome) may have been the original. But the Masora punctuates יָבוֹא as the traditional reading. The subject of it is whoever knows what one has in Jehovah, and makes such confession; such an one will not rest until he has come altogether to Jehovah (עַד, as in xix. 22); on the other hand, —the ordinary order of accents is wrong, see Wickes, p. 136, —all His foes shall be ashamed.

They isolate themselves beyond remedy from those who serve Him, and whose restoration is His direct will, and the goal of sacred history, ver. 25: "*In Jehovah shall all the seed of Israel be justified, and shall glory.*" Ruetschi rightly

observes here, that God's Israel out of all mankind is meant, the Church of the believers of Israel, enlarged by the accession of the heathen, which is now just, *i.e.* forgiven and regenerated by Jehovah, and glories in Him, for by grace it is what it is.

So ends the sixth discourse. Its five sections begin with "Thus saith the Lord;" but the fifth has two woes before this formula, which serve as its basis.

Seventh Discourse of the First Part, Chap. XLVI.

Overthrow of the Gods of Babylon.

There follows now a trilogy of discourses referring to Babylon. After the prophet has shown what Israel has to expect from Cyrus, he turns to what awaits Babylon from Cyrus, vers. 1, 2: "*Bel sinks down, Nebo crouches; their images come to the beast of burden and draught cattle; your portable images are loaded, a burden for the panting. They crouched, they sank down all at once, and were not able to rescue the burden, and their very self has gone into captivity.*" The reference to Babylon comes out at once in the names of the gods. Bel (*i.e.* lord absolutely) is identical with Merodach; Bel-Merodach is the city-god of Babylon, as Nebo (*Nabû* or *Na-bî-um*, yet perhaps allied to נביא) is the city-god of Borsippa; the site of the temple of Nebo is marked by the ruin Birs Nimrod. Herodotus, i. 181, confounds Nebo and Bel, describing the great temple-tower as the temple of Bel. Merodach is invoked in a hymn thus: "O Bel, Babylon is thy dwelling, Borsippa (*Barsípa*) thy crown."[1] Nebo is the son of Merodach, and consort of *Tašmét*, goddess of "hearing," as he himself also is called "he that receives prayer." Both gods, Merodach and Nebo, were carried through Babylon on the great national feast of the New Year in solemn procession.[2] Against these gods Jehovah's judgment goes forth. Bel suddenly falls down (כָּרַע), Nebo stoops (קֹרֵס from קָרַס=כָּרַשׁ, whence כֶּרֶשׁ,

[1] Friedr. Delitzsch, art. "Bel" in Calwer, *Bibellexikon*, 1885.
[2] *Ibid.* art. "Nebo."

cf. נָחוֹן, from נָחַן), until he *procumbit*.[1] Their works of art (עָצָב or עֹצֶב, xlviii. 5, *πλάσμα*, from עָצַב, to work carefully) come to (become the portion of) the חַיָּה, *i.e.* elephants or other beasts tamed and made beasts of burden, and בְּהֵמָה, *i.e.* camels (xxx. 6), asses, and other domestic animals; your pompous נְשֵׂאוֹת, *gestamina*, cries the prophet to the Babylonians, are already loaded, a load for the weary, *i.e.* for the cattle weary of carrying them. In ver. 1, as the two participial clauses show, the prophet is standing in the midst of the catastrophe; in ver. 2, on the other hand, it lies behind him as a completed fact. In ver. 2*a*, as in ver. 1, entering into the folly of the heathen, he continues to distinguish *numina* and *simulacra;* in 2*b* he upsets this folly. Babylon's gods go into captivity (Hos. x. 5; Jer. xlviii. 7, xlix. 3), and indeed נַפְשָׁם, for the self or personality of the beingless beings consists in nothing but the wood and metal of their images.

From this approaching reduction of the gods of Babylon to their original nothingness exhortations are now deduced. The first exhortation is addressed to all Israel, vers. 3–5: "*Hearken to me, O house of Jacob and all the remnant of the house of Israel, ye (who were) carried from the womb, ye (who were) borne from the mother's lap! And unto old age I am he, and unto grey hairs I will carry on the shoulder; I have done it, and I will hear, and I will carry on the shoulder and rescue. To whom can ye compare me and make me equal and rival me, that we may be like?*" Most expositors refer both vocatives to the people of the Babylonian exile, including those left behind in the holy land. But the *parall. synonymus* would only permit this identity, if a והאזיני corresponded to שמעו. The house of Jacob is Judah, as in ii. 5 f., Obad. ver. 18, Nah. ii. 3, and the house of Israel the same as the house of Joseph in Obadiah; on the other hand, in Amos iii. 13, vi. 8, vii. 2, Jacob denotes Israel in distinction from Judah. The Assyrian exile has already deprived the greater part of

[1] In *Mechilta* 95*a* (ed. Friedmann), "to worship בל קורם נבו" = to serve idols; in the Talmud, *Sanhedrin* 63*b*, קלנבו is a name of place; at the same time one sees there the reason why in naming heathen gods one is limited to the names permitted to be mentioned by Biblical precedent.

the exiles in a heathen land of their national character, so that there is only a remnant susceptible to the prophetic message.[1] What the exiles of both houses are to hear is the question of ver. 5, which brings before them the incomparableness of their God as attested in fact. Babylon carried its gods, they are borne away without being able to save themselves; Jehovah, on the other hand, carries His people and saves them. Luther after Vulgate: *ye who are borne by me in the belly and lie as in my womb.* But "from the womb" and "from the lap" point back to the time when the nation, whose existence began with Abraham, marching from Egypt, was born so to speak to the light of the world; from that time it has lain like a willingly assumed burden on Jehovah, who carries it as a nurse the babe, Num. xi. 12; as a man his son, Deut. i. 32; as an eagle its young, Deut. xxxii. 11. The *senectus* and *canities* in ver. 4 are self-evidently the nation's, but not as if this were at present in a senile state (Hitzig, who appeals mistakenly to xlvii. 6), but the yet future and latest days of its history. Up to that moment Jehovah is He, *i.e.* the Absolute One, and always the same (see xli. 4). As He has done hitherto, He will act in the future: bearing and saving. Klostermann conjectures שָׂמַכְתִּי instead of עָשִׂיתִי, which is more probable, according to Ps. lxviii. 20, than Cheyne's view of עשיתי in the pregnant sense of xliv. 2, li. 13, so that it involves the motive of fatherly love. Apart from this uncertain עשיתי, the ground-thought is that, whereas the idols are carried by their worshippers, Jehovah carries His people through all ages and all their perils. Thus He can ask: whom can ye at all put beside me, that we may be like (ו, consec. as in xl. 25)? The suff. of תְּדַמְּיוּנִי holds good also for וְתַשְּׁווּ, cf. Ps. cvii. 20, cxxxix. 1.

One of the heathen gods? Vers. 6, 7: "*They who pour out gold from the bag, and weigh silver with the balance, hire a goldsmith to make it into a god, that they may fall down, yea, prostrate themselves. They lift it up, carry it away on the shoulder, and put it in a place; there it stands, it stirs not*

[1] This is the only passage in which, of the four designations of the remnant (p. 129), שאירית occurs, but without the Isaianic reference of this "remnant according to the election of grace" to the renewing of Israel [in I. Isa. xxxvii. 32].

from its place; one even cries to it, but it answers not, saves no one from distress." We need not suppose that הַזָּלִים stands instead of the finite verb (Hitzig) = הֵם זָלִים (Rosenm. Gesen.), but everything up to יְשַׁקְּלוּ is subject; יְשַׁקְּלוּ therefore is the transition to finite verbs, Gesen. § 116, Anm. 7. The point in הזלים is not the lavish expenditure (Ewald), but the common origin of the god, which begins with the pouring of gold from a bag (זָלַל=זוּל). קָנֶה is the beam of the balance, *κανών*. The metal when weighed is given to the goldsmith, who covers the idol with the gold, and makes ornaments for it of the silver. When it is ready one takes it up (יִשָּׂאֻהוּ, with disjunctive *Great Telîsha*), carries it home on his shoulder, and sets it down in the place it is to have under it (תַּחְתָּיו); there it stands firm, immovable, even deaf and dumb, hearing and answering no one, helping no one. The subject to יְצֻעָק is some word like צָעַק, cf. viii. 4, ix. 5.

The second exhortation is addressed to imitators of the heathen, vers. 8–11: "*Remember this, and take courage, lay it to heart, ye rebellious ones! Remember the beginning from of old, that I am God, and there is none else, Godhead, and there is none like me, making known the result from the first and from of old what has not yet happened, saying: My purpose shall come to pass, and all my good-pleasure I carry out; calling an eagle from the east, from a far land the man of my purpose. Not only have I spoken, I also bring it to pass; if I have designed, I also carry it out.*" That to which the "this" refers is the worthlessness of the idols and idolatry. Those addressed are the פֹּשְׁעִים, but as הִתְאַשָּׁשׁוּ shows, those who are not definitively committed to apostasy, but fluctuate between Jehovaism and heathenism, inclining to the latter. A denom. *Hithpal.* from אִישׁ (play the man) התאשׁשׁו is not. The verb אָשַׁשׁ (אָשָׁה, or אוּשׁ, whence prop. name יְהוֹאָשׁ, the root-word to אִישׁ) means to be firm, strong, thick, *Piel*, Arab. *assasa*, to strengthen; *Pual*, rabbinical, to be well-founded; *Nithpael*, to be strengthened, confirmed; *Hithpoel* here: show yourselves firm (Targ.: *fundamini, ne rursum subitus idololatriae vos turbo subvertat*). Cheyne reads with de Lagarde התבישׁשׁו, *be ashamed*; but התאשׁשׁו is confirmed by Paul, 1 Cor. xvi. 13; and it would at least be strange if the התבישׁשׁ used in Gen. ii. 25 with a reciprocal tinge were repeated but once here. That

they may be strengthened in faith and fidelity, they are referred to the history of their nation. They are to cause to pass before their mind רִאשֹׁנוֹת, former events, and indeed מֵעוֹלָם, from the grey foretime; זִכְרוּ is joined to the accus. of the object of remembrance, and כִּי of its result. Earnest study of history will show them that Jehovah alone is אֵל, the absolutely Mighty One, and אֱלֹהִים, the one who unites in Himself all reverence-inspiring divine majesty. The participles, ver. 10 f., join on to the "I" of קָמוֹנִי. Jehovah is the incomparable One, who now as ever from the beginning of the new historical epoch, announces the issue it will have, and מֵקֶדֶם long before announces what has not yet taken place and lies outside the range of human combination (cf. xli. 26, xlv. 21). The east is Susiana (Elam), xli. 2, and the far land is the more northerly Media, as in xiii. 5. Cyrus is called an eagle or bird of prey, עַיִט (not related to ἀετός), as Nebuchadnezzar a נֶשֶׁר in Jer. xlix. 22; Ezek. xvii. 3; according to Cyrop. vii. 1. 4, the sign of Cyrus was ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. Instead of אִישׁ עֲצָתִי, the *Kerî* reads unnecessarily, but more plainly, אִישׁ עֲצָתוֹ (see *e.g.* xliv. 26). The correlative אַף, 11*b*, affirms that Jehovah not merely does the one, but does the other; He turns His word into fact, His idea into reality; יָצַר is used of the ideal preformation of the future in the divine understanding, as in xxii. 11, xxxvii. 26. The fem. suffixes apply in the neuter to the theme of this discourse, the overthrow of Babylon. So far the *nota bene* for those inclined to apostasy.

A third exhortation applies to the indifferent, vers. 12, 13: "*Hearken to me, ye strong-hearted ones, who are far from righteousness! I have brought near my salvation; it is not far off; and my salvation lingers not. And I give salvation in Zion, my glory to Israel.*" "Everything called νοῦς, λόγος, συνείδησις, θυμός in Hellenic and Hellenistic Greek is blended together in καρδία; and everything by which בשׂר and נפשׁ is affected comes in לב into the light of consciousness" (*Bibl. Psych.* p. 296). In keeping with this idea of Biblical psychology, אַבִּירֵי לֵב means just as well the courageous, Ps. lxxvi. 5, as the strong-minded, as here, *i.e.*, those who are selfishly indifferent to God's word and work, and are self-contained, wishing to know nothing of the righteousness, *i.e.*

the inflexible severity, with which God carries through His plan of salvation (as synon. of חֲזֵקִי לֵב, Ezek. ii. 4, and קְשֵׁי לֵב, Ezek. iii. 7). Then, let them hear, perhaps not without impression, that this righteousness is about to be revealed, salvation about to be accomplished. Jehovah has given, *i.e.* is just giving, salvation in Zion, so that it will become again the centre of a restored nation, and His glory to that nation itself, so that it will shine in the splendour conferred on it by God. Here also it is the side of light and love, which the two-faced righteousness, as parallel word to salvation, turns to us. With this exhortation to the hardened ones the discourse concludes—a pastoral sermon in three parts, beginning with Hearken, Remember, Hearken!

Eighth Discourse of the First Part, Chap. XLVII.

Overthrow of Babylon, the Imperial Capital.

After the gods of Babylon the turn comes to proclaim judgment to Babylon itself, vers. 1–4: "*Come down and sit in the dust, O virgin daughter of Babylon; sit down on the ground without a throne, daughter of the Chaldeans! For thou shalt no longer be called delicate and luxurious. Take the mill and grind meal, throw back thy veil, lift up the train, uncover the thigh, wade through rivers. Let thy nakedness be uncovered, even thy shame be seen; I will take vengeance and not spare men. Our Redeemer, Jehovah of hosts is His name, the Holy One of Israel.*" As ver. 3*b* shows, what precedes is Jehovah's sentence of punishment. Both בַּת in relation to בְּתוּלַת (xxiii. 12, xxxvii. 22), and בָּבֶל and כַּשְׂדִּים in relation to בַּת, are appositional genitives; Babylon and Chaldea (כשׂדים, as in xlviii. 20) are viewed as a woman, not yet violently dishonoured. The unconquered queen is threatened with degradation from her proud eminence to shameful humiliation; sitting on the ground is meant, as in iii. 26. She was hitherto called with envious admiration רַכָּה וַעֲנֻגָּה (from Deut. xxviii. 56), *mollis et delicata*. As such everything unpleasant kept itself far from her, and life passed in vain indulgence (cf. עֹנֶג, xiii. 22). Feasting with its revelry and riot (xiv. 11, xxv. 5), and the service of

Mylitta,[1] with its sanctioned prostitution (Herod. i. 199), were in full course; but now this has an end. יִקָּרְאוּ־לָךְ, after לֹא חוֹסִיפִי = לְהִקָּרֵא (xxiii. 12, li. 22). Both in the three classes of ver. 1, which sound like long trumpet-blasts (cf. xl. 9, xvi. 1), and in the short, sharp, angry clauses which follow, the artistic style of Isaiah is observable. The queen becomes a maid, and must then do the common work of maids, who, as Homer says, *Od.* vii. 104, *ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν*, grind at the mill the quince-coloured grain (cf. on Job xxxi. 10).[2] As a captive she must leave her dwelling-place, and, putting aside female modesty, wade through the streams she meets with. צָמָה is the veil, from צָמַם, *constringere*. חֶשְׂפִּי, after the pointing of the Tiberias school, has *ĕ* instead of *ĭ*, and *p* instead of *ph*, as in other places where a sibilant precedes a mute. שֹׁבֶל means the train, from שׁבל, سبل, to trail, especially below (cf. חֶשְׂפָּתִי שׁוּלַיִךְ, Jer. xiii. 26, from שׁוּל). The nakedness of Babylon is her shameful deeds, now seen to be such, when a stronger one comes who overpowers and dishonours her. This stronger one, apart from the instrument employed, is Jehovah: *vindictam sumam, non parcam homini.* Stier differently: I will run against no man, namely, that I should need to give way to him; Ruetschi: I will not intervene as a man; Hahn: I shall not meet a man, so depopulated will Babylon be; Cheyne: I shall encounter no one who can resist me. Nearer to the correct view is Gesen. Rosenm. Meier: *non pangam* (*paciscar*) *cum homine;* but this must have at least required אֶת־אָדָם, if פָּגַע really had the meaning *pangere* (*foedus*). It means to encounter, meet, hit upon one, not only in a hostile, but also, as here and lxiv. 4, in a friendly sense, so: I will befriend no one, pardon no one (Hitzig, Ewald, Knobel, v. Orelli *et al.*). According to an old mode of writing, there is a break here. But ver. 4 still belongs to what precedes. Since Jehovah speaks in ver. 5, and Israel in ver. 4, the latter is to be regarded as an antiphon to vers. 1–3 (cf. xlv. 15). Our Redeemer, exclaims

[1] Μύλιττα is not מוּלֶדֶת, but *Bilit* (*Bêlit*), queen; see Schrader, *Cuneiform Inscriptions*, vol. i. p. 164 f.

[2] In Old German also, grinding corn and kissing the maid at the mill are signs of servile work and spirit (Brothers Grimm, *Edda*, Bd. i. p. 72).

the Church in joyous elevation of feeling, is called Jehovah of hosts, Israel's Holy One.

Now Jehovah's sentence of punishment continues, vers. 5–7: "*Sit silent and creep into the darkness, O daughter of the Chaldeans, for men will no longer call thee lady of kingdoms. I was wroth with my people, profaned my inheritance, and gave them into thy hand. Thou hast shown them no mercy; on the aged thou laidst thy yoke very heavily, and saidst: I shall be lady for ever, so that thou didst not take this to heart, nor consider its issue.*" Babylon is to sit דּוּמָם, in dull, brooding sorrow, and betake herself into darkness, as those who have fallen into deep shame withdraw from human sight. She is contemplated as an empress (xiii. 19), who has come down to be a slave, and will not let herself be seen for shame (the king of Babylon called himself "King of Kings," Ezek. xxvi. 7). So she fares, because when Jehovah used her as an instrument of punishment against His people, she transgressed the limits of her authority (see Köhler on Zech. i. 15), and showed no pity. According to Koppe, Gesen. Meier, Hitzig, Israel is here called "aged" as a worn-out nation, an object of sympathy; but the words are really meant as in Lam. iv. 16, v. 12: Babylon put an exceedingly heavy yoke of captivity even on the necks of the aged. Despite this inhumanity, she flattered herself with the promise of eternal existence. Hitzig joins עַד to the foregoing, as in 1 Sam. ii. 5: I shall be to all the future, lady for ever; this is possible; but עַד=עַד אֲשֶׁר, in the sense "until that" (*adeo ut*), is confirmed by 1 Sam. ii. 5, xx. 41, Job xiv. 6; and גְּבֶרֶת, as fem. of גֶּבֶר=גְּבֶר, may just as well be absolute as construct. Thus Babylon's confidence in the eternal continuance of her dominion went so far, that "these things," *i.e.* punishments such as those now befalling her in accordance with prophecy, did not even come into her mind, so far that she did not regard the evil issue of this, *i.e.* of her tyranny and arrogance, as even possible.

With "and now" the announcement of punishment begins anew on the ground of what has been censured, vers. 8–11: "*And now hear this, thou voluptuous one, she who sits so securely, who says in her heart: I am, and there is none else; I shall not sit as widow, and not experience loss of children. And both these shall come upon thee in a moment on one day: loss of*

children and widowhood; in fullest measure they come upon thee despite the multitude of thy enchantments, despite the vast number of thy spells. Thou trustedst in thy wickedness, thou saidst: None sees me; thy wisdom and thy knowledge, these have led thee astray, that thou saidst in thine heart: I am and none else. And there comes upon thee calamity which thou canst not charm away; and there shall fall on thee mischief which thou canst not atone for; and there shall suddenly come upon thee destruction which thou suspectest not." In the surnames given to Babylon the punishment is justified anew, namely, by her wantonness, security, and self-exaltation. עָרִין is intensive form of עָרַן, LXX aptly, *τρυφερά*. The *i* of אֶפְסִי is not the same as in אֵתִי=אַתְּ (Hahn), which is impossible in the first person here; nor *Chirek compaginis* (Gesen. Ewald, Knobel *et al.*) =אֵין עוֹד, which could only occur in the latter form; nor yet the suff. of the word meant as preposition: *et praeter me ultra* (*nemo*), Hitzig, for it is improbable that this *nemo* would be omitted. Rather אֶפֶס means absolute non-being, and as adverb "exclusively, only," *e.g.* אֶפֶס קָצֵהוּ, nothing, the extremity thereof = only the extremity thereof, Num. xxii. 13, cf. xxii. 35, but chiefly with verbal force like אַיִן (אַיִן) (*utique*) *non est* (see xlv. 14), therefore אֶפְסִי, like אֵינֶנִּי (*utique*) *non sum*. The form in which Babylon's arrogance expresses itself: I (am), and I am absolutely, nothing more, by the side of similar testimonies of Jehovah, xlv. 5, 6, 18, 22, cf. xxi. 14, xlvi. 9, sounds like self-deification. Nineveh speaks in the same way in Zeph. ii. 15; cf. Martial: *Terrarum Dea gentiumque Roma Cui par est nihil et nihil secundum.* Babylon says further (like the Babylon of the last days, Rev. xviii. 7): I shall not sit as widow (*i.e.* in such lonely sorrow, Lam. i. 1, iii. 28, and withdrawn from the world, Gen. xxxviii. 11), and not suffer loss of children, *orbitatem;* she would be a widow, if she lost the nations and "the kings who committed fornication with her" (Rev. xviii. 9), for the relation of a nation to its temporal king is never thought of after the manner of Jehovah's relation to Israel. She would be a mother robbed of her children, if war and captivity robbed her of her population. But both will befall her in a moment (from now), and on one day, so that she will sink under the weight of the double grief; both will come upon her בְּתֻמָּם, *secundum integritatem eorum*, so that

she will experience loss of husband and children in all its extent and all its depth, despite (בְּ, with = notwithstanding, as in v. 25) the multitude of her magical arts (כְּשָׁפַיִם, cf. Assyr. *kišpu*, magic, *kaššapu*, magician, fem. *kaššaptu*), and despite the immense mass (עָצְמָה here not in intensive sense, as in xl. 29, but like עָצוּם, as parallel word to רַב, in numerical sense) of her spells (חֶבֶר, binding by magic, *κατάδεσμος*; cf. Assyr. *ubburu*, to ban, often along with *kuššupu*).[1] Babylon was the birthplace of astrology, whence came the twelvefold division of the day, the horoscope, and sun-dial (Herod. ii. 109), and also the home of magic, which claimed to be able to control the course of things, and even the power of the gods, and to direct them at will (Diodorus, ii. 29). Thus then has Babylon, fancying herself raised above earthly misfortune, relied on her רָעָה (xiii. 11), her tyranny and craft, by which she hoped to secure for herself eternal existence. The thought: *non est videns me*, suppressing the voice of conscience, and actually denying God's omniscience and omnipresence; רֹאֵנִי (with verbal suffix: *videns me;* on the other hand, רֹאִי, Gen. xvi. 3, *videns mei = meus*), written also רֹאַנִי, is pausal form in half pause for רֹאֵנִי; *Tsere* passes in pause both into *pathach*, *e.g.* xlii. 22, and also (apart from Hithpael-forms, *e.g.* xli. 16), into *kametz*, like קִימְנוּ, Job xxii. 20 (see there). By the "wisdom and knowledge" of Babylon, which has turned her aside from the right way (שׁוּבֵב), is meant her policy, strategy, and especially magic, *i.e.* the secret wisdom of the Chaldeans, her *ἐπιχώριοι φιλόσοφοι* (Strabo, xvi. 1. 6). הַוָּה (here and Ezek. vii. 26, elsewhere הַוָּה) signifies originally, like הֲוִי יָה, yawning, *χαῖνον*, then a yawning depth, *χάσμα*, abyss and precipice, utter destruction, and hence desolate moan, dull groan. The perf. consec. of the first sentence precedes its predicate רָעָה in the radical form בָּא; cf. ii. 17, Gesen. § 145. 7*a*. Alongside בַּפִּרְדֵּה the parallel שַׁחֲרָהּ, rhyming with the former, is not שָׁחַר inflected: of it thou shalt see no morning-dawn (after the night of misfortune, viii. 20), Meier, Umbreit; the suff. also is against it (on which account Kimchi, like Jerome, *ortum ejus, sc. mali*, the flashing up of destruction; cf. Hos.

[1] Friedr. Delitzsch, Assyr. *WB.* under אבר, No. 39. In Shah Nameh, also, *bend* is synonymous with *nirenk*, bewitchment. See vol. i. p. 102.

x. 5; Amos v. 8; so Luther), and we should expect תִּרְאִי instead of תֵּדְעִי. שְׁחָרָה also is infin., after which Hahn: "which thou wilt not be able to unblacken;" but this privative meaning of שָׁחַר as a word of colour is without example. Better, "which thou wilt not be able to discern" (שָׁחַר, as in xxvi. 9); and still better, as is generally interpreted since J. H. Michaelis and J. D. Michaelis, from שָׁחַר = سحر, to bewitch (*DMZ.* xx. 34): "which thou wilt not be able to exorcise or charm away."

The close of the discourse again strikes up the tone of sarcastic triumph found at the beginning, vers. 12–15: "*Come near, then, with thy spells and with the multitude of thy enchantments, in which thou hast wearied thyself from thy youth. Perhaps thou canst render service, perhaps thou wilt inspire terror. Thou art wearied by the multitude of thy consultations. Let them come near, then, and save thee—the heaven-dividers, the star-peepers, who every new-moon bring to light things which will come upon thee. Behold, they are become as stubble, fire has consumed them; they are not able to save themselves from the power of the flame. There is not a burning coal to warm oneself, a hearth-fire to sit before. Thus it fares with thy people, for whom thou hast wearied thyself; thy associates in trade from thy youth, they wander away, every one to his own quarter; none helps thee.*" It is true that עָמַד בְּ, Lev. xiii. 5, means to stand by something, to persist therein (cf. קוּם עַל, xxxii. 8), like Ezek. xiii. 5, to take a stand; 2 Kings xxiii. 3, to enter on; Eccles. viii. 3, to venture on something; but here, 12*a*, there is no reason to take it otherwise than in ver. 13: Let Babylon come near with (ב, as in vii. 24, and often) all the instruments of the black art, in which (אֲשֶׁר בָּהֶם = בַּאֲשֶׁר) she had much practice from her youth (יָגַעַתְּ, with helping *pathach* for יָגָעְתְּ). Perhaps she is able to be of some use (ὠφελεῖν), perhaps she will terrify, *i.e.* make herself so terrible to the approaching evil, that it will retire. The prophet now in spirit sees Babylon come near, but harassing herself helplessly and uselessly. He therefore follows up the "come near, then," addressed to Babylon *in pleno* with a second challenge, "let them come near, then:" let her astrologers come near, and let them prove the power over the future which they claim, now in view of the approaching destruction, for the good of Babylon.

עֲצָתֵיךְ is a singular form with femin. plur. suff., like the singular with masc. plur. suff., Ps. ix. 15; Ezek. xxxv. 11; Ezra ix. 15; in these cases (certainly suspicious on critical grounds) the singular has a collective meaning. Instead of הברו שמים (which would be = אשר הברו), the *Kerî* reads הֹבְרֵי שָׁמַיִם, cutters-up of the heaven, *i.e.* dividers or dismemberers of it, from חָבַר = חבר, *dissecare, resecare;* cf. Rabb. חֶבְרָה = חִבּוּר, segment in the meaning of syllable (for which the Arabic has not coined a grammatical term), perhaps also Talm. אֲבָרִים, members of a body, or lot of tools. The corrections חֹבְרֵי (Knobel), from חָבַר = חבר, to know, be skilful, and הַבְּרוּ (Hitzig, *Dan.* p. 29; *Psalmen*, ii. 415) from הָבַר, in the sense to sift = investigate, of which there is no evidence, are unnecessary. Nor must we with Nägelsbach explain: who look into the stars (*i.e.* into the future), or: by means of the stars. חָזָה בְּ means to gaze with desire, here desire to know (cf. Eccles. xi. 3); Luther: the *star-peepers*, cf. *ἀστέρας δοκεύειν* in Gregory of Nazianzus, *Arcana*, v. 60. They are further described as those who tell, לַחֳדָשִׁים, *singulis noviluniis* (like לַבְּקָרִים, every morning, xxxii. 2, and often), things which, etc. מֵאֲשֶׁר is partitive in meaning. They select the most important from the multitude of events, every month making the almanack (or תַּרְיַח from ירח = ארח, to reckon by the course of the month) or calendar[1] for the State. But these wise men cannot save themselves, to say nothing of others, from the power of the flame, which is no comfortable fire for warmth (not לְחֻמָּם, but according to Masoretic testimony לְחֻמָּם, pausal form with *Zakeph-katon* for לְחֻמַּם = לְחֹם, Hagg. i. 6, cf. on Job xxx. 4), no hearth-fire (xliv. 16) to sit in front of; but, on the contrary, consuming, eternal, *i.e.* annihilating, flames, xxxiii. 14. Grotius, Clericus, Vitringa *et al.* unsuitably: *non supererit pruna ad calendum.* So shall they be to thee, continues ver. 15, *i.e.* such things shall they suffer to thy hurt, for whom (אֲשֶׁר בָּהֶם = אֲשֶׁר) thou

[1] The original of such a Babylonian calendar, taken from an inscription (giving the *agenda et non agenda* on the several days of the month), is found in vol. v. of Rawlinson's work on Inscriptions, pp. 48, 49, and a multitude of tables with astrological predictions in vol. iii. of the same work, pp. 51–64.

hast wearied thyself. The learned orders of the Chaldeans had their own quarter, and enjoyed the regard and privileges of a priestly caste. It is also impossible to apply what follows to these masters of astrology and magic (Ewald). These must have been called שְׂחָרֶיהָ, in accordance with שַׂחְרָהּ, ver. 11; and, moreover, if they became a prey to the flames, and therefore could not flee, we must suppose that they were burnt in their flight (Umbreit). No, סְחָרֶיהָ are those engaged in commercial intercourse with the great "merchant city," Ezek. xvii. 4, as Berosus says, *ἐν τῇ Βαβυλῶνι πολὺ πλῆθος ἀνθρώπων γενέσθαι ἀλλοεθνῶν κατοικησάντων τὴν Χαλδαίαν, ζῆν δὲ αὐτοὺς ἀτάκτως ὥσπερ τὰ θηρία*; cf. Aeschyl. *Pers.* 52 s.: *Βαβυλὼν δ' ἡ πολύχρυσος πάμμικτον ὄχλον πέμπει.* These all plunge in wild flight אִישׁ אֶל־עִבְרוֹ, each one to his special part, namely, the direction of his home (not = אֶל־עֵבֶר פָּנָיו, but to be explained in accordance with xiii. 24; Ewald's *Syntax*, § 218*b*), caring only for themselves, without a thought of helping Babylon, even if they were able.

Ninth Discourse of the First Part, Chap. XLVIII.

Deliverance from Babylon.

This third part of the trilogy (chaps. xlvi., xlvii., xlviii.) stands in just the same relation to chap. xlvii. as xlvi. 3 ff. does to xlvi. 1, 2: the previous prophecy is turned to an admonitory use.

The address is directed to the great mass of the exiles, vers. 1, 2: "*Hear ye this, O house of Jacob, who are called by the name of Israel and have come forth from the waters of Judah, who swear by the name of Jehovah and praise the God of Israel, not in truth nor in righteousness! For they call themselves of the holy city, and stay themselves on the God of Israel; Jehovah of hosts is his name.*" The summons to hear is based on (בְּ, as *e.g.* in Ex. xiii. 17; Josh. xvii. 18) the Israelitish nationality maintained by those who are addressed, and on the relation in which they stand to the God of Israel. This gives Jehovah the right to address them, and lays on them the obligation to hear Him. The blame inserted points both to the motive of the following discourse and the subject which

it necessarily treats of. "House of Jacob," as in xlvi. 3, refers to the house of Judah, which shares in the honourable title of Israel, but has issued from the waters (Num. xxiv. 7, along with זֶרַע, cf. the name מוֹאָב), *i.e.* the spring (עַיִן, Deut. xxxiii. 28; מָקוֹר, Ps. lxviii. 27) of Judah; the figure comes in without introduction, so that it seems right to regard מִמֵּעַי (ver. 19) as original. The summons is thus addressed to the exiles of Babylonia, as those who swear by the name of Jehovah, and remember with gratitude the God of Israel (מַזְכִּיר בְּ, as in Ps. xx. 8), but not in truth and righteousness (1 Kings iii. 6; Zech. viii. 8), *i.e.* without their spirit (cf. xxxviii. 3; Jer. iv. 2) and conduct agreeing with their confession and corresponding to God's known will; and who call themselves after the holy city (so Jerusalem is called also in Daniel and Nehemiah, here and lii. 1), and rely upon the God of Israel, without the holiness of mind and conduct which alone gives a right to such trust in the God of the nation, seeing that He is Jehovah Sabaoth, the Thrice-Holy, before whom even the seraphim tremble (chap. vi.).

After this summons the words of Jehovah begin, vers. 3–5: "*The first things I announced long ago, and from my mouth they went forth, and I made them known. Suddenly I performed them, and they came to pass. Because I knew that thou art hard, and thy neck is an iron clasp, and thy brow of brass, I announced it long ago; before it came to pass I made it known to thee, lest thou shouldst say: My idol has performed it, and my graven and molten image has commanded it.*" הָרִאשֹׁנוֹת means *priora*, and according to the context, *prius facta*, xlvi. 9, or *prius praedicta*, xliii. 9, or *prius eventura*, xli. 22, xlii. 9; in the present passage former events which Jehovah announced beforehand, and, when the time had come, at once accomplished. Glancing back at these, suff. plur. masc. interchange (cf. xli. 27) with plur. fem. (cf. ver. 7, xxxviii. 16); more commonly the prophet uses the sing. fem. in this neutral sense (xli. 20, xlii. 23, etc.), seldom also the sing. masc. (xl. 5, 8). The suffix-form ־ֵמוֹ does not occur at all in the O. T., but once for it ־ָמוֹ, Ex. ii. 17, and once ־ֵמוֹ, Hab. ii. 17, Gesen. § 60, Anm. 2. גִּיד (from גוד, יָגַד, to stretch) means sinew, and here clasp. נְחוּשָׁה is poetical = נְחֹשֶׁת, as in xlv. 2. It is implied that the Babylonian exiles took part in heathen worship

(cf. Ezek. xx. 30 ff.); we know the same of the exiles of Egypt, among whom Jeremiah's life and labour mysteriously ceased.

But in order rightly to determine what the "first things" are which Jehovah foretold, lest Israel should ascribe them to this or that one of their idols, we must add, vers. 6–8: "*Thou hast heard it; look then at all; and ye — must ye not confess it? I make known to thee new things from now, and hidden things and things which thou knewest not. Now they are created and not long ago; and thou hast not known them before, lest thou shouldst say: Behold, I knew them. Neither hast thou heard them, nor hast thou known them, nor has thy ear opened itself to them long ago, for I knew, thou art verily faithless, and art called rebellious from the womb.*" The meaning of the question in 6*a* is clear: they must, even against their will, confess and testify (xliii. 10, xliv. 8) that Jehovah foretold everything which is now attested by sensible fulfilment. Accordingly the "first things" are the events which the people have experienced from the earliest age (xlvi. 9) to the present period of Cyrus, but especially the first half or epoch of this period itself that has passed in the present, which is the prophet's standpoint. And since the fore-announcement is to guard against Israel ascribing that which is done to its idols, which can only or principally be understood of events for the good of Israel, the "first things" must also include the preparation for the deliverance of Israel from the Babylonian captivity by the revolution due to Cyrus. Therefore the "new things" include the deliverance of Israel, the conversion of the heathen, and the renovation of the world (cf. xlii. 9). The announcing and accomplishing of these absolutely new things, which were kept secret hitherto (cf. Rom. xvi. 25), takes form now; נְצֻרוֹת, guarded things, are things kept secret (cf. נְצוּרִים, lxv. 4, hidden places, and Prov. vii. 10, with hidden, *i.e.* hypocritical, reserved heart); Jer. xxxiii. 3 has for this בְּצָרוֹת, *ardua*, things lying beyond natural knowledge. Israel has not heard of these things, לְפַנִּי־יוֹם, before to-day (cf. מִיּוֹם, from to-day, xliii. 13), lest it should arrogate to itself as drawn from its own resources knowledge furnished by prophecy. This thought is emphasized in the strongest manner in ver. 8 in three correlative sentences with גַּם; פְּתַח

means here to open, in the sense of self-opening, as in lx. 11. That we need not read פְּתֻחָה, according to the correction in Cod. Babyl., is shown by تفتّح=تفتّح, used of the opening of flowers, and coinciding with פִּתֵּחַ, Cant. vii. 13. Jehovah has told them nothing of this before, because there was danger that with the faithlessness and tendency to idolatry which run through their history from the first, they would abuse the knowledge.

Despite such proofs of the Godhead of Jehovah, the people expiating their sins in exile are faithless, always prone to apostasy. Nevertheless Jehovah will save them. The deliverance is thus an unmerited work of His mercy, vers. 9–11: "*For my name's sake I draw out my wrath, and for my praise I restrain myself toward thee, that I may not root thee out. Behold, I have cleansed thee, and not in the manner of silver; I have tested thee in the furnace of affliction. For my own sake, for my own sake I perform it (for how it is profaned!), and my glory I give not to another.*" The imperfects, ver. 9, say what Jehovah is continually doing. He lengthens out His wrath, *i.e.* delays its outbreak, thus shows Himself longsuffering; He checks, restrains, damps it (חָטַם, like خطم), for the good of Israel, that He may not by unchaining His wrath utterly destroy it; and that for the sake of His name, His praise, which demands the carrying out of the plan of salvation, which is the purpose of Israel's existence. What Israel has hitherto experienced is a melting, which is not designed to destroy, but to test and purify. יִתְהַלָּתִי is genitive, dependent on לְמַעַן, whose force continues here as in xlix. 7*b*; cf. ver. 14, xv. 8, xxviii. 6, lxi. 7, perhaps also לַחֲמֹךְ (אנשי), Obad. 7, but in no case Eccles. xii. 11; the Arabic language of poetry permits itself such elliptical genitives.[1] בָּחַר, parallel with צָרַף, has here, like the Aramaic, the meaning of בָּחַן, which, allied to صاحن, denotes originally to test by rubbing. The ב of וְלֹא בְכֶסֶף is not *Beth pretii:* not to gain silver as the reward of labour (Maldonatus, Hendewerk), or:

[1] Respecting this genitive, whose governing word (the مضاف) is supplied out of what precedes, see Samachshari's *Mufaṣṣal*, p. 43, l. 8–13.

so that I might gain silver (Umbreit, Meier, Ewald),—an aimless notion, out of place here,—but ב is the *Beth essentiae*, translatable by *tanquam*, which introduces the accusative predicate here and Ezek. xx. 41, Ps. lxxviii. 55, just as it introduces the nominative predicate in Job xxiii. 13 in the substantive clause, and in Ps. xxxix. 7 in the verbal clause. Jehovah melted Israel, but not as silver (not as one melts silver), by which it is not meant that He melted it more severely, yet more exactly (Stier), or less strictly (Cheyne) than silver,—melting is everywhere nothing more or less than freeing the precious kernel by removing the dross,—but that it was another fire than that of the smelter (goldsmith); it was a melting of a higher sort, the suffering which befell Israel, doing for it the work of a furnace (כּוּר as in Deut. iv. 20), Hitzig. The infliction of wrath had a salutary aim; and this aim contained in it from the first the intention to allow it to last only for a time. Therefore He now puts an end to it for His own sake, *i.e.* not moved by Israel's merits, but purely of grace, in satisfaction of a demand made on Him by His holiness, since a longer continuance would give the heathen occasion to blaspheme His name, and it would seem as if He were indifferent to His honour, which was bound up with Israel's existence. The language here is curt and harsh throughout. In 9*b* we must add לְמַעַן and אַפִּי in thought out of 9*a*, and in the parenthetical exclamation אֵיךְ יֵחָל (*Niph.* of חָלַל as in Ezek. xxii. 26), the remote שְׁמִי out of 9*a*. "I perform it" refers to the effecting of redemption. What a commentary on ver. 11 is Ezek. xxxvi. 19–23!

This discourse began with "Hear ye;" its second half now begins with "Hear." Thrice the cry is addressed to Israel: Hear ye! Jehovah is God exclusively, Creator and Controller of history, God of prophecy and fulfilment, vers. 12–16: *"Hearken to me, O Jacob, and Israel my called one; I am he, I the First, I also the Last. My hand also founded the earth, and my right hand spread out the heavens; I call to them, and they arise together. Assemble yourselves, all of you, and hear! Who among them has announced this? He whom Jehovah loves will execute his will on Babylon, and his arm on the Chaldeans. I, I have spoken, have also called him, have brought him near, and his way prospers. Draw near to me! Hear ye this! I*

have not spoken from the beginning in secret, from the time that it takes place I am there; and now the Lord Jehovah has sent me and his Spirit." Let Israel hear; it is the nation called to be Jehovah's servant (xli. 9). Let it hear (the Deuteronomic "Hear," vi. 4, is heard here again) what kind of a God it has in Jehovah. He is "He," *i.e.* the exclusively One, and eternally the same (see on xli. 4, xliii. 10); He is First and Last (cf. xli. 4), *i.e.* the Alpha and Omega of all history, especially Israel's. He and none else is the Creator of the earth and the heavens (טִפַּח here, like Mishnic and Syriac טָפַח, to flatten, make flat and broad), at whose Almighty call they place themselves at His service, with all the beings they contain; קְרָא אֲנִי is virtually a conditional clause, Ewald, § 357*b*. Hitherto everything has supported the exhortation to hearken to Jehovah. The exhortation is further supported by God's calling the members of His people to assemble in order to hear and confirm His declaration: Who among them (the gods of the heathen) has made known this or the like? That which hitherto none but Jehovah has foretold follows at once in the form of an independent sentence, whose subject is יְהוָה אֲהֵבוֹ (said of Solomon, 2 Sam. xii. 24*b*) instead of אֲהוּב יְ (Ewald, § 333*b*): he whom Jehovah loves will perform His will on Babylon, and His arm (will perform it) on the Chaldeans. וּזְרֹעוֹ is not accus. (Hitzig, Ewald, Nägelsbach *et al.*): for "perform His arm" (Jehovah's or His own?) is an impossible phrase, even used zeugmatically, but nominative of the subject, and בַּכַּשְׂדִּים=בַּשְׂדִּים as in ver. 9 למען תהלתי=תהלתי and רצתה, xlii. 1 = רָצְתָה בּוֹ. The prophet perhaps wrote בכשׂדים, which is not only free from ambiguity, but also gives a more rhythmical close of the verse. Jehovah, He it is alone who announces such things; He also has brought forward (הֵבִיא as in xxxvii. 26) in Cyrus the predicted conqueror of Babylon; the success of his career is Jehovah's work. As certainly then as הִקְבִּצוּ, ver. 14, is Jehovah's word, so certainly also קִרְבוּ אֵלַי. He calls near to Himself those who belong to His people, that they may further hear His declarations: From the beginning He has not spoken in secret (see xlv. 19), but as author and lord of what is taking place has publicly fore-announced by His prophets what now lies before the eyes; since it (what is being done by Cyrus)

has unfolded itself, He is there in order so to guide and turn what happens, that it may issue in Israel's deliverance; cf. the שָׁם אָנִי of Wisdom in reference to creation, Prov. viii. 27. So far Jehovah speaks, not yet (as v. Orelli thinks) the other one, who now strikes into Jehovah's words and continues: "and now," namely, when Israel's deliverance is near accomplishment (וְעַתָּה as often of the turning-point of salvation, *e.g.* xxxiii. 10), "the Lord Jehovah has sent me and His Spirit." Is it the prophet who here comes forward behind Him whom he has introduced, and strikes into His discourse? Nägelsbach and Klostermann actually see here an interruption of Jehovah's words by the prophet, who distinguishes two periods of his preaching, and only in the present one declares himself authorized to declare what now follows. But since in xlix. 1 ff. discourse follows of that Servant of Jehovah about himself, who claims to be the restorer of Israel and light of the heathen, and therefore can neither be Israel as a nation nor the author of these discourses, whether Isaiah or an heir of his spirit, nothing is more likely than that the words, "and now the Lord," etc., are a prelude of the discourse of the one unique Servant of Jehovah about himself which opens in chap. xlix. Only thus can we explain the surprisingly mysterious manner, comparable only again to Zech. ii. 12 ff., iv. 9 (where also the speaker is not the prophet but an angel), in which the discourse of Jehovah turns into that of His ambassador. Only this explains "and now," which intimates that after Jehovah has paved the way for Israel's redemption by bringing forward Cyrus in accordance with prophecy, He has sent him, the speaker here, to effect in mediatorial capacity the redemption prepared for, and this not by force of arms, but in the strength of God's Spirit (xlii. 1; cf. Zech. iv. 6). Accordingly the Spirit is not referred to as Sender (Nägelsbach, Driver, after Jerome, Targ., perhaps also LXX, Syriac), as which He is mentioned nowhere (cf. Zech. vii. 12, בְּרוּחוֹ, and the reading *διὰ τοῦ*, Rom. viii. 11, which is to be rejected for a similar reason), but as sent in and with Jehovah's Servant. In order to this meaning we need neither שָׁלַח אֹתִי ורוחו nor וְאֶת־רוּחוֹ שלחני; the phraseology is just the same as in xxix. 7, צְבִיָּה וּמְצֻדָתָהּ. But although "His Spirit" is taken as a second object, the passage confirms what Cheyne and

Driver agree in remarking, that in II. Isa. the tendency is evident to regard the Spirit of God as a separate personality.

The exhortation now goes further. In the work of redemption, prepared for both in word and act, Israel is to recognise the incomparableness of Jehovah, vers. 12–16. On the position it henceforth takes to His commands its future depends, vers. 17–19: "*Thus saith Jehovah thy Redeemer, the Holy One of Israel: I, Jehovah thy God, am he who teaches thee to do what profits, (who) leads thee in the way which thou shouldst go. O that thou didst hearken to my commandments; then thy peace becomes like a river, and thy righteousness like the waves of the sea; and thy seed becomes like the sand, and the offspring of thy body like its grains. Its name should not be rooted out, nor destroyed from before my face.*" Jehovah is Israel's rightful and right teacher and leader. לְהוֹעִיל is used in the same sense as in xxx. 5, xliv. 10, to do what is useful, profitable. The optative לוּא is followed by the preterite, because what is wished in anticipation is regarded as accomplished, as in lxiii. 19: *utinam disruperis*. But here where וַיְהִי follows twice (not וְיִהְיוּ, Deut. xxxii. 29; cf. Micah ii. 11) we cannot translate otherwise than: *o si attenderis, facta esset amnis instar pax tua* (Driver, § 140); but the לֹא־יִכָּרֵת glances into the future: in case of such observance, it would not. Peace and righteousness appear here as the divine gift, not deserved by Israel, but dependent only on the faith which marks and appropriates the divine word, and especially the word promising redemption. The play of sound in כַּחוֹל כְּמֹעֹתָיו is conspicuous. Many expositors (Rashi, Kimchi, Gesenius, Hitzig, Knobel, Cheyne) take מְעוֹתָיו as synonymous with מֵעֶיךָ,[1] and meaning entrails, *i.e.* the creatures filling the interior of the sea; but the backward reference of the suffix to הַיָּם, 18*b*, is less probable than to חוֹל; especially since such a metaphorical use of *viscera* has no proof, and since elsewhere the fem. plur. (like קְרָנוֹת, בְּנָפוֹת) denotes what is artificial in distinction from what is natural. מְעוֹתָיו are the grains of sand (LXX, Jerome, Targum); this is confirmed by the fact that מְעָא (in modern Hebrew מְעָה, *numulus*) is the Targum

[1] The absolute form, not occurring in the Old Testament, fluctuates between מְעִים and מְעַיִם; see Barth in *DMZ.* xlii. 345.

word for גֶּרֶה (*granum*, akin to גָּרַר); there is no other word for grain of sand. Israel remains a people even in its apostasy, but rooted up and abolished "from the face," *i.e.* from before the gracious countenance of God, who no longer acknowledges it as His people.

So far the discourse is hortatory. It demands faith and fidelity in view of the approaching redemption. But in the certainty that such a believing, faithful people will not be wanting within Israel, the prophecy of redemption clothes itself in the form of a summons, vers. 20–22: "*Go ye out of Babylon, flee ye from Chaldea with shouts of joy; declare, proclaim this, carry it to the end of the earth! Say ye: 'Jehovah has redeemed Jacob his Servant. And they thirsted not, he led them through dry places, he made water flow from the rock for them; he clave the rock, and waters gushed forth.' There is no peace, saith Jehovah, for the wicked.*" They are to go forth from Babylon, and quickly and joyously leave the land of bondage and idolatry far behind them; בָּרַח here means not properly to flee, but merely to depart with the speed of flight (cf. Ex. xiv. 5). And what Jehovah did for them they are to proclaim to the whole earth; the redemption experienced by Israel is to be the gospel for all mankind. The tidings to be carried forth (הוֹצִיא, as in xlii. 1) reaches from גְּאַל to the second recurring מַיִם. This it is which Israel, so far as it remains true to its God, will experience and proclaim. But there is no peace, says Jehovah, for the wicked. The ungodly in Israel are meant. The utterance says in negative form the same that is said positively in "Peace upon the Israel of God," Gal. vi. 16. "Peace" is the broadest, deepest definition of the future salvation. From this the ungodly exclude themselves; they have no part in the future inheritance; the Sabbath rest reserved for God's people belongs not to them. With this divine oracle, penetrating the conscience like the point of an arrow, concludes, not merely this ninth discourse, not merely the trilogy of Babylon (chaps. xlvi.–xlix.), but the entire First Part of these 3 × 9 discourses to the exiles. From this point the name "Cyrus," and also the name "Babylon," occur no more; the relation of the people of Jehovah to heathenism and the redemption from Babylon, so far as—foretold and

carried out by Jehovah—it proves His sole Godhead, and is the overthrow of the idols and the destruction of idolators,—this theme is now done with, and appears no more in the foreground. The phrase, "Listen, ye isles," compared with "Comfort ye my people," already intimates the different character of the second section now opening.

First Discourse of the Second Part, Chap. XLIX.

Self-attestation of the Servant of Jehovah: Zion's faint-heartedness reproved.

The very same person whom Jehovah introduced in xlii. 1 ff., and into whose address that of Jehovah changed even so early as in xlviii. 16, here begins to speak in vers. 1–3: "*Listen, O isles, unto me; and hearken, ye distant nations: Jehovah hath called me from the womb, from my mother's bosom hath he thought of my name. And he made my mouth like a sharp sword, in the shadow of his hand hath he hidden me, and he made me a polished arrow; in his quiver hath he concealed me. And he said unto me, Thou art my servant, O Israel, in whom I glorify myself.*" Though the speaker in the latter part of ver. 3 is called "Israel," yet he is neither to be regarded as a collective person representing the whole of Israel, nor as one representing the kernel of Israel,—not the former, because in ver. 5 he is expressly distinguished from the people, whose restorer (see ver. 5) and covenant-mediator (see ver. 8, xlii. 6) he is immediately to become; nor the latter, because the people, whose restoration (according to ver. 5) he accomplishes, themselves form the whole body of the "servants of Jehovah," or the remnant of Israel (see *e.g.* lxv. 8–16). Nor again is he both of these together, because what he says of himself, especially the fact that he speaks of the bosom of his mother, is so individual in its character, that it cannot possibly admit of being understood collectively: wherever Israel is spoken of in the same way we read merely מִבֶּטֶן (xliv. 2, 24, xlvi. 3, along with מִנִּי־רֶחֶם, xlviii. 8), but without mention of the mother, which (except in such allegorical connections as are found in li. 1, 2; Ezek. xvi. 3) is inapplicable to the people collectively.

Is it then possibly the prophet who is here speaking of himself, and does this, in the latter part of ver. 1, with reference to his own mother? (cf. מֵאֵי in Jer. xv. 10, xx. 14, 17). This is impossible, for what the speaker here declares of himself, in xlix. 1 ff., is of so unique and glorious a character that it far transcends the limitations and actual performance possible for an Isaiah, or any one of kindred spirit. We shall thus have to recognise the fact that the idea of the "servant of Jehovah," which is here, as in xlii. 1 ff., conceived as constantly changing from a narrower to a wider sense, becomes applied to a person, through limitation of the meaning. When the expression is applied in the fullest extent of its meaning, "the Servant of Jehovah" signifies all Israel; when it is confined to its inner and narrower sense, it signfies the true people of Jehovah who are included within the entire nation, like the kernel within the husk (see the definition of this in li. 7, lxv. 10; Ps. xxiv. 6, lxxiii. 15); here, however, the idea is restricted to its central thought, and the expression becomes the ideal representation of an individual. As Cyrus is the world-power in personal form, made subservient to the people of God, so the Servant of Jehovah, who speaks here, is Israel in personal form, *i.e.* he in whom the vocation of Israel as the saviour of humanity—Israel itself included—is perfected; he is the very same who, in xlviii. 16*b*, represented himself as the messenger of Jehovah who had now appeared; and throughout these discourses the dawn of salvation, not merely for Israel, but for all men, is viewed in connection with the close of the Exile, and is ever associated with the restoration of the people now in exile. Just as, in chaps. vii.–xi., Isaiah sees the son of the virgin grow up at the time of the Assyrian oppressions, and his kingdom rising on the ruins of the Assyrian, so the prophet here sees the Servant of Jehovah as one born in exile—the punishment sent on his people—coming forth towards the close of the Exile, in order to accomplish the restoration of Israel. Now, when he comes forward without further introduction, speaking in his own name,—a unique piece of dramatic composition, not approached even by Ps. ii.,—there already lies behind him the beginning of his work which aims at the salvation of mankind. His summons is addressed to the "isles," which

have already been pretty frequently mentioned, when the evangelization of the heathen formed the subject of this course (xlii. 4, x. 12; cf. xxiv. 15), and the "nations afar off," *i.e.* the distant nations (as in v. 26; cf. on the other hand, Jer. xxiii. 23). They are to hear what he says, yet not merely what he says in the words immediately following, but what he says generally. What follows is rather a justification of his right to claim a hearing and obedience, than the address itself, which is to be received with believing obedience; both, however, are most intimately associated. Jehovah has called him "from the womb," has thought of his name from the bowels (מֵעַי, as in Ps. lxxi. 6) of his mother, *i.e.* even before he was born; even in his mother's womb has Jehovah assigned to him his calling, viz. his vocation as a saviour, and has solemnly given him his name referring to this vocation. Here we are reminded of Jer. i. 5; Luke i. 41; Gal. i. 15, but especially the name "Immanuel," which is given beforehand to the Coming One (vii. 14), and the name "Jesus," which God appointed beforehand through the mouth of an angel (Matt. i. 20–23). The great Coming One, though set before us in the Old Testament as one to be expected "from the seed of David," is nevertheless, wherever mention is made of his entrance into the world, spoken of as "made of a woman," nothing being said of a temporal father. In the Protevangelium he is called the "seed of the woman," though not yet in an individual sense; Isaiah, in the time of Ahaz, speaks of his mother as הָעַלְמָה (vii. 14); Micah (v. 2) speaks of his יוֹלֵדָה. The typical Psalms also (such as xxii. 10 f.) give prominence to the mother.

The speaker now says further, in ver. 2, that Jehovah has made his mouth "like a sharp sword,"—namely, that he may, with the word of his mouth, as with a sharp sword, overcome whatever opposes him, and separate those who are leagued together to destroy (xi. 4; Rev. i. 16; Heb. iv. 12); that He has made him a "polished arrow" (חֵץ בָּרוּר, not βέλος ἐκλεκτόν, as LXX rendered by the LXX, but more in accordance with the nature of an arrow, as in Jer. li. 11, cleaned, polished, sharpened, pointed),—namely, in order to pierce the hearts, and to inflict on them the most salutary wounds; and that—just as sword and arrow are kept in scabbard and

quiver for the time when one wishes to use them—He has hidden him under the shadow of His almighty hand, and kept him concealed in the quiver of His counsel of love, in order that He may, in the fulness of time, draw out this sword of His, and lay this arrow of His upon the bow. It is scarcely necessary to ask, in the form of a dilemma, whether the reference here is to the true preceding the foreseen period of his appearing, or to eternity: the prophecy, however, in this case traces back the existence of him who has now appeared merely to the furthest point of his entrance on the scene of history. Ver. 3 declares, in plain and literal language, what Jehovah has made him: He has said to him (cf. Ps. ii. 7*b*), "Thou art my servant, O Israel, in whom (cf. xliv. 23) I glorify myself." The name "Israel" was at the very first the divinely-bestowed name of an individual. Just as the name Israel was first of all given to a man, and not till afterwards to a people, so, besides the personal reference in its origin, it has also a personal reference in its highest application. The servant of Jehovah is the kernel of the kernel of Israel, Israel's inmost centre, Israel's highest head. He it is in whom (*i.e.* on whom and through whom) Jehovah glorifies Himself, by carrying out through him the counsel of love which is the self-glorification of His holy love.

In ver. 4, the speaker opposes the words of divine vocation and promise with a complaint, which, however, immediately disappears: "*And I,—I said, 'In vain have I toiled; on emptiness and vanity have I wasted my strength;' nevertheless my right is with Jehovah, and my reward with my God.*" The ו of וַאֲנִי אָמַרְתִּי introduces the contrast which seemed to exist between the fruitlessness of his work and the call addressed to him: אָכֵן, however, denies the conclusion which might be drawn from it against the reality and truth of his vocation. The relation between the clauses is precisely the same as in Ps. xxxi. 23; Jonah ii. 5 (where we find אַךְ, which is more rarely used in this adversative sense); cf. also Ps. xxx. 7 ("but I said") and the psalm of Hezekiah in chap. xxxviii. 10, with the contrast in xxxviii. 15.[1] In the midst

[1] The pointing וְהֹבֵל for וְהֹבֵל, in spite of the disjunctive accent (*Tifcha*), has no perceptible reason: it is contrary to the rule. See our remarks on Ps. lv. 10.

of his active pursuit of his vocation, when no results of his efforts were to be seen, there came over him the thought that his work was fruitless; but this beclouding of his rejoicing in his calling disappeared in the confident assurance that his מִשְׁפָּט (*i.e.* his good right, in opposition to all contradiction and opposition) and his פְּעֻלָּה (*i.e.* the result and point of the work which was apparently vain) are with Jehovah, who reserves them for the time when He will vindicate His servant's right and crown his work with success. We must not here allow ourselves to be misled by such parallels as xl. 10, lxii. 11; in the first part of ver. 4, the words are as little spoken collectively as in the second, but in xl. 27 the complaint of Israel as a nation runs differently.

The expression "and now" (וְעַתָּה) evidently points to a new turn in the professional life of him who is speaking here. It is likewise plain that it is the want of success in his work among his own nation which has wrung from him the complaint in the beginning of ver. 4. For the fact that he addresses his summons in xlix. 1 to the world of nations is owing to Jehovah's not merely granting to him, the undaunted one, not merely success in his work on Israel, but also assigning to him a far more extensive mission to all mankind. Vers. 5, 6: "*And now saith Jehovah, who formed me from the womb for a servant to him, to bring back Jacob to him, and that Israel may be gathered to him,—and I have been honoured in the eyes of Jehovah, and my God became my strength — he saith: 'It is but a small thing that thou becomest a servant to me, to raise up the tribes of Jacob, and to bring back the preserved ones of Israel—I have set thee for a light of the heathen, to become my salvation unto the end of the earth.'*" Both שׁוּבַב and הָשִׁיב unite in themselves the meanings "to bring back" (Jer. l. 19) and "to restore." On the occurrence of לֹא=לוֹ, see the remarks at ix. 2, lxiii. 9, and Job xiii. 15. Jerome here wrongly renders: "and Israel who will not be gathered together" (which is said to declare the rejection of the Jews!); nor can we accept the rendering of Hitzig, "inasmuch as Israel is not swept away," or that of Hofmann, "Israel, who is not swept away." In this passage, which speaks of the restoration of Israel, אָסַף can only signify "gathering," as in xi. 12; לוֹ (which is parallel to אֵלָיו) points

to Jehovah as the author of this gathering, and the one whom it concerns; the transition from the infinitive signifying purpose, into the finite verb, is like what is found in xiii. 9, xiv. 25. The attributive clause attached to "Jehovah" expresses the lofty destiny of the servant in relation to Israel. The inserted clause, "I am honoured in the eyes of Jehovah, and my God hath become my strength," already looks onward to the still higher destiny by which the former lofty one is surpassed. On account of this parenthetically inserted praise to Jehovah, the אָמַר is resumed in the form וַיֹּאמֶר. Instead of simply נָקֵל יִהְיוֹתְךָ (cf. 1 Kings xvi. 31), *i.e.* "is it a small thing that thou shouldest be?" there is here added, as in Ezek. viii. 17, the comparative מִן, which is not to be logically pressed, however: "it is less than that," *i.e.* "it is too little that thou shouldest be." The נְצִירֵי (*Qerî* נְצוּרֵי) of Israel are those who have been preserved in the Exile (Ezek. vi. 12). Not merely is the restoration of those who survive the time of judgment the work of the servant of Jehovah, but Jehovah has appointed him to something still higher: He has set him for the light to the heathen ("a light to lighten the Gentiles," Luke ii. 32), to become His salvation to the end of the earth (LXX, *τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς*). Those who think that the speaker here is Israel, viewed as a nation, forsake this most natural and obvious meaning of the words, and explain them as signifying "in order that my salvation may be (*i.e.* reach, penetrate) to the end of the earth." But inasmuch as the servant of Jehovah is the light of the world, and by this very fact also the salvation of the world, both of these come through Jehovah, whose salvation, accomplished in accordance with His counsel, attains historical realization and actual manifestation in the servant.

His present condition, however, is one of deepest humiliation, ver. 7: "*Thus saith Jehovah, the Redeemer of Israel, his Holy One, to him of contemptible soul, to the abomination of the people, to the servant of tyrants; kings shall see and arise,—princes, and shall bow down for the sake of Jehovah, who is faithful, the Holy One of Israel, that he hath chosen thee.*" As בָּזֹה (with changeable *Qamez:* see our remarks on חָמוֹץ in i. 17) has not a properly passive meaning (=בָּזוּי, Ps. xxii. 7), but

signifies a state or condition, בְּזוֹה־נֶפֶשׁ designates one who is contemptible as regards his soul, held in contempt, *i.e.* one who is not considered as worthy to live (Hofmann and Bredenkamp). Here נֶפֶשׁ is the objective genitive; גּוֹי, joined with מְתֻעָב,[1] would also be an objective genitive if תִּעֵב were meant to be taken causatively ("one who makes the people feel abhorrence"); but, according to Ezek. xvi. 25, the meaning would be "one who makes the people to be abhorred" (*i.e.* an object of abhorrence),—which would be nonsense here. It is better to take מְתֻעָב (unless we prefer to read מְתֻעַב with Cheyne) as a substantive, like מְכַסֶּה in xxiii. 18 "[something] covering," *i.e.* a cover: all such participial nouns from the *Piël* (see Ewald, § 160*c*) signify the thing, place, or instrument affecting what the *Piël* declares. We need not inquire whether גּוֹי means Israel or the Gentile nations: it signifies the mass of the people, like עַם in Ps. lxii. 9, and in those passages in which our prophet applies the word to the human race in general. The מֹשְׁלִים, however, whose servant (*i.e.* enslaved one) the person here addressed is called, are obviously heathen tyrants. What is here stated of the one "servant of Jehovah" applies also to his people, and especially to that portion of the people which remained faithful to their calling and confession; all the shame and persecution which the faithful ones have to endure from their worldly superiors and from the ungodly among their own fellow-countrymen (see, for instance, lxvi. 5), are discharged like a pent-up storm upon him as an individual. But when kings and princes shall see him, formerly so humbled, freed from his humiliation and raised to the glorious height of the work to which he is called, then will they reverently arise from their thrones, and adoringly cast themselves on the ground for the sake of Jehovah, as one who (אֲשֶׁר, being emphatic, *utpote qui*) is faithful, by keeping true to His promises, for the sake of the Holy One of Israel (here לְמַעַן is to be supplied, as in xlviii. 9) that, as has now become evident, "He hath chosen thee:" the consecutive imperfect carries the general motive into detail.

Vers. 8, 9*a* declare (though only with reference to Israel, the immediate sphere of operation) what is the glorious height

[1] This word has Mahpach with Metheg; see on xl. 7.

of the calling to which Jehovah, in accordance with His promise, has raised His chosen one: "*Thus saith Jehovah: In a time of favour have I heard and answered thee, and in the day of salvation have I helped thee; and I preserved thee, and set thee for a covenant of the people, to establish the land, to apportion waste heritages again; Saying to prisoners, Go forth; to those in the darkness, Come to the light.*" Jehovah has heard and answered His servant, and has come to meet him with help when he prayed to Him out of the state of worldly servitude which he shared with his people; He has done this at the moment of time—foreseen and now arrived—when His good pleasure was actively displayed, and His salvation was realized. The imperfects which follow are meant to be taken contemporaneously with the past events mentioned (*i.e.* with a glance back from the standpoint of the transition from humiliation into exaltation), as in xlii. 6 (*q.v.*). That Jehovah makes His servant "a covenant of the nation" (*i.e.* the personal bond of connection uniting Israel and their God in a new fellowship) was the purpose of preservation in the past, and hearing and help in the present. The infinitives with ל show the modes in which the new covenant relationship will be manifested. That the country which has fallen into decay rises again, and that the waste heritages anew become the property of their former owners who inherited them—these proofs that the covenant-grace is anew applied to the people will be given through the instrumentality of the servant of Jehovah: the meaning is correctly rendered by the LXX, *τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομῆσαι κληρονομίας ἐρήμους λέγοντα*; and לֵאמֹר ("saying") is subordinated to both infinitives. The prisoners in the darkness of the prison and distress are the exiles (xlii. 22), to whom the powerful word of Jehovah's servant brings the light of liberty; the redemption is here also viewed again in connection with the close of the Exile, and, in conformity with the character of the Old Testament, it is represented as pre-eminently national.

The person of Jehovah's servant now recedes further into the background, and the prophecy goes on to depict the return of the redeemed, vers. 9*b*–12: "*On ways shall they feed, and on all bare hills there is pasture for them. They shall not*

hunger, neither shall they thirst, neither shall mirage nor sun blind them; for he that hath pity on them shall lead them, and by bubbling springs of water shall he guide them. And I make all my mountains a way, and my highways shall be exalted. Behold these, from a distance they come; and behold these, from north and from west, and these from the land of the Sinese." The nation returning home is represented as a flock. On the roads along which they march to their home, they find pasture without being obliged to leave the main road in order to satisfy their hunger, and even on bare and sandy hills (xli. 18) pasture for them is to be found. They want for nothing. Neither sharab nor sun endangers them (יַכֵּם—regarding which, cf. Ps. cxxi. 6—is a zeugmatic predicate to שָׁרָב also); neither does the former deceive them and lead them astray, nor the latter oppress them and make them faint; for He whose compassion has been touched by their long pining in misery (xli. 17–20) leads them and guides them gently (יְנַהֲלֵם being used in the same way as Petrarch says of the shepherd, "Move la schiêra sua soavemente") by bubbling springs of real and refreshing water. Jehovah makes all mountains a way for the returning ones, and the paths of the desert are raised as if into artificially formed highways (regarding יְרֻמּוּן, see Gesen. § 47, note 4). "*My* mountains," "*my* ways" (used differently in xiv. 25) are emphatic, for they are His creation, which He is also able to transform, and now actually transforms for the best interests of His people, who are returning out of all regions of the world to the land of their forefathers. יָם is the west; there is no warrant here, as in Ps. cvii. 3, for altering וּמִיָּם into וּמִיָּמִין; hence מֵרָחוֹק is either the south (cf. xliii. 6) or the east, according as אֶרֶץ סִינִים is taken as the east or the south country. The Phenician סִינִים (Gen. x. 17), the inhabitants of *Sin* (see Friedr. Delitzsch, *Paradies*, p. 282,—a fortified place near Arca, which has now disappeared,—are not to be thought of here, for the simple reason that this Sin is too near, and, moreover, lies west of Babylon and north of Jerusalem; the סִין again, which is the Egyptian Pelusium (Ewald), has no name of a nation or a country derived from it. Egli (in Hilgenfeld's *Zeitschrift*, vi. 400 ff.) sees in סינים the Kurdish tribe *Sin*, of the Turkish calendar of state; while

Hitzig (in his *Sprache und Sprachen Assyriens*, p. 25) identifies them with the Sivnikh, west of the Araxes; but instead of such obscure names we expect that by ארץ סינים is intended an eastern country of considerable importance. Even so early an expositor as Arias Montanus surmised that the Chinese (Arab. صين) were meant; and after the elucidations of Gesenius in his Commentary and his Thesaurus, most expositors, as well as Langlès (in his *Recherches asiatiques*), Movers (in his *Phoenicians*), Lassen (in his *Indian Archaeology*, i. 1028 f.), and Victor von Strauss und Torney, in the Excursus to the third edition of this Commentary, have decided in favour of this view, the origin of the name, however, being accounted for sometimes in one way and sometimes in another. The reference of the name to the Thsin dynasty is inadmissible, for the separate feudal states were not united under this monarchy till 255 B.C.;[1] rather may one think that reference is made to the feudal state of Tsin.[2] Von Strauss is of opinion — and Cheyne thinks this plausible — that סינים contains the Chinese word *zîn*, which, however, was probably sounded *ñin* in the ancient language; and certainly there are examples, both ancient and modern (such as the Egyptian *rutu, lutu*), of nations calling themselves simply "men" in contrast with foreigners. A new hypothesis has been propounded by Terrien de Lacouperie, who thinks that the סינים are the Schina,[3] who live on the slopes of the Hindu-Kush; and not without show of reason does he appeal to the fact that the ruling races of Afghanistan,

[1] See Von Strauss, p. 689; and cf. Von Richthofen on *China*, i. p. 504 (together with 436–442), and in his treatises on Marine Intercourse with China in ancient times and the Middle Ages (*Verhandl. der Gesellsch. für Erdkunde zu Berlin*, 1876), and on the silk regions of Central Asia (in the same for 1877).

[2] This is the view of Alfred von Gutschmid (in the *Zeitschrift der deutschen Morgenl. Gesellschaft*, xxxiv. 207), who says: "The most usual way in which general names for a country or nation originate among other nations is that the latter transfer to the whole the name of the portion which lies nearest them. The most westerly province of China is Tsin, the first and only one touched by the great silk-region; from 897–206 B.C. it was the seat of an independent kingdom, which finally obtained supremacy over China."

[3] In the *Babylonian and Oriental Record* for January and September 1887; on this Aryan race, cf. Friedrich Müller, *Allgem. Ethnographie*, 1879, p. 510.

which is bounded on the north by the Hindu-Kush, claim to be of Israelitish descent. It still remains most probable, however, that the סינים are an ancient nation, engaged in agriculture and commerce, and that the name will once more, as that of the Chinese, find a more satisfactory explanation than hitherto. The prophet, especially if one of the Babylonian exiles, may have heard of the distant land in the east under this name, and we need assume nothing more,—not (as Movers and Lassen think) that Sinese visited the market of the world on the Euphrates, but merely that information concerning the strange nation, rich in costly productions of their country, had reached the fore parts of the east through commercial intercourse, and this by sea; nor, again, that there were already, at the time when the prophet lived, actually some of the Chinese scattered among other nations (cf. the remarks on xi. 11), but merely that through the Spirit he foresaw that his nation would be scattered as far as this distant point in the extreme East. And this is what actually has taken place: see my *History of post-Biblical Jewish Poetry* (1836), pp. 58–62; cf. also p. xxi. I have not yet had access to the work of Sionnet, *Essai sur les Juifs de la Chine et sur l'influence, qu'ils ont eue sur la litérature de ce vaste empire, avant l'ère chrétienne;* but see also the Report of the Mission of Inquiry to the Jews in China, in the *Jewish Intelligence*, May 1857, where a facsimile is given of the roll of the Torah in Kai-fong-fu; Alexander Wylie on the Israelites in China, in Summers' *Chinese and Japanese Repository*, vol. i. 1863; and J. Alexander on *The Jews, their Past, Present, and Future*, 1870, pp. 105–117. The immigration was from Persia (cf. עֵילָם in xi. 11),—at the latest, under the Han dynasty, which lasted from 205 B.C. till 220 A.D., and in any case, before the Christian era.

On account of this restoration of the exiles, this mighty work of God, the whole creation is to praise Him, ver. 13: "*Shout for joy, O heavens, and exult, O earth; break forth with joyful shout, ye mountains! for Jehovah hath comforted His people, and hath compassion on His afflicted ones.*" The expression פִּצְחָה רִנָּה (Gesen. § 117. 3), as also פִּצְחוּ וְרַנְּנוּ, is (apart from Ps. xcviii. 4) peculiarly Isaian (see xiv. 7, and frequently in chaps. xl.–lxvi.). עֲנִיִּים is the usual name in the Old Testa-

ment for the Church militant: the suffix refers to Jehovah. The perfect is changed here for the imperfect; because the act of consolation works once for all, while the compassion continues. Here again the glorious liberty of the children of God appears as the centre and focus from which the whole world is glorified. The joy of the Israel of God becomes that of the heaven and the earth. With the summons to this joy the first half of this address concludes; for the word וַתֹּאמֶר which follows, and which is not suited for beginning a new discourse, shows that it is merely a resting-point which has been reached.

The prophet, looking back into the period of suffering from the standpoint of deliverance, exclaims from the midst of this train of thought, ver. 14: "*Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me.*" The time of suffering which forces out this complaint still continues; what follows therefore applies to the Church of the present, *i.e.* of the Exile. Vers. 15, 16: "*Does a woman forget her suckling, so as not to have compassion upon the child of her womb? Even though mothers should forget, yet I will not forget thee. Behold, upon the palms of my hands have I graven thee; thy walls stand before me continually.*" To the complaining Church, which knows that her home is in Zion and Jerusalem, and yet has now been so long torn from that home, Jehovah sets forth His love, which is as inalienable as maternal love, — nay, is far stronger than maternal love. עול (=עָוֹל) signifies the "nourished" one (properly, "supported"), viz. the child which the mother nourishes, *i.e.* suckles; and מִן in מֵרַחֵם is used in precisely the same way as in xxiii. 1, xxiv. 10, xxxiii. 15, etc., being equivalent to ὥστε μή. In meaning, גַּם is equivalent to גַּם־כִּי (see Ewald's *Syntax*, English translation, § 362*b*): "even supposing that these (the mothers) should forget," *i.e.* renounced their love. The picture (not merely, as shown by ver. 16*b*, the name) of Zion has been marked with indelible lines on the inside of Jehovah's hands, in something of the same way as men are accustomed to burn or puncture ornamental figures on the hand, arm, and forehead, and to colour the punctures with alhenna or indigo. There is the picture of Zion, unapproachable by every creature, as near to Him as He is to Himself,

and coming before Him in all the movements of His divine life; there He has the walls of Zion ever present to Him; and though they are broken down for a time here below, they have with Him an eternal ideal existence, which must ever be realized again and again in increasingly glorious forms.

It is this fact of renewed glorification which anew comes up as present to the mind of the prophet. Vers. 17, 18: "*Thy children make haste; those who destroyed thee and laid thee waste go forth from thee. Lift up thine eyes round about and see; all of them gather themselves together, they come to thee. As truly as I live, declareth Jehovah, thou shalt certainly put them all on like jewellery, and thou shalt gird them round thee like a bride.*" The vocalization followed by the LXX, Targum, Jerome, Saadiah, and the original scribe of the Babylonian Codex, is בָּנַיִךְ,—a reading which is favoured by the contrast drawn; but בָּנַיִךְ is more suitable for vers. 18, 19, and the thought that Zion's children come to build her fallen walls again is the natural result arising from the contrast: her children come, and those who tore down the maternal home and made it a desolate ruin, must depart from the city and the country. Zion is to raise her eyes that have hitherto been cast down, and to look around; for on all sides those whom she deemed lost are coming in dense crowds: לָךְ (cf. לוֹ=לֹא along with אֵלָיו in ver. 5), to her, *i.e.* in order henceforth to belong to her again. Jehovah pledges His life (חַי אָנִי, ζῶν ἐγώ, the last Hebrew word always with pausal Qāmez, which remains even in spite of *Munach*[1]) that a time of glory for Zion and her children is coming: כִּי after an affirmative oath is equivalent to אִם־לֹא in other passages (*e.g.* v. 9). The population which Zion regains will be to her like ornaments (כֵּעֲדִי, but Babyl. כָּעֲדִי) which a woman puts on, as the ornamental girdle (קִשֻּׁרִים; see iii. 20) which the bride fastens round her wedding dress.[2]

[1] The case is like those of Mal. i. 6; Ps. cxix. 25: the logical pointing here maintains its ground against the rhythmical and musical accentuation. Except in Isa. xlix. 18, the second word in the formula of swearing, חַי־אָנִי, always has a separative accent.

[2] Lagarde suggests that we should read "כִּכְלוֹת, *ut calauticam*," *i.e.* like a headband; but the word is unknown in Hebrew of every period of the language.

Thus will Zion once more appear in splendour with the multitude of her children as with festal adornment. Vers. 19, 20: "*Because thy ruins and thy wastes and thy land full of ruins,—surely now wilt thou be too confined for the inhabitants, and those who swallowed thee are far away. Once more shall thy children, who were formerly torn from thee, say in thine ears: 'The place is too straight for me; give way for me, that I may have room.'*" In place of the three subjects, "thy ruins," etc., comes the comprehensive "thou" contained in תְּצָרִי (from צָרַר), a new commencement of the sentence being made. כִּי is emphatically repeated in כִּי עַתָּה ("for now," "surely now," or, as we prefer to say, "surely then"), which has essentially the same meaning as in the apodosis following a hypothetical protasis (*e.g.* Gen. xxxi. 42, xliii. 10), except that in such cases the sense is more decidedly affirmative than here, where this meaning is seen to arise from the confirmative. Zion, that has hitherto been lying waste, will now be too confined to contain her inhabitants; those who devoured her are far away, *i.e.* those who seized the country and the cities, and made them uninhabitable. עוֹד is meant to be understood in the same way as in Ps. xlii. 6, and בְּאָזְנֶיךָ as in Ps. xliv. 2 (cf. the remarks on v. 9): "once more will it come to this, that the children of whom Zion had hitherto been deprived call to one another,—so that she is a witness with her ears of what has been clearly perceived, 'The space is too narrow for me; step back (גְּוִשָׁה from גָּוַשׁ, to approach, then to move generally, and also to move away, move off, Gen. xix. 9) for me, in order that I may be able to settle down.'"

The words which sound in the ears of Zion are now followed by the thought of surprise and astonishment that now rises in her own heart. Ver. 21: "*And thou wilt say in thine heart, 'Who hath born me these, seeing that I was bereaved of children and barren, banished and driven away? And these, —who hath brought them up? Behold, I was left alone; these, —where were they?'*" She sees herself suddenly surrounded by a great multitude of children, and yet she had been robbed of her children, and גַּלְמוּדָה (properly "hard," "strong," Arab. *ǵalmad, ǵulmûd*, mostly substantive,—a stone, rock; from גָּלַם), *i.e.* such an one as seemed utterly incapable of bearing children any more. Hence she asks, Who hath born me

these (not, Who hath begotten, which is an absurd question)? She cannot believe that they are the children of her body, and her children's children. As the tree whose foliage has faded away is itself called נֹבֵלֶת (i. 30), so does she call herself גָּלָה וְסוּרָה, because her children have been forcibly carried off into banishment. The passive participle of the intransitive verb סוּר signifies to be gone aside (far away), as in Jer. xvii. 10; cf. נוּס, "fled," Num. xxxv. 32; סוּג, "turned aside," Prov. xiv. 14; שׁוּב, "returned," Micah ii. 8. In the second question there has, as it were, dawned upon her the thought that those by whom she sees herself now surrounded are her own children; but as she was left alone while they went away, and this too, as she thought, to die in a foreign land, she cannot comprehend where they have hitherto been concealed and grown up into so numerous a people.

The prophecy now takes a step backwards, and describes the way in which the children of Zion reached their home. Ver. 22: "*Thus saith the Lord Jehovah, 'Behold, I lift up my hand to nations, and to peoples I raise my banner; and they bring thy sons in their bosom; and thy daughters,—upon shoulders are they carried.'*" The setting up of a banner (v. 26, xi. 12, xviii. 5; cf. lxii. 10), as well as the waving of the hand (xiii. 2), is a favourite figure in the Book of Isaiah. The nations understand and carry out His instructions, and bring the sons and daughters of Zion; and this they do as a nursing father or attendant (אֹמֵן, παιδαγωγός) carries a little child before him on his breast (חֵצֶן, as in Neh. v. 13; Arab. as in Ps. cxxix. 7, حضن from حضن; cf. Num. xi. 12), *i.e.* on his arm, so that the child lies on his shoulder (עַל־כָּתֵף; cf. עַל־צַד, lx. 4, lxvi. 12).

Such is the affectionate assistance received by the Church which is again assembling upon its native soil, and after it has reassembled, kings and their princely consorts revisit it most zealously. Ver. 23: "*And kings shall be thy nursing-fathers and princesses thy nurses; with their face to the earth do they bow down to thee, and the dust of thy feet do they lick, and thou shalt know that I am Jehovah, whose hoping ones shall not be put to shame.*" As guardians devote all their strength and care to those committed to their keeping, and as nurses

nourish the children from the marrow of their own life, so do kings become the protectors of Zion, and princesses those who further her growth. What is true in the view that princes are the *summi episcopi* of the Church becomes realized, and the unrighteous assumption of princely territorialism condemns itself; they pay homage to the Church, they kiss the ground upon which she stands and walks. As shown in xlv. 14, this adoration is directed to the God who is present in the Church, and directs the Church away from all vain conceit of her own merit to Jehovah (וְיָדַעַתְּ, like יָגַעַתְּ in xlvii. 15), the God of salvation *cui qui confidunt non pudefient* (אֲשֶׁר being here combined with the first person, and made into a relative, as in xli. 8; Ex. xx. 2; Job ix. 15, etc.). The state will not then be swallowed up by the Church,—an event which will never occur in this world, and is not meant to occur,—but there is realized, even in this life, a prelude of the perfected kingdom of God, by the state becoming serviceable to the Church.

There follows now a doubting question, prompted by a weak faith. Ver. 24: "*Can booty be actually wrested from a hero, or will the captive crowd of righteous ones escape?*" The question is logically one, and only divided into two for rhetorical reasons. The hero, or gigantically strong one, is the Chaldean (li. 12, 13, lii. 5). Ewald, Knobel, and Bredenkamp follow the Syriac and Jerome in reading עָרִיץ instead of צַדִּיק in the latter part of ver. 24, on account of the parallelism; but this is unnecessary. The exiles are called שְׁבִי צַדִּיק (a genitival combination, not adjectival), not as the prisoners who have been wrested from the righteous ones, or the Church of the righteous, as Meier thinks, making צַדִּיק an objective genitive, like הֶעָנִי in iii. 14; still less as prisoners carried off by the righteous one, *i.e.* the Chaldean (Hendewerk's opinion), for the Chaldean, even as the accomplisher of judgment, is not צַדִּיק, but רָשָׁע (Hab. i. 13); but rather as the host of prisoners consisting of righteous ones, צַדִּיק being an exegetical genitive (as in the expression זֶרַע מְרֵעִים, "a seed of evil-doers," i. 4).

The divine answer follows in vers. 25, 26: "*Verily, thus saith Jehovah, Even the captive host of a giant hero are wrested from him, and the booty of a tyrant escapes; and on him that*

warreth with thee will I make war, and thy children will I save. And I will feed thy tormentors with their own flesh, and as with new wine shall they be drunk with their own blood, and all flesh perceives that I [*am*] *Jehovah thy Saviour, and that thy Redeemer* [*is*] *the Mighty One of Jacob.*" Rosenmüller thus correctly explains the כִּי: "that which is scarcely credible shall assuredly take place, for thus hath Jehovah spoken;" and also the גַּם: "even though that seems quite incredible, nevertheless I will perform it." The גִּבּוֹר and עָרִיץ are, in the latter part of ver. 25, with direct reference to Zion, called יְרִיבֵךְ ("him that contends with thee"), a noun formed from the verb ריב, like יָרֵב (which possibly means "king 'fighting-cock'"), Hos. v. 13, x. 6. The אֵת joined with אָרִיב is either the preposition ("with"), as in Jer. ii. 9 (cf. Hos. iv. 1), or the sign of the accusative, as in Deut. xxxiii. 8; Job x. 2; Isa. xxvii. 8; as in Ps. xxxv. 1, the latter alternative is to be preferred here, where the Almighty speaks. The self-laceration threatened against the Chaldean empire reminds one of ix. 19, 20; Zech. xi. 9; and rouses the same feeling of horror as is evoked by Num. xxiii. 24; Zech. ix. 15. All this must necessarily be subservient to that salvation and redemption which form the grand aim of Jehovah throughout the course of the world's history, the irresistible work of the Mighty One of Jacob (אֲבִיר יַעֲקֹב, as in Gen. xlix. 24; cf. i. 24 above). With the opening of chap. l. begins a new chain of ideas.

Second Discourse of the Second Part, Chap. L.

Israel's self-rejection, and the stedfast adherence of the servant of Jehovah to his vocation.

The address is now no longer directed to Zion, but to her children. Ver. 1: "*Thus saith Jehovah, 'Where is your mother's bill of divorce with which I divorced her? Or where is one of my creditors to whom I sold you? Behold, for your iniquities have you been sold, and for your transgressions has your mother been divorced.'*" It is not He who has broken up His relation to Zion, for the mother of Israel, whom Jehovah betrothed to Himself, can point to no bill of divorce with which (אֲשֶׁר not being here used as in lv. 11) Jehovah had dis-

missed her, and thereby (according to Deut. xxiv. 1–4) for ever renounced all right to take her again, in case she may have in the meantime become another's. Moreover, He has not, yielding to external compulsion, given up Israel to a foreign power; for where could be found that one of His creditors—there are none at all—to whom He would have been obliged to surrender His sons, because unable to pay His debts, in order that He might thereby make payment—a harsh procedure often followed (see Ex. xxi. 7; 2 Kings iv. 1; Matt. xviii. 25) by strict creditors towards insolvent debtors? Regarding נֹשֶׁה ("a creditor"), see the remarks on xxiv. 2. Now, the present state of the nation was certainly this, that they had been sold and sent away; but this condition of things was not the work of lordly caprice, or the consequence of force on the part of Jehovah; it is Israel itself that has interrupted its relation to Jehovah; they have been sold through their own offences, and "because of your transgressions has your mother been divorced." Instead of בְּפִשְׁעָיִךְ ("through her transgressions") the expression used is בְּפִשְׁעֵיכֶם ("through your transgressions"); this might be because the Church, though on the one hand standing higher and being older than her children (*i.e.* her members at any one time), is nevertheless morally responsible for those who are born of her, trained by her, and recognised by her as her own.

But the great sin, which has continued from the time before the exile to the present, is disobedience to the word of God. This sin has brought upon Zion and her children the judgment of banishment, and has also been lengthening the duration of this punishment. Vers. 2, 3: "*Why did I come, and there was no one there? Why did I call, and there was no one who answered? Is it possible that my hand is too short to redeem, or is there no power in me to deliver? Behold, through my threatening I dry up the sea; I turn rivers into a plain: their fish putrefy because there is no water, and die for thirst. I clothe the heavens with mourning, and make sackcloth their covering.*" Jehovah has come, and with what? From the fact of His bidding them consider, it follows that His hand is not too short, and therefore too weak, to deliver Israel and set them at liberty, that He is the Almighty who by His mere threat (Ps. cvi. 9, civ. 7) can dry up the sea and turn streams

into firm and dry ground, so that the fish become putrid through want of water (Ex. vii. 18, etc.), and die from thirst (תָּמֹת is the voluntative form, used in accordance with poetic license for the indicative, as in xii. 1); who can clothe the heavens in mourning (קַדְרוּת, from signifying the turbidity of water that has been stirred, being applied to the darkness or dirtiness of colour in mourning garments) and make sackcloth their (dull, dusky, dark grey) covering (cf. xxxvii. 1, 2 on the expression); who therefore (*fiat applicatio*) can dissolve and destroy the girdle of waters behind which Babylon thinks herself concealed (see on xlii. 15, xliv. 77), and can cover the empire, which now enslaves and vexes Israel, with a sunless and starless night (xiii. 10) of ruin: cf. the figure of grass and flowers, etc., in xl. 6–8. From this witness of Jehovah to Himself we see that it is the gospel of redemption from sin and punishment with which He has come; but Israel has given no answer, *i.e.* has not believingly received this message of salvation,—for faith is assent to the word of God. And in whom did Jehovah come? Knobel and most expositors reply, "in His prophets." This answer, however, though not incorrect (cf. lxv. 12, lxvi. 4 with Jer. vii. 13, 27, xxxv. 17; Zech. vii. 7–11), is not full enough to show the connection between the preceding and the succeeding portions of the discourse. For it is one person who speaks throughout, and who is it but the servant of Jehovah, who is also introduced in other parts of these discourses as speaking with dramatic directness in his own name? Hence we say, Jehovah has come to His people in His servant. We know who, in actual historical fulfilment, this Servant of Jehovah was; it is He whom the New Testament also, especially in the Book of Acts (iii. 13, 26, iv. 27, 30), calls τὸν παῖδα τοῦ κυρίου. It was not indeed during the Babylonian Exile that this Servant of Jehovah appeared with the gospel of redemption for Israel; but the human element in these discourses is precisely this, that they view the advent of the servant of Jehovah, the saviour of Israel and of the heathen, in connection with the close of the captivity. But, that in these discourses the divine element is not destroyed by the human, we have already shown in our remarks on xlix. 1–3.

He in whom Jehovah came to His people and announced

to them, amidst their self-caused misery, the way and work of salvation, is the same who speaks in ver. 4: "*The Lord, Jehovah, hath given to me a disciple's tongue, that I may know how to set up an wearied one with words; he wakeneth every morning, wakeneth my ear to hear like the disciples.*" The word לִמּוּדִים, which (as in viii. 16, liv. 13) is the older word used instead of the later תַּלְמִידִים, *μαθηταί*, is repeated palindromically at the end of the verse, and the order of thoughts, "He wakeneth morning by morning, wakeneth for me the ear," reminds us of the progressive parallelism (*e.g.* in Ps. xcvi. 7), and especially the scale of thoughts presented in the "psalms of degrees." The servant of Jehovah here affords us a deep insight into His hidden life. The prophets receive revelations chiefly through the night, either in a dream or (like Zechariah) in ecstatic visions; here, however, the servant of Jehovah receives the divine revelations neither in dream (בַּחֲלוֹם) nor in vision (בְּמַרְאָה), but as the antitype of Moses (Num. xii. 6–8), and thus also in this respect as a prophet like him (Deut. xviii. 15–19), are fully awake with the clearest consciousness: "every morning" (בַּבֹּקֶר בַּבֹּקֶר, as in xxviii. 19), therefore, after waking from his sleep, which is a direct merging of conscious life in God, without the intervention of the world of images constituting involuntary dream-life—Jehovah draws near to him, awakens his ear (Cheyne takes this to be the inner ear, as in xlviii. 8), by giving him a sign that he may listen, and then takes him, as it were, into the school like a pupil, and teaches him what and how he is to preach. But nothing so clearly betokens a tongue befitting the disciples of God as the gift of consolation, and such a tongue has he who is the speaker here: "to aid with words him who is exhausted" (through the pain of suffering and mortification of spirit); אֶת is here prefixed to an undetermined noun (as in Ezek. xxi. 28; Prov. xiii. 21; Job xiii. 25). עוּת is equivalent to غاث, "to help" (whence comes غوث, "assistance," and also correctly, one who is a "help" to another): Aquila renders it by *ὑποστηρίσαι*, and Jerome by *sustentare*: we must not here think of غاث (*med. ye*), to "rain upon," "water," as is done by Rückert, Ewald, Umbreit, Knobel; but still less is עוּת to be regarded as a denominative

from עָת,—the view of Abulwalid and Kimchi, followed by Luther, who translates "to speak with the wearied one at the proper season." דָּבָר, λόγῳ (cf. בִּדְבָר in xxix. 21), is an accusative of closer specification, like אֲשֶׁר in ver. 1 (cf. xlii. 25, xliii. 23): Jerome here correctly renders, "ut sciam sustentare eum qui lassus est verbo." There is no need for the alteration of לָדַעַת לָעוּת into לִרְעוֹת, suggested by Cheyne and Klostermann, who point to Prov. x. 21.

His vocation is to save, not to destroy; and for this calling he has Jehovah to mould and guide him, to whom also he has submitted with docile receptivity. Ver. 5: "*The Lord, Jehovah, hath opened mine ear: and I—I was not rebellious, I did not turn back.*" He put him into the condition needful for inwardly perceiving His will, in order to become the mediator of His revelation; and he did not resist this call (מָרָה, signifying to set oneself firmly against any one, *ἀντιτείνειν*), nor did he shrink from fulfilling the vocation, which, as he well knows, does not bring him earthly honour and advantage, but rather shame and ill-treatment. Ever since he has walked in the path of his calling, so little has he shrunk back in fear from the sufferings attendant on this course, that he has rather willingly taken them upon himself. Ver. 6: "*My back I gave to the smiters, and my cheeks to those who pluck out the hair: my face I hid not from insults and spitting.*" He offered his back to those who smote it, his cheeks to those who pulled out the hair of his beard (מָרַט, as in Neh. xiii. 25); he did not hide his face to cover it from actual insults and spitting (on כְּלִמּוֹת, combined with רק, viz. *κολαφίζειν, ῥαπίζειν, τύπτειν εἰς τὴν κεφαλήν*, combined with *ἐμπτύειν*, cf. Matt. xxvi. 67, xxvii. 30; John xviii. 22). The path of his calling, therefore, leads through a condition of shame and humiliation. What was typified in Job (see xxx. 10, xvii. 6), what the Davidic psalms of suffering prefigure in a typico-prophetic manner (see xxii. 7, lxix. 8), what a Jeremiah has to utter in complaint (xx. 7 ff., xvii. 14–18), finds in him a perfect antitypical fulfilment.

But no disgrace discourages him; he trusts in Him who has called him, and looks to the end. Ver. 7: "*Nevertheless the Lord Jehovah will help me; therefore I did not let myself be overcome by disgrace; therefore did I make my face like the*

flint, and knew that I would not be put to shame." By means of the ו is annexed the thought which filled his soul amidst all his suffering. In the words לֹא נִכְלַמְתִּי he declares that he did not allow himself to be overcome and overpowered (or more correctly—for כָּלַם, Arab. كلم, signifies to hit, in the sense of *percutere*) within by disgrace: the consciousness of his high calling remained undisturbed; he was not ashamed of it, never became perplexed concerning it. (The two conjunctions "therefore" are co-ordinated.) He made his face "like the flint" (see our commentary on Ps. cxiv. 8), *i.e.* insensible to hostile attacks, like the flint-stone (cf. Ezek. iii. 8 f.). As Stier says, "in holy hardness of endurance" he presented his face to his adversaries without letting himself be influenced or overawed, and was conscious that He whose cause he represented would never forsake him.

Amidst his still continued sufferings he is certain of victory, and feels himself raised above every accusation of man, knowing that Jehovah will acknowledge him, while his adversaries are on the way to that destruction of which they already carry the germs within them. Vers. 8, 9: "*My justifier is near,—who will contend with me? Let us draw near together! Who is my opponent in judgment?—let him draw near to me! Behold, the Lord, Jehovah, will help me,—who is he that could condemn me? Behold, they all shall fall into decay like a garment; the moth shall eat them up.*" הַצְדִּיק and הַרְשִׁיעַ are forensic antitheses: the former signifies to set forth a person judicially and actually as righteous (2 Sam. xv. 4; Ps. lxxxii. 3), the latter as guilty (רָשָׁע, Deut. xxv. 1; Ps. cix. 7). Regarding נֶעֱמְדָה, which has lost its chief tone (2 Chron. xx. 9) on account of the following יָחַד, see the footnote on xl. 18. בַּעַל מִשְׁפָּטִי denotes "he who has a judicial cause (or lawsuit) against me," just as in Roman law the *dominus litis* is distinguished from the *procurator, i.e.* the person who represents him in the court: synonymous expressions are בַּעַל דְּבָרִים, Ex. lxxiv. 14; and אִישׁ רִיבִי, Job. xxxi. 35; cf. xli. 11 above. In מִי־הוּא the two pronouns are intimately associated, and form an intensified interrogative *τίς* (Rom. viii. 34: see Ewald's *Hebrew Syntax*, English translation, § 325*a*). כֻּלָּם, "all of them," refers to all those who are hostile to him: they fall into decay like a worn-out garment, and become the food

of the moth which they already carry within them,—a figure of destroying power which works imperceptibly and slowly, yet all the more surely (li. 8; cf. Job xiii. 28; Hos. v. 12).

Up to this point we have the words of the servant. The discourse began with the words of Jehovah (vers. 1–3), and with such words it also closes, as is evident from the expression, "from my hand has this been," 11*b*. The first word of Jehovah is addressed to those who fear Him, and who listen to the voice of His servant. Ver. 10: "*Who among you is fearing Jehovah, listening to the voice of his servant? He that walketh in darkness, and without a ray of light,—let him trust in the name of Jehovah, and stay himself upon his God.*" The question is asked for the purpose of telling to any one who will answer, "I am such an one, or hope to be such an one," what his duty and his privileges are. In the midst of circumstances which afford no prospect of an exit from them (חֲשֵׁכִים indicating local extension,—the plural of חֲשֵׁכָה, which is found in viii. 22,—here the accusative of the object, in a construction like that seen in Job xxix. 3; cf. Deut. i. 19), and which induce a cheerless frame of mind, he is to trust upon the name of Jehovah,—this most firm and certain of all grounds of trust,—and stay himself upon his God, who cannot forsake or deceive him: he is to *believe* (vii. 9, xxviii. 16; Hab. ii. 4) on (ἐπί) God and the word of salvation,—for בָּטַח and נִשָּׁעַן indicate that *fiducia* which is the essence of faith.

The second word of Jehovah is directed to those who despise that word which is brought by His servant. Ver. 11: "*Behold, all ye who kindle a fire, who gird yourselves with fiery darts,—away into the glow of your fire, and into the fiery darts ye have kindled! From my hand does this come to you; in sorrow shall ye lie down.*" The fire which they kindle (קָדַח, قَدَحَ, *allidere*, to "strike," especially the flint on the steel, hence to "strike fire") is not the fire of divine wrath (Jer. xvii. 4), but the fire of wickedness (ix. 17), especially that hellish fire with which an evil tongue is set on fire (Jas. iii. 6); for the זִיקוֹת (or זִקּוֹת, from זִיק=*zinq*, and this from זָנַק, to spring, let fly, *Syr.* to shoot, hurl), *i.e.* missiles, burning arrows (cf. Ps. vii. 14), are symbols of their blasphemies and curses hurled against the servant of Jehovah. There is no need of reading (with Hitzig, Ewald, Knobel, and Breden-

kamp) מְאִירֵי (not מְאַוְּרֵי) instead of מְאַזְּרֵי: "they gird on burning arrows," *accingunt malleolos*, is equivalent to saying that they equip or arm themselves (xlv. 5) therewith for the attack. But the destruction which they prepare for the servant of Jehovah becomes their own; they themselves are obliged to go into the burning fire and the fiery darts which they have kindled: the hand of Jehovah brings this about (cf. Mal. i. 9), suddenly reversing the former state of things; the fire of their rage becomes the fire of divine judgment, and this fire becomes their bed of pain. Nägelsbach renders "in torment shall ye lay yourselves down;" but the place in which one lays himself down is indicated by לְ only when a local term follows, as in Job vii. 21; Lam. ii. 21; the לְ has not a local meaning, as Nägelsbach thinks, but marks the state or condition (Ewald, § 217*d*). A dictatorial conclusion is formed by תִּשְׁכָּבוּן, with its accent on the final syllable.

Third Discourse of the Second Part, Chap. LI.

The breaking forth of Salvation, and the turning away of the cup of wrath.

From the despisers of the word, for whom the punishment of fire has been threatened, the prophetic address now returns to those who eagerly long for salvation. Vers. 1–3: "*Listen unto me, ye who pursue righteousness, ye who seek Jehovah: look unto the rock [from which] ye have been hewn, and to the hollow of the pit [from which] ye have been dug. Look unto Abraham your father, and to Sarah who bare you,—that he was one [when] I called him and blessed him and multiplied him. For Jehovah hath comforted Zion; he hath comforted all her waste places, and made her wilderness like Eden, and her desert like the garden of Jehovah; delight and joy are found in her, thanksgiving and sounding music.*" The prophetic address is directed to those who strive after the right mode of living and seek Jehovah, who do not turn from Him to make earthly things and themselves the object of their efforts; for only they are able by faith to regard as possible, and in spirit to behold as real, what to human understanding seems impossible, because the very opposite is present to the eye of sense.

They are meditatively to bring before their minds Abraham and Sarah, the types of the salvation which they are to expect. Abraham is the rock from which have been hewn the stones that compose the house of Jacob; and Sarah, with her natural womb, is the hollow of the pit from which Israel has been brought to the light, somewhat in the way in which peat is cut out of a pit, or ore dug out of a mine; the marriage of the two was long unfruitful; it was, as it were, hard stone, גַּלְמוּד (xlix. 21), out of which God raised up children in Abraham and Sarah, for the origin of Israel was a miracle of divine power and grace. In contrast with צוּר, which is masculine, בּוֹר is made a feminine through מַקֶּבֶת, which has been selected with a reference to נֻקְּבָה; and in connection with חֻצַּבְתֶּם, we must supply the relatives מִמֶּנּוּ ... אֲשֶׁר, and with נְקַרְתֶּם similarly מִמֶּנָּה ... אֲשֶׁר. The first part of ver. 2 tells who are the rock and the pit; Abraham your forefather, and Sarah תְּחוֹלֶלְכֶם, she who with labour (*i.e.* amidst the pangs of childbirth) bare you—"you," for the birth of Isaac the son of promise was the birth of the nation with whom was associated the history of redemption. The respect in which Abraham (in comparison with whom Sarah now retires into the background) is to be regarded, is stated in the words *quod unum vocavi eum*. The perfect קְרָאתִיו indicates the one gracious call which removed Abraham out from among the idolaters, and brought him into communion with Jehovah: the imperfects which follow mark the blessing and increase which arose in connection therewith (Gen. xii. 1 f.). He is called אֶחָד (as in Ezek. xxxiii. 24; Mal. ii. 15) as being "one" at the time when he was called, and yet, through the power of the divine blessing, becoming the root of Israel, the people of the promise and of His heritage, the land of promise. This is what those who long for salvation are to remember, strengthening themselves by resting on the past in faith on a future resembling it. The corresponding act of blessing is expressed in preterites (נִחַם, וַיָּשֶׂם); because, to the eye of faith and the prophetic vision, the future has the reality of a present and the certainty of a completed fact. Zion, the mother of Israel (l. 1), the counterpart of Sarah, the ancestress of the nation,—Zion, which is now in sorrow because it lies in waste and ruins,—is comforted by Jehovah: the comforting words of promise

(xl. 1) become to her the comforting act of fulfilment (xlix. 13). Jehovah makes her desolation like Eden (LXX, ὡς παράδεισον), like the garden of Jehovah (Gen. xiii. 10), which was planted by Himself (Gen. ii. 8; Num. xxiv. 6). Nor is this future paradise devoid of human beings; joy and gladness are found (the verb יִמָּצֵא regulating itself in accordance with the former of the two subjects, as in Prov. xxvii. 9, xxix. 15; Job iv. 14) therein; and there is heard the voice of thanksgiving for the wonderful change that has taken place, as well as resounding melody (וְזִמְרָה, as in Amos v. 23). The land of bliss is thus full of human beings in festive frame and active enjoyment. As Sarah bare Isaac after a long period of barrenness, so Zion, another Sarah, after long desolation is surrounded by a joyful multitude of children.

But the great work of the future stretches far beyond the restoration of Israel, which becomes the source of salvation to the whole world. Vers. 4, 5: "*Listen unto me, O my people, and give ear unto me, O my nation! Because a law shall go forth from me, and for my judgment I prepare a place, to be a light of the nations. My righteousness is near, my salvation has gone forth, and mine arms shall judge nations; unto me is the hopeful expectation of the islands, and for mine arm is their waiting.*" It is Israel that is summoned to listen to the promise introduced by כִּי; only here is לְאוּמִּי applied to Israel, as גּוֹי is employed in Zeph. ii. 9: that the heathen should be here addressed, as was imagined by the Syriac translators, is contrary to the logical sequence of this whole discourse. What is set forth in xlii. 1 ff. as the work to which the servant of Jehovah was called,—viz. to spread abroad justice among the nations, and plant it on the earth,—here appears as the doing of Jehovah, The תּוֹרָה ("law") here meant is that of Zion (ii. 3), as distinguished from that of Sinai,—the gospel of redemption; and מִשְׁפָּט is the new ordering of life, in which Israel and the nations unite. For this, Jehovah prepares a firm standing-place from which is poured out, on all sides, its light to enlighten the nations: הַרְגִּיעַ (as in Jer. xxxi. 2, l. 34) comes from רָגַע in the sense of the *Arab.* رجع to return, to bring about a return, entrance, rest; it is different in meaning, though not in derivation, from רָגַע in

li. 15. In the first part of ver. 5, צֶדֶק and יְשׁוּעָה, as throughout these discourses, are synonymous: their meaning is determined by the character of the "law" (תּוֹרָה) which gives the "knowledge of salvation" (Luke i. 77), and therewith the "righteousness of God" (Rom. i. 17; cf. Isa. liii. 10). This righteousness is now upon the point of being revealed; this salvation has begun to be realized. The mass of the nations in the world are ripe for the judgment inflicted by Jehovah's arms, which on the right and left cast down to the ground. Hence, when it is said of the isles, that they hope for Jehovah and wait for His arm, what is meant is the remnant of the heathen nations which longs for salvation and is ready to receive it, which survives the judgment, and actually shares in the salvation (cf. John xi. 52; but see also *e.g.* John iii. 5). To these the saving arm (only the singular was suitable here: cf. *e.g.* Ps. xvi. 11) now brings the salvation towards which, more or less consciously, their longing was directed, and which satisfies their inmost need. In ver. 5, observe the victorious and self-consciously majestic movement of the rhythm, with the effective incidence of the tone in יְיַחֵלוּ.

The people of God are now summoned to look above and below: the old world over their heads and under their feet is destined for destruction. Ver. 6: "*Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens will vanish like smoke, and the earth will fall into decay like a garment, and its inhabitants will die like a nonentity; but my salvation will last for ever, and my righteousness does not go to ruin.*" With כִּי follows the ground of the summons. The heavens will dissolve into atoms, like smoke. נִמְלָחוּ is from מָלַח (the root of which is מל, from which also comes מָלָל; see our comments on Job xiv. 2), which is allied to מָרַח (from the root מר; see on Job xxiii. 2), and means to rub to pieces, break small, rub to shreds. As מְלָחִים signifies rags, the figure of a worn-out garment, which otherwise was ready at hand (l. 9), was also presented through association of ideas. However, כְּמוֹכֵן cannot signify "in like manner" (as rendered by LXX, Targ. and Jerome); for if we hold to the figure of a garment falling to rags, the result is an insipid thought; and if the reference is to the fate of the earth in general, the resultant thought is tame. But neither could the old

expositors stumble upon what is now the favourite interpretation, "like gnats" (Hitzig, Meier, Ewald, Knobel, Umbreit, Stier, Hahn, Orelli); for the singular of כִּנִּים as little takes the form כֵּן, as בֵּיץ (an egg) is the singular form of בֵּיצִים; the gnat is called כִּנָּה, as shown by post-Biblical Hebrew.[1] Unless with Cheyne, after Weir's initiative, we are willing to read כנים, the form must be explained as in 2 Sam. xxiii. 5; Num. xiii. 33; Job ix. 35; in all these passages כֵּן has no other meaning than *ita, sic;* but as these words pretty frequently get their meaning through the gesture which accompanies their utterance (*e.g.* in the Eunuch of Terence, *cape hoc flabellum et ventulum sic facito*), so must כֵּן always be regarded as uttered like *hujus*, in the comic phrase, *hujus non facio* ("I do not care *that* for it;" see Zumpt's *Grammar*, § 444); cf. the inscription on the tomb of Sardanapalus, as given in Strabo, xiv. 5. 9, "Eat, drink, and play: all else is not worth *so*." Such also, according to his gloss, has been considered the meaning of Luther's rendering, "like *that;*" cf. Rückert's translation, "and its inhabitants,—like *so* do they die;" but the expression "like *so*" is here equivalent to "like nothing." That heaven and earth do not perish without rising again in renovated form, is a thought that naturally suggests itself, and is expressly declared in ver. 16: also lxv. 17, lxvi. 22. Righteousness (צְדָקָה) and salvation (יְשׁוּעָה) are the heavenly powers which throughout the overthrow of the old world attain the supremacy and become the foundations of the new (2 Pet. iii. 13). That the righteousness will endure eternally, and the salvation not be broken (יֵחַת, as in vii. 8, *confringetur*, whereas in ver. 7 the verb means *consternemini*), is a prospect which holds good of the restoration of the new world out of all those elements which survive the catastrophe.

From this grand promise regarding the final triumph of the counsel of God is derived an inspiriting address to the persecuted Church. Vers. 7, 8: "*Listen to me, ye that know*

[1] Moreover, כִּנָּם, in Ex. viii. 13 f., whether it be a collective plural or a singular, proves nothing in favour of כֵּן,—as little as מִדָּה suggests a form מִד in the sense of a "measure:" regarding such flexional forms see our remarks on סֻכָּה, Ps. xxvii. 5.

righteousness, thou people with my law in their heart; fear not the reproach of mortal men, and be not alarmed for their revilings! For like a garment will the moth consume them, and like a woollen cloth shall the weevil devour them, but my righteousness shall endure for ever, and my salvation to late generations." The conception of the "servant of Jehovah" is in this address unfolded in its intermediate sense: those who pursue after righteousness, seeking Jehovah (li. 1), and who are thus the servants of Jehovah (lxv. 8 f.), are comprehended into the unity of a "people" (עַם), as in lxv. 10 (cf. x. 24), therefore of the true people of God in the people of His choice, and hence of the kernel in the mass. The exhortation is addressed to those who know by experience regarding righteousness as the gift of grace, and as involving a transaction in conformity with the scheme of salvation as well as in relation to the people who bear in their heart the law of God as the standard and moving principle of their life,—the Church which not merely maintains the law as a letter outside, but keeps it as a living power within (cf. Ps. xl. 9). None of these need fear the abuse and revilings of men; their despisers and revilers are weak mortals (אֱנוֹשׁ; cf. ver. 12; Ps. ix. 20, x. 18), whose fancied omnipotence, grandeur, and perpetuity are an unnatural and impudent lie. The double figure in ver. 8 declares that the smallest expenditure of strength is enough to destroy their seeming greatness and power, and that even long before they succumb to destruction they already carry within them the germ which is unceasingly developing in the direction of that ruin. "The סָס," says a Jewish proverb, "is brother to the עָשׁ:" the latter term (from עָשַׁשׁ, to fall to pieces; Arab. عث, with the transitive sense of eating away) signifies the moth; the former (like the Arab. *sûs sûsa*) means the moth, and also the weevil, or mite (Lat. *curculio*); in Greek we may compare σής and κίς. While the persecutors of the Church succumb to these destructive powers, the righteousness and the salvation of God, on the other hand, abide forever,—even now the ground of trust and object of hope to His Church, but hereafter to be openly and fully manifested for their good,—and "to a generation of generations," *i.e.* to an age which embraces endless ages within itself.

But as such an exhortation for the Church grows out of the grand promises with which the discourse began, so there also springs from it the longing after the promised salvation, combined with assured confidence in its realization. Vers. 9–11: "*Awake, awake! clothe thyself with strength, O arm of Jehovah! Awake, as in the days of yore, the ages of ancient times! Was it not thou who didst hew Rahab in pieces, who pierced through the dragon? Was it not thou who didst dry up the sea, the waters of the great swelling wave,—that didst turn the depths of the sea into a way that the redeemed might pass through? And the ransomed ones of Jehovah shall return and come to Zion with shouting, and everlasting joy upon their head; gladness and joy do they lay hold of, sorrow and sighing flee away.*" Cheyne takes this עוּרִי here and in lii. 1, as well as הִתְעוֹרְרִי in ver. 17, to be the voice of angels, the cry of the watchers in heaven (lxii. 6); but we rather think we hear in these words the prayer of entreaty arising from the believers who long for salvation, and from the prophet as their leader. The paradisiacal restoration of Zion, the new world of righteousness and salvation, is a work of Jehovah's arm, *i.e.* the active exercise of His power. This arm of His is at present in a state of sleep, as it were: though not lifeless, indeed, it is motionless. Hence the Church thrice cries aloud to it, "Awake!" (in the case of עוּרִי, as in Judg. v. 12, the place of accent is interchanged, between the penult and the final syllable, to avoid monotony: cf. Wright on Zech. ix. 9, גִּילִי). It is to arise and put on strength, drawing this from the fulness of omnipotence;—לָבַשׁ being used as in Ps. xciii. 1; cf. λαμβάνειν δύναμιν in Rev. xi. 17, and δύσεο ἀλκήν (arm thyself with strength) in *Iliad*, xix. 36, ix. 231. The arm of Jehovah is capable of accomplishing what the prophecy declares, and what the Church hopes for; because it has in fact already miraculously redeemed Israel. "Rahab" is Egypt represented as the monster of the waters (see on xxx. 7): תַּנִּין ("dragon") is the same (cf. xxvii. 1), but especially Pharaoh (Ezek. xxix. 3), whose name has in Arabic become that of the crocodile (الفرعون). אַתְּ־הִוא, *tu illud*, is equivalent to "thou, yea thou:" see the remarks on xxxvii. 16. The verb חוֹלָל (from the

root חל, to excavate, round), which is parallel with הֶחֱצִיב, is here the intensive of the Qal, in the sense found in Hos. vi. 5. Lagarde follows Houbigant in reading הַמֹּחֶצֶת (Job xxvi. 12): this is possibly right, but is nowise better. The name given to the Red Sea is תְּהוֹם רַבָּה, "the great deep," because the vast store-house of water lying under the solid land is there partially displayed. הַשָּׂמָה has a double *Pashta*, and is therefore accented on the penult: hence this form is the 3rd pers., and is equivalent to אֲשֶׁר שָׂמָה (see Gesen. § 138. 3*b*). Ver. 11 is a repetition of xxxv. 10, and, just as in that passage, it is attached to גְּאוּלִים, with the difference that יַשִּׂיגוּן נָסוּ there takes the form יַשִּׂיגוּ וְנָסוּ. Hitzig, Ewald, and Knobel are of opinion that ver. 11 is not a genuine production of the author of these discourses, but has been interpolated by some other writer. In lxv. 25, however, we meet with a precisely similar repetition, and ver. 11 here is just as dependent on the preceding verse as in the case of xxxv. 10. From the past there is drawn a conclusion bearing on what is to be expected: the look into the future is cleared and strengthened by the look into the past ("and thus will the ransomed ones of Jehovah return, delivered from the present oppression as their forefathers were from that of Egypt" . . .). Here ends the first half of the address.

In the second half the promise begins anew, but with more detailed reference to the afflictions of the exiles and the sufferings of Jerusalem. Jehovah Himself begins to speak directly, sealing and confirming what was longed and hoped for. Vers. 12–15: "*I, I am your Comforter: who art thou that thou shouldest be afraid of a mortal man who will die, and of a son of man who is made a blade of grass? —that thou forgettest Jehovah thy Maker, who stretched out the heavens and founded the earth? — that thou shouldest constantly be afraid, all the day, of the wrath of the oppressor, as he prepares to destroy? — and where is the wrath of the oppressor left? He that is bent down is speedily set free, and does not die to the grave, nor does his bread fail him: as truly as I Jehovah am thy God, who terrifieth the sea, so that its waves roar: Jehovah of hosts is his name.*" The pronoun הוּא after אָנֹכִי אָנֹכִי is an emphatic repetition, and hence an emphasizing of the subject (αὐτὸς ἐγώ), like אַתְּ־הִיא

in ver. 10 above. From this major premise, that Jehovah is the Comforter of His Church, and through the medium of the minor premise, that whoever has Him for a Comforter need not fear, there is drawn the conclusion that the Church has no cause for fear. Hence we are not to explain the sentence as Knobel suggests—"how small thou art that thou art afraid!"—but rather as meaning, "Is such then the case with thee (hence, art thou then so small, so forsaken) that (*imperfect consecutive*; cf. the use of כִּי in Ex. iii. 11; Judg. ix. 28) thou dost need to fear?" The attributive clause יָמוּת explicitly sets forth the meaning contained in the designation of mankind by the term אֱנוֹשׁ. חָצִיר stands for כְּחָצִיר (Ps. xxxvii. 2, xc. 5, ciii. 15; cf. xl. 6–8 above), and forms an instance of apposition employed instead of comparison: יִנָּתֵן is the passive of the verb נָתַן, in the sense of *παραδιδόναι*, — a meaning which it certainly has in other passages, though only when followed by בְּיַד or לְ—so that others render the expression, "who is made into grass;" but the idea readily suggests the thought of mowing down or withering away, whereas man does not need first to be made into grass, but (xl. 6) is already this (like this) in himself. In ver. 13*a* is continued the superaddition of clauses subordinated to the initial "Who art thou?" In the latter part of ver. 12, the address is in feminine form, while at the beginning of ver. 13 it is masculine, being directed in the first point to Zion, but in the second point (what amounts to the same thing) to Israel: "that thou forgettest thy Creator, who is likewise the almighty Director of the universe, and dost hang in constant suspense and anxiety (פָּחַד, *contremiscere*, as in Prov. xxviii. 14) before the wrath of the tormentor, because (כַּאֲשֶׁר, as in Ps. lvi. 7; cf. Num. xxvii. 14,—properly 'in conformity with the fact that') he is aiming (כּוֹנֵן, namely, 'his arrows,' or even 'his bow,' Ps. xi. 2, vii. 13; cf. xxi. 13) to destroy." We must not translate this expression by *quasi disposuisset*, which, though syntactically possible, is opposed to actual facts. The question which opposes fear ("and where is the wrath of the tormentor?") directs attention to the future, and practically says, "Nowhere does a trace of him remain visible,—he is completely swept away, leaving no trace behind." If הַמֵּצִיק

is the Chaldean, then, in ver. 14, when the exhortation changes into a promise, — just as, conversely, in the first half, the promise changed into an exhortation,—we are not to think of oppression by their own fellow-countrymen, who had more of a heathen than of an Israelitish disposition; but צֹעָה (from צָעָה, صغا, to stoop, bend) is the individualizing designations of the exiles in the Babylonish captivity, some of whom perhaps may have actually been in prison (see on xlii. 7, 22). Every one who lay in fetters, and thus could not help stooping, hastens to be freed from his bonds, *i.e.* will speedily be unloosed (the point to which reference is here made being possibly the conquest of Babylon by Cyrus); he will not die and fall into the pit (*constructio pragnans*, as in Ps. lxxxix. 14), nor does his bread fail. If we take the last two clauses as the analytical presentation of one thought (as Hitzig does), though this is unnecessary, then the meaning will be "he will not die of hunger." The guarantee for this lies in the omnipotence of Jehovah, who, even by a threatening word (גַּעֲרָה) throws the sea into a state of trembling (רֹגַע being the construct of the participle, with the tone on the final syllable, as in xlii. 5, xliv. 24; Ps. xciv. 9; and even Lev. xi. 7; from רָגַע, רגע, to move violently backwards and forwards, also to put into such a state of motion), so that its waves roar (cf. Jer. xxxi. 35, and the primary passage in Job xxvi. 12). On the attachment of the asseverative clause at the end, by means of וְ, see Ewald [English translation of the Syntax], § 340*c* (cf. Jo. iv. 21; Ps. lxxxix. 38).

The promise, for the fulfilment of which the absolute power of Jehovah is pledged, and to which everything else must yield, now rises to an eschatological height. Ver. 16: "*And I placed my words in thy mouth, and in the shadow of my hand did I cover thee, to plant heavens and to found an earth, and to say to Zion, 'My people art thou!'*" It is a high calling, a most glorious future for the preparation and furtherance of which Israel, now in the state described in ver. 7, has been equipped and preserved in the shadow of unapproachable omnipotence. The God who has created the world, and to whom Israel owes its existence,—Jehovah has

put His words in the mouth of this Israel (וְאָשִׂם, as also in Gen. xxiv. 4, etc.). And what is the high calling which it is to subserve by means of these words? We must not render the expression by "that thou mayest plant," etc., for this is not in accord with the conclusion "that thou mayest say" . . .; for it is not Israel that says this to Israel, but Jehovah says it to Israel. The planter, founder, speaker is Jehovah. It is God's own work to which Israel is instrumentally subservient, by means of the words put in the mouth of the nation, viz. the new creation of the world and the restoration of Israel itself to favour,—both, the latter as well as the former, being royal prerogatives of God: the reference is to actual facts connected with the last times. Jehovah intends to create a new world of righteousness and salvation (lxv. 17), and anew to acknowledge Zion practically as His people. The preparation for this great and all-renewing work of the future is aided by the true Israel, now enslaved by the heathen, and disowned and persecuted by their own countrymen: the words in their mouth are the seed-corn of a new world in the midst of the old. The fact that the same thing is here said of the true, spiritual Israel, as is said in xlix. 2 regarding the One Servant of Jehovah, is explained in precisely the same way as when the apostles of the New Testament refer to themselves (Acts xiii. 47), a declaration of God which applies to the One Servant, by saying, "So hath the Lord commanded us." The One Servant is in fact one with this Israel; He is Israel itself in its highest potency; He towers above it, but in the same way as the head rises above the members of the body, with which it forms a living whole.

In the same way as out of the grand promises which preceded, there grew the call "Awake!" (עוּרִי) addressed by the Church to the arm of Jehovah, so there here grows out of the same promises a similar call (הִתְעוֹרְרִי) addressed to Jerusalem. Vers. 17–23: "*Rouse thyself up, rouse thyself up! Arise! O Jerusalem, who hast drunk out of the hand of Jehovah the cup of his wrath: the goblet cup of reeling hast thou drunken, drained! There was none who guided her of all the children whom she bare, and none who laid hold of her hand out of all the children whom she brought up. There were*

two things that befell thee,—who was to console thee? Devastation and ruin, and famine, and the sword: how was I to comfort thee? Thy children were benighted, lay at the corners of all the streets like a snared antelope, as those who were filled with the wrath of Jehovah, the rebuke of thy God. Therefore, hearken to this, O wretched and drunken one,—but not with wine! Thus saith thy Lord, Jehovah, and thy God who defendeth his people, Behold I take out of the hand the cup of reeling, the goblet cup of my wrath; thou shalt not continue to drink it any more. And I place it into the hand of thy tormentors, who said to thy soul, Bow down that we may pass over, and thou madest thy back like the earth, and like a thoroughfare for those who pass over." In ver. 17, Jerusalem is viewed as a woman lying on the ground in the unconsciousness of a swoon and stupefaction: she has been obliged, for her punishment, to drink the cup filled with the burning wrath of God, the cup which puts those who drink it into unconscious reeling; and this cup, which, in order to bring into prominence its swelling sides, is called קְבַּעַת כּוֹס (the two words being put in genitival construction, though in meaning they stand in apposition,—unless the second word כּוֹס should possibly be struck out as a gloss, as is done by Lagarde, following the LXX), she has been obliged not merely to drink, but to drain quite clean (cf. Ps. lxxv. 9, and especially Ezek. xxiii. 32–34). Observe in שְׁתִית מְצִית the doleful incidence of tone, bringing on a feeling of dread. In this state of unconscious reeling, Jerusalem was utterly devoid of any help on the part of her children: no one was a guide to the stupefied one, no one laid hold of her hand to hold her up: the consciousness that the punishment of her sins was deserved, and the greatness of her suffering, weighed so heavily on all the members of the Church, that no one felt the joy and strength needful to rise up for her, in order to make her fate at least more tolerable for her, and to prevent the worst. What elegiac music meets us here in the deep cadences מִכֹּל־בָּנִים יָלָדָה מִכֹּל־בָּנִים נְהֵלָה. So dreadful was her misfortune, that no one ventured to break the silence of the horror, and to express their condolence: even the prophet, humanly speaking, is constrained to confess, "How" (properly "who?" מִי, as in Amos vii. 2, 5) "should I comfort thee?"

He knew of no similar or greater sorrow to which he could have been able to refer Jerusalem, in accordance with the principle that "it is a comfort to the wretched that they have had companions in misfortune:" in this way must the expression be explained, as in Lam. ii. 13: the reading יְנַחֲמֵךְ, proposed by Cheyne and others, would be less sensible. The whole group of these verses is pervaded by the tone of the Lamentations of Jeremiah. The things which befell her (קֹרָתַיִךְ being equivalent to אֲשֶׁר קָרָאוּ, from קָרָא or קָרָה,—a form with which it is interchanged even so early as in the Pentateuch) were twofold (*i.e.* there were two kinds, מִשְׁפָּחוֹת, Jer. xv. 3, of evils), viz. the devastation and the wrecking of their city and their country, famine and the sword for her children, their inhabitants. In ver. 20 this is more fully depicted with reference to famine: her children have become veiled (עָלַף, to suffer an eclipse, properly, to be covered over), lay unconscious, as if they were becoming corpses at all the corners of the streets, where this dreadful sight presented itself on all sides: they lay there, כִּתּוֹא מִכְמָר (strangely rendered by the LXX, "like a half-cooked turnip," but correctly by Jerome, *sicut oryx*—as also by the LXX in Deut. xiv. 5—*illaqueatus*), like a netted antelope (see on Job xxxix. 9), *i.e.* one that lies exhausted in the hunter's net (מִכְמָר, with a distinctive accent, for מִכְמֹר, like שִׁרְיָן, in lix. 17), after it has spent its strength in efforts to get free, and has nearly strangled itself in the attempt. The appositional clause beginning with הַמְלֵאִים and referring to בָּנַיִךְ, states (like a *quippe qui* in Latin) the ground of this sad fate: it is the punitive decree of God which has penetrated to their very heart, and has got them completely in its power: from this it is evident that בָּנַיִךְ is not to be restricted (as in Lam. ii. 11 f., 19, iv. 3 f.) to children as distinguished from adults (cf. v. 25). With לָכֵן in ver. 21 the discourse turns from depicting sufferings to the utterance of promises, with reference to which there went forth, even so early as in ver. 17, the call to awake and arise: "therefore" (*i.e.* because Jerusalem has fully endured the wrath of God) she is to hear what His compassion, now begun to move, has decreed. The construct-form שִׁכְרַת stands here, according to Gesenius, § 132. 1, in spite of the intervening ו, which is epexegetical. From xxix. 9 one may see how characteristic

of Isaiah's style is this expression, "drunk, and not with wine:" on this distinction between a lower and a higher region of related facts, cf. xlvii. 14, xlviii. 10. The intensive plural אֲדֹנִים, which is elsewhere in the Book of Isaiah applied only to human lords, is only here, where Jerusalem is represented as a woman, employed with reference to Jehovah. יָרִיב עַמּוֹ is an attributive clause, meaning one who is the Advocate or Defender of His people. The cup of reeling and wrath, after Jerusalem has emptied it, He takes for ever out of her hand, and forces it, newly filled, upon her tormentors. Instead of מוֹנַיִךְ (Hiphil participle of יָנָה, from the root וג, ,ج, to push, press,—hence to be oppressed with grief, afflicted), the favourite word of the Lamentations of Jeremiah (i. 5, 12, iii. 32, cf. i. 4), the tone of which we recognise throughout in this address, there is no need for reading, as in xlix. 26, מוֹנַיִךְ (from יָנָה), as is done by Lowth, Ewald, and Umbreit, who follow the Targum דַּהֲווֹ מוֹנָן לִיךְ. The words of Jerusalem's foes, שְׁחִי וְנַעֲבֹרָה (from שָׁחָה, the Qal of which occurs here only) are to be understood figuratively, as in Ps. cxxix. 3: Jerusalem, in the person of her children, both at home in their conquered country and abroad in exile, has been forced to submit as the defenceless object of lordly tyranny and caprice. But now the relations are reversed: Jerusalem, after being punished, is redeemed; and the instruments themselves incur the punishment which their pride and arrogance have earned.

Fourth Discourse of the Second Part, Chap. LII. 1–12.

The servitude of Jerusalem is changed into dominion, imprisonment into liberty.

The call addressed in li. 9 to the arm of Jehovah, which was represented as sleeping, is here addressed to Jerusalem, which is represented as a woman sleeping. Vers. 1, 2: "*Awake, awake! clothe thyself with thy strength, O Zion! clothe thyself with thy gorgeous garments, O Jerusalem, thou holy city; for there will not henceforth enter into thee one uncircumcised and unclean. Shake thyself from the dust! Arise, sit down, O*

Jerusalem! unloose the bonds of thy neck, O captive daughter of Zion!" Stunned by the wrath of God, and faint with grief, Jerusalem is lying on the ground; but this ignominious helplessness and disgrace she has experienced is now at an end: she is to raise herself and put on her might, which was long broken and seemed to have disappeared, but which can and must ever renew itself, because it rests on the foundation of an inviolable promise; awaking, and regaining her former strength, she is to put on her gorgeous robes, *i.e.* the priestly and royal ornaments which become her as the "holy city." For, what she is destined to be, that she must henceforward be without any further desecration. Heathens, uncircumcised, and those who were unclean in heart and flesh (Ezek. xliv. 9) had forced their way into her, and had desecrated her (Ps. lxxix. 2)—heathens, who, as such, have no right to enter the Church of Jehovah (Lam. i. 10); by such intruders she is no longer to be defiled,—not to say conquered (Joel iii. 17; Nah. ii. 1*b*, not without reference to the latter passage; cf. v. 7 with Nah. ii. 1*a*). On the construction, *non perget intrabit* = *intrare*, see Gesenius, § 120. 2*b*, Remark) [Ewald's *Syntax*, Eng. translation, § 285*b*]. In ver. 2 the representation of the city falls into the background, while that of the people comes into the foreground. שִׁבְתִּי יְרוּשָׁלִַם does not mean, as Hitzig supposes, "captive people of Jerusalem,"—an expression which, in accordance with the personification, would require שִׁבְיָה, as in ver. 2*b*—but, as correctly given by the LXX, "sit down, O Jerusalem:" the accentuation likewise indicates the same view. The summons is the counterpart of xlvii. 1. Jerusalem is sitting on the ground, having no chair or stool, but only to become highly exalted; whereas the daughter of Babylon, as mistress, is seated upon a throne, but only to be deeply abased. Jerusalem is now to shake herself free from the dust, to rise and sit down (namely, upon a throne, as given in the Targum): the captive daughter of Zion (שִׁבְיָה, *αἰχμάλωτος*, Ex. xii. 29, an adjective placed at the beginning for the sake of emphasis, as in x. 30, liii. 11) is to unloose for herself (*sibi laxare*, like הִתְנַחֵל, xiv. 2, *sibi possidendo capere*) the chains of her neck (the *Kethib* התפתחו, "they unloose themselves," is opposed to the beautiful parallelism); for she who mourned in her abasement comes

again to honour, she who was ignominiously fettered is restored to freedom.

The summons is now enforced by well-grounded promise. Vers. 3–6: "*For thus saith Jehovah, Ye have been sold for nothing, and not with silver shall ye be redeemed. For thus saith the Lord, Jehovah, To Egypt my people went down at first, to dwell there as guests, and Assyria hath oppressed them for nothing. And now, what have I to do here? saith Jehovah; for my people have been taken away for nothing, their oppressors shriek, declareth Jehovah, and continually, all the day, is my name blasphemed. Therefore, shall my people learn my name; therefore, on that day, that I am he who saith, Here am I.*" Ye have been sold,—such is the meaning of ver. 3,—but this selling is merely a delivering over to a foreign power, without any advantage accruing therefrom to Him who thereby had no other object in view than to make you atone for your sins (l. 1), or even without another nation who might serve Him taking your place as an equivalent; and there will be no need of silver for purchasing the favour of Him who is delivering you up, but merely of a manifestation of divine power (xlv. 13). The general statement in ver. 3 is now substantiated in the train of thought in vers. 4–6. Israel went down into Egypt, the country of the Nile valley, with the innocent design of sojourning there in the foreign land as guests (לָגוּר), and (what suggests itself from the following member, after the manner of the self-completing form of parallelism) there fell into the bondage of the Pharaohs, who, not fearing Jehovah, but rather scorning Him, were but the blind instruments of His will. Then Assyria oppressed them, בְּאֶפֶס, *i.e* not "finally" (*ultimo tempore*, as rendered by Hävernick), but (as אֶפֶס is synonymous with אַיִן, xl. 17, xlvii. 12) "for nothing," *i.e.* without acquiring any right over them, but rather, in his unrighteousness, being merely the blind instrument of the righteousness of Jehovah, who, by means of Assyria, put an end first to the kingdom of Israel and then to that of Judah. The two references to the Egyptian bondage and the Assyrian are made as brief as possible; the words "but now," however, mark the transition to the present oppression in Babylon, and the address shows greater fulness of expression. Jehovah asks, "*What* have I

to do here?" Hitzig refers פֹּה ("here") to heaven, as if the meaning were, "What pressing occupation have I here, that all this kind of thing can happen without my taking an interest in it?" But such a question would be more appropriate to the Zeus of Greek comedy than the Jehovah of prophecy. Nägelsbach refers פֹּה to Jerusalem,—and makes the expression mean "here, in the desolate city, from which the people that could and should honour me are removed?" But the context shows that the standpoint lies in the land of exile. In accordance with xxii. 16, the question simply means, "What have I to do here?" Jehovah is regarded as present with His people (cf. xlvi. 4), and thereby means to ask whether He is to continue this penal condition of exile any longer: such is the view taken by the Targum, Raschi, Rosenmüller, Stier, etc. The question implies the intention to redeem Israel, and with כִּי follows the justification of this design. Israel has been taken away (viz. from its native ground and soil), חִנָּם, *i.e.* without the Chaldeans having had any right to this. The words מְשָׁלָיו יְהֵילִילוּ (משלו), which continue the grounds assigned, are neither to be translated (as by Ruetschi and Rosenmüller) "its singers lament," for the poetic writers of Israel are called מְשֹׁרְרִים; nor "its (Israel's) princes lament," as is done by Vitringa, Hitzig, and Hendewerk, for though the people of the exile still have national שָׂרִים, they have no other מֹשְׁלִים than the Chaldean oppressors (xlix. 7, xiv. 5). It is the intolerable tyranny of the oppressors of His people that Jehovah indicates in this clause as the reason for His interposition, which can no longer be deferred. It is true that הֵילִיל (the imperfect of which here suffers no syncope of the inflexionally prefixed syllable) elsewhere signifies to "howl," as a cry of pain; but in the same way as הֵרִיעַ, רָנַן, רָנַח signify a yelling outburst either of joy or of pain, so הֵילִיל also may be employed to designate the howl of tyrants, expressing their rage, or revenge, or victory (Nägelsbach),—like Lucan's *laetis ululare triumphis*, and the common cry in Syriac, used in war and for other exclamations (see Bernstein's *Glossary*). In connection with this haughty bluster, Jehovah's name was made the dishonoured object of constant blasphemy: מְנֻאָץ is the participle Hithpoël, or rather (as the *ē* of the participles Hiphil, Poël, and Hithpoël cannot

be changed into a pausal *ā*), the participle Hithpoal (cf. the Hithpoël in Jer. xxv. 16); Luzzatto and Cheyne read מִתְאַץ (like מִנְאָל in Mal. i. 7, and מִבְהָל in Ex. viii. 14), which is at least equally admissible. Then follows in ver. 6 the closing sentence in the chain of thoughts: therefore His people are to get to learn His name (*i.e.* the self-evidencing of the God who is despised by the heathen), therefore (לָכֵן repeated with emphasis, like כְּעֵת in lix. 18, and perhaps מִן in Ps. xlv. 9) on that day, the day of redemption (supply יֵדַע, "it is to get to learn") that "I am He who saith, 'Here am I,'" *i.e.* that He who has promised redemption is now present, as the true and Omnipotent One, to accomplish it.

Here end the first two turns in the prophecy (vers. 1, 2, and 3–6). The third turn (vers. 7–10) forms a jubilation over the salvation now being accomplished. The prophet sees in spirit how the tidings of the deliverance, to which the fall of Babylon—which is, as it were, the liberation of the captives—gives the decisive stroke, are carried over the mountains of Judah to Jerusalem. Ver. 7: "*How beautiful upon the mountains are the feet of the messengers with good tidings, of those who proclaim peace, who announce good news, who proclaim salvation, who say to Zion, Thy God ruleth as a king.*" This address is directed to Jerusalem, hence the mountains are those of the Holy Land, and especially those on the north of Jerusalem: מְבַשֵּׂר is a collective (as in the primary passage, Nah. ii. 1; cf. Isa. xli. 27; Ps. lxviii. 12), meaning whoever carries the joyful message to Jerusalem. The exclamation מַה־נָּאוּ (Pilel, from נָאָה, of which the original form is נָאַו) does not refer to the pretty sound of their footsteps, but their feet are as if they were winged, because it is a joyful message which they bring. The element of gladness implied in מְבַשֵּׂר, but left indefinite, is more closely specified by שָׁלוֹם, טוֹב, and יְשׁוּעָה, and still more fully by the announcement, "Thy God hath obtained royal sway,"—מָלַךְ being used in the inchoative historical sense, as in the theocratic psalms beginning with the same watchword (see our commentary on Ps. xciii.), and like ἐβασίλευσε in Rev. xix. 6, cf. xi. 17. Till now, when His people were in bondage, He seemed to have lost His kingship (lxiii. 19), but now He has ascended the throne as a Redeemer with greater glory than ever (xxiv. 23).

The gospel of the swift-footed messengers is thus the gospel of the kingdom of God which is at hand; and the application of this passage made by the apostle in Rom. x. 15 is justified by the fact that the prophet saw the close of the exile in combination with the final and general redemption.

How will the prophets rejoice when they see in realization before them what they have hitherto seen from afar? Ver. 8: "*Hark, thy watchers! They lift up the voice, rejoicing together; for eye to eye they see how Jehovah is bringing back Zion.*" קוֹל, with a following genitive, forms interjectional clauses, and has almost become an interjection (see on Gen. iv. 10). צֹפִים, "watchers," is the name given here, as in lvi. 10, to the prophets, who are regarded as looking out into the distance from a watch-tower (xxi. 6; Hab. ii. 1). It is assumed that the people of the Exile had prophets, to whom, indeed, the very first word of these discourses (xl. 1) is addressed. They who beheld the redemption afar off and comforted the Church therewith (differing thus from the מְבַשֵּׂר, the evangelist announcing the fulfilment), together lift up their voice with rejoicing; for they see Jehovah bringing back Zion as near as one man is to another when he looks into the other's eye with his own (Num. xiv. 14; cf. "mouth to mouth," so that the mouth of the one is brought near to that of the other). The use of בְּ is the same as in the expression רָאָה בְּ; and שׁוּב has the transitive sense "to bring back," restore (LXX, Syriac, Jerome, Luther), as also in שׁוּבֵנוּ, Ps. lxxxv. 5; the expression שׁוּב שְׁבוּת, "to bring back the captivity" (*i.e.* captives), to turn the captivity (Ps. xiv. 7; cf. cxxvi. 1), puts this transitive use of the verb beyond a doubt (see the explanation in the second edition of our commentary on Job xlii. 10); and the bringing back of Zion may quite as well be spoken of as an object of sight, as the comfort of Jerusalem in the common post-Biblical expression, "to see the comfort of Jerusalem." If it was to have been declared how Jehovah returns to Zion, the prophet would have written לְצִיּוֹן, as in the Targum.

The idea of the restoration is now pursued further: the holy city rises again from its ruins. Ver. 9: "*Shout aloud, rejoice together, ye ruins of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem.*" Because the word of consolation has become an act of consolation

(xlix. 13), the ruins of Jerusalem, now rising again, are to break forth into rejoicing.

Throughout the judgment, Jehovah has plainly been working out His salvation before the whole world. Ver. 10: "*Jehovah hath bared his holy arm before the eyes of all nations, and all ends of the earth see the salvation of our God.*" As a warrior, in order to be able to fight without encumbrance, is wont to make bare his right arm up to the shoulder (*exsertare humeros nudamque lacessere pugnam*, as Statius says, in *Theb.* i. 413); so hath Jehovah bared (חָשַׂף allied to كشف) before the whole world His holy arm, the arm in which holiness dwells, from which holiness beams forth, and which acts in holiness,—this arm of His, which had been hitherto concealed, and hence appeared to be feeble; and all ends of the earth come to see the work of this arm, viz. "the salvation of our God."

This salvation, in its most natural and obvious manifestation, is the liberation of the exiles, to whom, therefore, on the ground of what he sees in spirit, the prophet cries (vers. 11, 12): "*Away, away! depart thence! touch no unclean thing! depart from the midst of her! purify yourselves, ye who bear the vessels of Jehovah! For ye shall not go out in confused haste, nor shall ye go out in flight; for Jehovah goeth before you, and your rearguard is the God of Israel.*" Marching out thence (*i.e.* from Babylon), they are not to touch anything unclean (Lam. iv. 15), *i.e.* they are not to enrich themselves with the property of their now conquered conquerors, as was done in marching out of Egypt (Ex. xii. 36). And not merely are those who bear the vessels of Jehovah (*i.e.* the vessels of the temple) not to defile themselves, but they are to purify themselves (הִבָּרוּ being the regular imperative Niphal בָּרַר accented upon the penult): this is an indirect prophecy, fulfilled in the command by Cyrus that the gold and silver vessels brought by Nebuchadnezzar to Babylon should be restored to the returning exiles as their rightful property (Ezra i. 7–11). It will thus be possible to put themselves into a proper state for departure, as this will not be like a flight, as was formerly the case in marching from Egypt (Deut. xvi. 3; cf. xii. 39), for they march out under the guidance of Jehovah. מְאַסִּפְכֶם (with the change of the *ê*

into the original ר, as in Lev. xx. 8, 2, Kings xxii. 20, 2 Chron. xxxiv. 28, where אֹסִיפְךָ is the wrong reading; cf. the remarks on i. 15, above) does not mean, "He brings you, the scattered ones, together," but (as in lviii. 8; Num. x. 25; Josh. vi. 9, 13), "He closes your line of march," brings up your rear; He not merely goes before you, to lead you, but also (as in Ex. xiv. 19), behind you, for your protection. For the rearguard (מְאַסְפֶךָ) is the keystone of the army, and preserves the connection of the whole.

The division into chapters for the most part coincides with the distinction between the different addresses; here, however, correction is needed. Calvin was among the first to animadvert upon the forced separation: a new section begins at lii. 13—not later, at liii. 1—with the words, "Behold, my servant," etc., like xlii. 1, which opens in a similar manner. As Nägelsbach says, chaps. xlix.–lvii. are like a wreath of magnificent flowers, intertwined with a mourning ribbon, which is fastened at the middle (lii. 13–to chap. liii.) into a strong knot.

Fifth Discourse of the Second Part, LII. 13–Chap. LIII.

Supreme Exaltation of the Servant of Jehovah out of deep Humiliation.

Hitherto, wherever another besides Jehovah has been speaking, it has always been the Servant of Jehovah, who is the heart and head of the body of Israel. After we have heard him speaking himself in l. 4–9, xlix. 1–6, xlviii. 16*b*, and Jehovah speaking of him in l. 10 f., xlix. 7–9, xlii. 1–7, it is not surprising that Jehovah here begins anew to speak of him; we can also understand how the prophet passes from the raising of the Church to the exaltation of the servant. In relation to Jehovah, Israel has often been called "my servant," and "his servant;" here, however, there has preceded the representation (continued from li. 17 onwards) of Israel as a female; moreover, in li. 1–16, though the national idea of the "servant of Jehovah" has reached its most definite expression (especially in li. 7), yet there has been no mention of the name borne by the Individual whom, in l. 4–9,

it is impossible to mistake. It is this individual who is further spoken of here. It is his picture that is here fully given and finished, and this as a side-piece to the deliverance from bondage and restoration of Zion-Jerusalem, which has just been depicted. It is none else than he who leads his people through suffering to glory. As we now perceive, it is in his heart that the change of God's wrath into love is decided. He suffers with his people for his people, instead of his people; because he has not, like the mass of the people, brought on the suffering through sin, but as the guiltless and righteous one, voluntarily takes on himself the guilt and the sin, in order to take it completely away by his sacrifice of himself. Thus the glory of Israel also has its focus in him. He is the corn of wheat which falls into the earth in order to bring forth much fruit, and this "much fruit" is the glory of Israel and the salvation of the nations.

"Christian scholars," says Abravanel, "explain this prophecy as referring to that man who was executed towards the end of the second temple, and who, according to their view, was the Son of God, who became incarnate in the womb of the virgin. But Jonathan ben-Uzziel applies it to the Messiah who is still to be expected, and such is also the view of the ancients in many of their commentaries." Hence even the Synagogue itself cannot help acknowledging that the course of the Messiah to glory through death is predicted here! Jefet the Karaite, in referring chap. liii. to the Messiah and His career from His birth to the throne, can appeal to the authority of Benjamin ha-Nahâwendi, of the same sect, who previously expressed the same view.[1] And what interest could we have in increasing the national pride of the Jewish nation, and making the latter—as is done by Juda ha-Levi in the Book of Cuzari (ii. 34 ff.) and by most Jewish, and all Judaizing expositors—the sufferer for the sins of the world? Or what interest could we have in persuading ourselves that Jeremiah (as Saadiah, Grotius, and Bunsen think), or some other unknown martyr-prophet (as Ewald thinks), is intended,[2]

[1] See Neubauer, *Aus der Petersburger Bibliothek* (1886), p. 17.

[2] Arthur S. Weissmann, in his *Earnest Replies* (1889) to my *Earnest Questions* (1888), says regarding chap. liii., that "the picture suits Nehemiah the son of Hakaliah." Other Jewish writers also have thought

whereas it is rather the great unrecognised and misunderstood One who is meant? How many already have had their eyes opened on reading this "golden passional" of the Old Testament evangelist, as Polycarp Lyser calls it? In how many Israelites has the crust of the heart been melted? It is as if it were written under the cross on Golgotha, and illumined by the bright clearness of the now fulfilled exaltation. It is the solution of the problem in Psalms xxii. and cx., but it is likewise the completion of what, even in these typico-prophetic psalms of David, is ever an imperfect picture; for, inasmuch as the suffering of no sinful man, himself in need of atonement, can be an expiation for the sins of others, the type in the Psalms, in spite of the full description of his condition, intensified through the spirit of prophecy, could not express in symbol the expiatory aspect of the sufferings of Christ. What is stated in this section regarding the Servant of God in His work of reconciliation by the sacrifice of Himself, is unique, and without a parallel in any other portion of the Old Testament. According to xliii. 3, God delivers up the heathen nations as a ransom for Israel; here, however, One delivers up Himself, and is delivered up for the salvation of Israel and of the heathen. As this section forms the outer portion of the middle part of the wonderful book of consolation in chaps. xl.–lxvi., so it is the most central, the deepest, the loftiest production of Old Testament prophecy, which has here surpassed itself.[1]

And yet the prophecy plainly presents its limitations as a production of Old Testament times through human agency. For the prophet beholds the advent of the Servant of Jehovah in connection with the duration of the Exile; and the exaltation of the Servant of Jehovah, the internal and external restoration of Israel, the conversion of the nations, as

of Nehemiah. The work by Neubauer and Driver, entitled *The Fifty-third Chapter of Isaiah according to the Jewish interpreters* (Oxford, 2 vols. 1879), affords an interesting but saddening survey.

[1] Ritschl (died March 20, 1889), in vol. ii. of his *Doctrine of Justification and Atonement* (2nd edition, 1882, p. 61 ff.), regards chap. liii. as the interpolated production of a different author, for which no preparation has previously been made (a position that we impugn), and presents no traces of influence afterwards (a peculiarity which is owing to the fact that a higher point than what is reached in chap. liii. is impossible of attain-

associated with the close of the Exile. In this sense there follows here, immediately after the summons, "Go ye out from Babylon," an indicator pointing away from the suffering of the Servant to his glorious reward. Chap. lii. 13: "*Behold, my servant will deal wisely, he will rise and be exalted, and be very high.*" Even apart from xlii. 1, הֵן or הֵן is a favourite beginning for the prophecies of Isaiah; and this very first verse, in Isaian fashion, forms a condensed statement of the main points contained in the following discourse regarding the exaltation of the Servant. In ver. 13*a* is declared the course by which he attains his greatness; in the latter part of the verse there is described the greatness itself. In itself הִשְׂכִּיל merely signifies to obtain, or show understanding or discernment (LXX, *συνήσει*); but also secondly,—because sagacious dealing is generally also productive of result,—it is used as synonymous with הִצְלִיחַ, הִכְשִׁיר, to signify effective action, so that success follows, as in Josh. i. 8; Jer. x. 21. In Jer. xxiii. 2, where וְהִשְׂכִּיל forms one feature in the exercise of the Messiah's rule, the idea of prudent dealing is alone sufficient; but in this passage, where the exaltation is deduced from יַשְׂכִּיל as the immediate consequence, without any intervening "therefore," there is naturally associated with the idea of sagacious dealing (*i.e.* action in accordance with the appointed work to which one is called) the representation of effective execution, abundant success, which is naturally followed by continuous exaltation. Rosenmüller observes, on the latter part of ver. 13, that "there is no need for discussing or inquiring in what way the several words are distinguished from one another." But when we consider that רוּם not merely signifies to be exalted, but also to rise (Prov. xi. 11), and to become exalted, to become manifest as exalted (Ps. xxi. 14); and that נִשָּׂא, according to the most

ment). I am delighted to find myself in agreement with my friends the Oxford scholars, investigators in the field of Old Testament criticism, T. K. Cheyne (see his excellent Excursus on the Servant of Jehovah, and on the Suffering Messiah) and S. R. Driver, in holding that the symbolical prophecy of the great Sufferer is meant to refer to One, and this in the actual fulfilment of history is Jesus the Christ. Cf., moreover, the exhaustive monograph by Dr. G. H. Dalman, *Der leidende und sterbende Messias der Synagoge des erster nachchristlichen Jahrtausends* (Berlin, 1888), and also my *Ernsten Fragen an die Gebildeten jüdischer Religion*, Leipzig, 1888.

natural and original reflexive meaning of the Niphal, signifies to raise one's self; whereas, on the other hand, גָּבַהּ simply expresses the state or condition, without the secondary and subordinate view of activity,—we obtain the following series of thoughts, "he will rise, he will be still more exalted, he will stand high." The three verbs (of which the two perfects are regulated by the preceding imperfect) thus signify beginning, progress and result or the climax of the exaltation; and Stier is not wrong when he recalls to mind the resurrection, ascension into heaven, and sitting at the right hand of God, the three main stages in the historical fulfilment of the exaltation. That וְנִשָּׂא is meant to be taken as the highest step in the scale of ascent, as the final result, is also shown by the addition of מְאֹד; ascending from one step to another, the Servant of Jehovah finally reaches a towering height, surpassing everything else (cf. *ὑπερύψωσε*, Phil. ii. 9, with *ὑψωθείς*, Acts ii. 33; and on the ideas contained in *ὑπερύψωσε*, see Eph. i. 20–23.[1]

The discourse regarding him now (like xlix. 8; cf. vii.) passes into the form of direct address to him, but this at once falls again into an objective tone. Vers. 14, 15: "*Just as many were astonished at thee,—so disfigured, his appearance was not like that of a man, and his form not like that of the children of men,—so will he make many nations tremble; kings will shut their mouths at him, for they see what has not been told them, and perceive what they have not heard.*" The Servant of Jehovah is here directly addressed; and the meaning of the *sicut* ("just as") in ver. 14, and of the *sic* ("so") introducing its principal clause in ver. 15, is this,—that as his humiliation was the deepest, so also will his glorification be of the highest. The height of the exaltation is held up in contrast with the depth of the degradation: but the words "so disfigured was his face, more than that of a man," form an interjected clause, stating the ground for the astonishment excited by the servant of Jehovah. Stier is wrong in referring this first כֵּן ("so") to the אֲשֶׁר, and rendering the passage, "As people were astonished at thee, so there was actually reason for the astonishment;"

[1] The Jalkut on Isaiah, § 338, regards the three stages in a different manner: הנה ישכיל עברי זה מלך המשיח ירום מן אברהם ונשא ממשה וגבה מאד מכל מלאכי השרת. Cf. Heb. vii. 4, iii. 3, i. 4.

the thought that the actual state of the case was like the impression which people received, is tame and superfluous; the change of persons also is intolerably harsh; whereas, considering the view of the relation of the clause, almost universally agreed upon since the days of Vitringa, the sudden change from direct address to objective statement in the third person appears to be brought about by means of the parenthesis. Hitherto, many had been astonished at the servant of Jehovah,—שָׁמֵם signifying to be desolate or waste; to be thrown into a desolate or benumbed state about something; to become startled, disconcerted, petrified as it were, by an astonishment that paralyses and disturbs (Lev. xxvi. 32; Ezek. xxvi. 16): to such a degree was his appearance מִשְׁחַת מֵאִישׁ and his form מִבְּנֵי אָדָם (מִשְׁחַת being understood). The vowel-pointing תֹּאֲרוֹ (cf., on the other hand, 1 Sam. xxviii. 14) is like that of פֹּעֲלוֹ, i. 31; cf. Num. xxiii. 7; Judg. vi. 28, xiv. 4; 2 Chron. xx. 34; Nah. ii. 8, in all of which instances, instead of ֱ, the vowel ֹ has been preferred. The form מִשְׁחַת may be regarded as a construct (as by Hitzig and Bredenkamp), for the connecting form is sometimes employed even (as in xxxiii. 6) without any genitival relation; but it may also be absolute, either syncopated from מִשְׁחַתְתְּ=מִשְׁחֶתֶת (as Hävernick and Stier hold), like מָשְׁחַת in Mal. i. 14 (on which passage see Köhler's commentary); or—as we prefer to regard it—like the form מִרְמַס in x. 6, with the original *ă*, without the usual lengthening (see Ewald, § 160 *c*, Rem. 4). According to the Babylonian punctuation, the text has מֻשְׁחַת instead of this (see Pinsker, *Einleitung*, p. 155), as the Tiberian *i* and the Babylonian ֻ (*ü*) pretty frequently interchange (*e.g.* in Amos iv. 3). His appearance, his form, was "disfigurement" (stronger than מָשְׁחַת, "disfigured,"—a form which, however, also occurs as a substantive in Lev. xxii. 25), from men,—away from men,—*i.e.* so that his appearance and the impression he produced were not like those of a man, and not at all like those of other human beings.[1] In ver. 15 now follows the contrast,—the state of glory which has abolished

[1] The Church, before the time of Constantine, thought of the Lord, while He lived on earth, as uncomely, but the Church since Constantine as ideally beautiful. The latter was more correct; He was uncomely, though not deformed, in the days of His flesh; His outward appearance

this state of sorrow. To the רַבִּים in ver. 14 corresponds, in ver. 15, גּוֹיִם רַבִּים, "many nations," instead of the many individuals, as if for every individual who took offence there now came an entire delighted nation; while to the words, "they were astonished at thee," corresponds יַזֶּה ("he shall cause to tremble"), *i.e.* to the effect which he produces by his sufferings corresponds that which is produced by what he does. The Hiphil הִזָּה elsewhere means to "sprinkle" (L. *adspergere*), and is applied to the sprinkling of blood with the finger (thus differing from זָרַק, which is applied to the swirling of the blood out of a bowl), especially on the Day of Atonement, towards the mercy-seat and the altar of incense; also to the sprinkling of the water of purification by means of the sprinkling-brush upon the leper (Lev. xiv. 7), and of the ashes of the red heifer on those who were defiled by contact with a corpse (Num. xix. 18); and generally to sprinkling for the purpose of expiation and sanctification. In accordance with this use of the word, Vitringa, Hengstenberg, Hölemann, and others, following the Syriac, Aquila, Theodotion, and Jerome, render it "he will sprinkle;" and this has something to commend it when we look to נְגִינָתָם, liii. 4, and נָגַע, liii. 8 (words which are elsewhere commonly applied to leprosy, and on account of which the suffering Messiah, in *Sanhedrin* 98*b*, is emblematically called חִוָּרָא דְּרִבִּי רַבִּי, "the leper of Rabbi's house"), inasmuch as there results the significant contrast that He who was regarded as Himself unclean—another Job—will as a priest purify and consecrate whole nations, thus removing the dividing wall between Israel and the heathen, who had hitherto been regarded as "unclean" (lii. 1), and gathering the latter with the former into one holy Church. Jerome renders: "he himself will sprinkle many nations, cleansing them with his own blood, and consecrating them in baptism to the service of God," as if the reading were יזה דמו על (Lev. xiv. 7), יזה מים מהורים על (Ezek. xxxvi. 25). Such would require to be the reading, for הִזָּה (like the Aramaic אַדִּי, the Aphel from נָדָא) never seems to be joined with the accusative of the person or thing sprinkled (for אֶת־ in Lev. iv. 6, 17

—though faith saw the glory glistening through—was that of a sufferer; for from His mother's womb the portion of the Lamb of God was the suffering of death.

is the preposition, as עַל and אֶל are used in other places);[1] but even apart from this, the representation of the Servant as priest would come in here quite abruptly. The verb נָזָה originally signifies to spring, or leap; hence הִזָּה, the causative, to cause to spring; Qal unites in itself the intransitive and the transitive meanings of "spurting," and in the former case (lxiii. 3) signifies the springing up and springing generally of any liquid scattering into drops. The Arab. *nazâ* (see Gesenius' *Thesaurus*) shows that this same verb may also be used in speaking of the springing of living beings, such as is produced by overpowering emotion. Hence, following Martini (1791), we translate the word, with the majority of modern expositors, *exsilire faciet*,—יַזֶּה signifying the same as יִתֵּר, which Cheyne prefers, following Hab. iii. 6. What is meant is a springing up caused by astonishment (LXX, in accordance with the sense, but tamely, renders *θαυμάσονται*), and not so much an external as an internal motion: they will start up with astonishment within themselves (cf. פָּחֲדוּ וְרָגְזוּ, Jer. xxxiii. 9), as if electrified by the surprising change that has taken place in the Servant of Jehovah. The reason why kings shut their mouths at him is expressly stated; they see before them something for which no announcement had prepared them; they perceive what they had never heard,—hence something far transcending their expectation and experience. The shutting of the mouth is the involuntary consequence of the overpowering impression, the expression of the highest astonishment at him who has been so suddenly lifted from the depths and placed so high. The strongest emotion is that which remains shut up within, because its intensity throws the whole man into an impassioned condition, and drowns all reflection in feeling (cf. יֵחָרִישׁ in Zeph. iii. 17). The parallel in xlix. 7 does not contradict this view: the speechless astonishment at what has never been heard and is incomprehensible passes into adoring homage after a certain degree of familiarity has been attained.

[1] The construction with the accusative is certainly possible; יָרָה also, with its Hiphil הוֹרָה, signifies not merely to throw, but to throw upon, *i.e.* to besprinkle (Hos. vi. 3), or to shoot at (*jaculis petere*, Ps. lxiv. 5; Num. xxi. 30).

The second turn, in liii. 1–3, declares that the man of sorrow was deeply despised among us, and no man believed the prophecy regarding his future. We hear the complaint —but from whose mouth it comes is doubtful—in ver. 1: "*Who has believed what we have heard? And the arm of Jehovah,—over whom hath it been revealed?*" "I formerly," says Hofmann (in his *Schriftbeweis*, ii. 1. 159 f.), "misunderstood the connection, and thought that in liii. 1 it is the heathen who are speaking, because they were spoken of in lii. 13–15 (*Weiss. und Erf.* i. 265); but now I perceive my mistake. Of the heathen it was certainly stated before, that they did not hear what they now see with their eyes; hence it cannot be they who speak, or for whom another says in their name, Who hath believed what we have heard?" The work of redemption is certainly announced to the heathen from Israel as a fact already accomplished; and according to lii. 15 (cf. xlix. 7, xlii. 4, li. 5), they accept what has never been heard, as satisfying their longing desire, with an astonishment that passes into adoration,—hence with the joyful obedience of faith. But, besides, the words מִפֶּשַׁע עַמִּי, "because of the transgression of my people," in liii. 8, are out of place in the mouth of the heathen, and words spoken by the latter would require to be expressly introduced as such. Whenever a "we" is suddenly introduced in a prophecy, it is always Israel that speaks, since the prophet takes the nation along with himself (cf. xlii. 24, lxiv. 5, xvi. 6, xxiv. 16, etc.). Hence Hofmann rightly also rejects the view of those who think they hear the prophet, in this passage, speaking in company with the other heralds of salvation (Calvin, Stier, Oehler, Bredenkamp); for, as he asks, "how would all that follows, spoken in the first person plural, agree with this assumption?" In fact, it is Israel that (in ver. 2 ff.) acknowledges how blind it has been; hence the question of complaint, in ver. 1, also comes from the mouth of Israel. The people—or, what is the same thing, the prophet (John xii. 37 f.; Rom. x. 16), sinking his own individuality in the mass of the nation—utters the complaint in ver. 1. While the heathen accept in faith what has been utterly unheard of before (lii. 15), Israel has to accuse itself of putting no faith in what it heard regarding the servant of God. שְׁמוּעָה,—like the

forms יְשׁוּעָה, יְשֻׁעָה, and with the possible insertion of Dagesh, נְאֻלָּה, נְדֻלָּה (נְדוּלָה),—signifies what has been heard through the statement of another (*ἀκοή*), announcement, and especially the prophetic preaching (see xxviii. 9); and שְׁמֻעָתֵנוּ is not (as in 2 Sam. iv. 4) "the announcement about us," which would here be unsuitable, but either "the tidings which we brought" ("our preaching," as Luther renders it), or—inasmuch as the prophet is not speaking for his brother-prophets, but for the people, with whom he connects himself, so that the subject indicates the genitive of the object—"the announcement which concerned us" (as in xxiii. 5; 2 Sam. iv. 4; cf. תּוֹכַחְתִּי, "the correction which concerned me," Ps. lxiii. 14). But the expression also admits of being taken in the sense of "the announcement which we have heard," *i.e.* the tidings which we came to hear, the genitive being that of the subject, as in שְׁמוּעָתִי, which occurs in the Mishnah (*Eduyoth* v. 7), with the meaning "my tradition," *i.e.* that which has been heard by me: in accordance with this view we have, with Cheyne, rendered the word in the text.

There were certainly some who did not refuse to believe what they came to hear, *ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ* (Rom. x. 16). The number of believers was exceedingly small, compared with the unbelieving mass of the nation. The subject of the preaching which was not believed was the exaltation of the Servant of God out of deep degradation. This was a work performed by the arm of God (זְרוֹעַ, of common gender, here fem., as in lix. 16), which, raised far above every created thing, works down from on high; it is over us, and becomes manifest to those who recognise it in what is happening before them. Who (asks Israel) showed any faith in the impending exaltation of the Servant of God? Who recognised the omnipotence of Jehovah, which set itself to effect his exaltation? All that follows is the confession—introduced by this question—of the Israel of the last times, one of the grandest prophecies of the future conversion of the nation that has rejected the Servant of God, and has permitted the heathen to anticipate it in recognising him. But at last, though late, it will repent.

The great lamentation described by Zechariah (xii. 11 ff.) is that out of which the following confession comes. Ver. 2:

"*And he came up like a layer-sprig before him, and like a root-sprout out of dry ground; he had no form and no beauty, and we saw him and there was no appearance that we could have found pleasure in him.*" Following on the latter part of ver. 1, ver. 2 looks back into the past and describes how the dealings of Jehovah showed themselves in the servant's course of life from the beginning, but imperceptibly at first, and in a way not recognised by those who regard merely what presents itself to the outward senses. The suffix of לְפָנָיו cannot (as Hahn, Hofmann, and Hölemann think) refer to the subject of the interrogative sentence, for the answer to that *quis* is *nemo*, but it refers to Jehovah, who is mentioned immediately before. "Before Jehovah," so that He whose counsel began to be fulfilled in this way had directed His eye upon him, caring for and protecting him (Gen. xvii. 18): he grew up כְּיוֹנֵק, "like the suckling," *i.e.* (in the horticultural sense) the tender twig which sucks its nourishment out of the root and stem (not, as Hitzig explains, in accordance with Ezek. xxxi. 16, out of the water of the ground); because יוֹנֶקֶת, instead of which there is here יוֹנֵק, is the name given to the tender twig upon a tree, or stem, or stalk, *e.g.* the twig of a cedar, Ezek. xvii. 22; or of a vine, Ps. lxxx. 12; Hos. xiv. 7; or of a liana, Job viii. 16. It is here regarded as a layer, as in Ezek. xvii. 22; for, on the other hand, it resembles the shoot or sprig which springs from the root-stump remaining in the ground after the tree has been felled. שֹׁרֶשׁ, as in xi. 10 (ῥίζα in Rev. v. 5, xxii. 26), is applied to the sprout produced by the root, and anew striking out from it with vigour, —the root-sprout which is more precisely called נֵצֶר שָׁרָשִׁים in Dan. xi. 7. Both figures depict the poor and unattractive appearance of the small though vigorous beginning. The expression "out of dry ground," which is common to both figures, further brings out the miserable character of the outward circumstances in which the birth and growth of the Servant took place. The "dry ground" is the state of the people as at that time enslaved and decayed; he was made subject to the conditions attending the circumstances of a people that had been thrown under the power of the empire and was not merely in a state of misery, but also in blind ignorance regarding its cause. What is here stated regarding

the Servant of Jehovah coincides with what is said in chaps. vii. and xi. regarding the other David. In what follows, we must abide by the division of the clauses as shown by the accents, and not translate "no form had he, and no beauty, that we should regard (or, have regarded) him," viz. with fixed looks that willingly lingered on him: such is the rendering adopted by Symmachus (*ἵνα εἴδωμεν αὐτόν*) and by Vitringa (*ut ipsum respiceremus*). But in that case, instead of וְנִרְאֵהוּ, the reading should have been וְנִרְאֶה בּוֹ; moreover, the close mutual relation of the terms in the expression וְנִרְאֵהוּ וְלֹא מַרְאֶה, which resembles a play on words, becomes expunged: "we saw him, and there was not (= if we saw him, there was not) any appearance that we should have felt ourselves drawn by him,"—the Hebrew, with its vivid style of transferring one into the situation, expresses the result in the words "that we should desire him." He remained in the midst of Israel, so that he was bodily present before the nation; but he had no "form" (תֹּאַר as in אִישׁ תֹּאַר, *vir formae, i.e. formosus*, 1 Sam. xvi. 18), no splendid and brilliant presence (הָדָר), no appearance at all (מַרְאֶה), that one (as וְנַחְמְדֵהוּ declares) should have thought desirable, attractive, winning.

On the contrary, the impression made by his appearance was repulsive, and, for those who measure greatness and nobility by a worldly standard, contemptible. Ver. 3: "*He was despised and forsaken of men, a man of sorrows and familiar with sickness, and like one from whom men hide their face, despised, and we esteemed him not.*" In Isaian fashion, נִבְזֶה is again introduced palindromically at the end, hence Martini's conjecture that the proper reading there is נִבְזֵהוּ לֹא וגו', must be rejected. This נִבְזֶה (cf. בָּזֶה in xlix. 7) is the key to the sad retrospective picture. The predicate חֲדַל אִישִׁים is misunderstood by those expositors who take אִישִׁים as synonymous with בְּנֵי־אָדָם, whereas it has rather the meaning of בְּנֵי אִישׁ (the better class) as distinguished from בְּנֵי־אָדָם (common people); see the remarks on ii. 9 and xi. 17; in Prov. viii. 4, and Ps. cxli. 4 also, it means people of rank, occupying a position of eminence beyond the masses; hence Cocceius remarks, "*deficiens virorum h. e. nullos secum habens viros spectabiles, quorum fulciatur auctoritate.*" The expression might also be explained as meaning "the ceasing one (*i.e.* taking the last

place: S. ἐλάχιστος; Jerome, *novissimus*) among men;" but he would thereby be himself described as אִישׁ, though he certainly had not the appearance and respect of such a person. Cocceius's rendering, "*deficiens*," is quite correct: cf. Job xix. 14, חָדְלוּ קְרֹבָי, *defecerunt cognati mei;* and the Arabic *ḥadalahu* or *ḥadala ʿanhu* (he forsook him, held back from him, left him: see Lane's *Arabic Lexicon*). The upper classes among his people, the great ones of this world, drew back their hands from him, withdrew from him: he had no person of influence upon his side. He was further אִישׁ מַכְאֹבוֹת, a man of heart-sorrow in all forms, a man characterized by his life of constant endurance of pain. וִידוּעַ חֹלִי (instead of which we also find וְיָדֵעַ) does not mean *insignis morbo*, one well known for painful suffering, as Nägelsbach renders it, following Deut. i. 13, 15,—an idea which could not sufficiently be expressed by the genitival construction,—nor "one well known to sickness" (S. γνωστὸς νοσῷ, *familiaris morbo*), which would have been expressed by מְיֻדָּע or מוֹדָע; but *scitus morbi, i.e.* one who had been put in a position for knowing about sickness; יָדוּעַ signifying "acquainted, knowing well" (like בָּטוּחַ, *confisus;* זָכוּר, mindful; cf. the Latin passive participle of deponent verbs, *e.g. expertus*), as מַדּוּעַ is also equivalent to מַה־יָּדוּעַ. It is not meant that he had naturally a sickly body, which fell out of one disease into another, but that the wrath caused by sin, and the eagerness of self-sacrifice (Ps. lxix. 10) burned in his soul and body like the flame of a fever, so that, even though he had not died a violent death, he would have been slain by the force of the destructive powers indigenous to humanity in consequence of sin, and of his self-consuming struggle with them. Moreover, he was כְּמַסְתֵּר פָּנִים מִמֶּנּוּ: this cannot mean "like one hiding his face from us" (as Hengstenberg thinks, pointing to Lev. xiii. 45), or, what is comparatively better, "like one causing the face to be hidden from him;" for though the feminine of the participle takes the form מַסְתֶּרֶת, and in the plural מַסְתִּרִים is a possible form for מַסְתִּירִים, yet there is nothing to prove that מַסְתֵּר is used for מַסְתִּיר (cf. infin. הַסְתֵּר for הַסְתִּיר, xxix. 15, as in Deut. xxvi. 12). Hence מַסְתֵּר is a noun after the form of מַחְצֵב, מַרְבֵּץ, מַרְבֵּק, מַיְחַץ; and the words mean either "like the hiding of the face on our part," *i.e.* like one who experienced this from us, or (what is more

natural) "like the hiding of the face before him," *i.e.* like one whose repulsive look is intolerable, so that people turn away the face, or cover it with their garment (cf. l. 6 with Job xxx. 10). Lastly, all the predicates are summed up in the comprehensive term נִבְזֶה: "He was despised, and we not only did not consider him dear and worthy, but did not esteem him at all," as Luther appropriately renders it, "we thought him nothing" (חָשַׁב, حسب, to reckon, value, esteem, as in xiii. 17, xxxiii. 8; Mal. iii. 16). Here concludes the second turn.

Those who formerly mistook and despised the Servant of Jehovah because of his pitiable state, now acknowledge that his sufferings were quite different from what they thought. Ver. 4: "*Verily our sicknesses he hath borne, and our pains —he hath laden them; but we considered him as one stricken, one smitten of God, and afflicted.*" It may be doubtful whether אָכֵן (the fuller form of אַךְ) is affirmative here, as in xl. 7, xlv. 15, or adversative, as in xlix. 4: the latter meaning arises from the former (as in the case of רַק, Gen. xx. 11; Num. xx. 19, etc., from the restrictive sense), inasmuch as it is the opposite which is strongly affirmed. We have translated it as an affirmative (Jerome, *vere*), not adversatively (*verum, at vero*), because ver. 4 in itself consists of two antithetical halves, — a relation which is expressed in the independent pronouns הוּא and אֲנַחְנוּ, which correspond to one another. Many MSS. repeat הוּא before סְבָלֵם. The penitents contrast themselves and their false views with him and what he has actually accomplished. Matthew's Gospel (in chap. viii. 17) here corrects the LXX by translating thus: *αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν*; and the relief which Jesus afforded to all kinds of bodily ailments is regarded as a fulfilment of these words. In the first part of ver. 4 it is not really sin that is spoken of, but the evil which is the result of human sin, though not always the immediate result of the sin of the individual (John ix. 3). But in the fact that he was intent on relieving this evil in every form, whenever it came before him in line of his calling, there was manifested the help inferentially implied in the first part of ver. 4, though not the bearing and lading which are primarily expressed here. Matthew appropriately renders נָשָׂא by *ἔλαβε*,

and סָבַל by *ἐβάστασεν*; for, while סָבַל signifies the toilsome bearing of a burden that has been taken up, נָשָׂא combines in itself the ideas presented by *tollere* and *ferre*. Construed with the accusative of the sin, it means to take on oneself the guilt of sin as one's own, and to bear it, *i.e.* to recognise and feel it as such, as in Lev. v. 1, 17; more frequently it means to bear the punishment incurred through sin, *i.e.* to come to make atonement for it, as in Lev. xvii. 16, xx. 19 f., xxiv. 15, and wherever the bearer himself is not the guilty one, to bear the sin as a mediator, in order to atone for it, Lev. x. 17. In the LXX this נָשָׂא is rendered, both in the Pentateuch and in Ezekiel, by *λαβεῖν ἁμαρτίαν*, once by *ἀναφέρειν*; and that this *λαβεῖν* and *ἀναφέρειν* are meant to be understood as referring to expiatory bearing, and not merely, as has been affirmed, in opposition to vicarious satisfaction, in the sense of taking away, is abundantly shown in Ezek. iv. 4–8, where the שְׂאֵת עָוֹן is represented by the prophet in symbolical action. Even here, where it is not the sins, but "our sicknesses" (חֳלָיֵנוּ being plural, while the singular would take the form חָלְיֵנוּ) and "our pains" that form the object, the meaning is that the Servant of God took upon himself the sufferings which we had to bear, and deserved to bear, and endured them in his own person, in order to deliver us from them. The people among whom he appeared here bewail their former mistaking of the mediatorially vicarious character of the agonies endured by the Great Sufferer, which they regarded as the punishment of his own sins—and these, too, peculiarly great; for, like the friends of Job, they measured the sin of the Sufferer by his sufferings. They saw in him "one stricken" (נָגוּעַ), *i.e.* afflicted with a hateful, disgraceful disease (Gen. xii. 17; 1 Sam. vi. 9), such especially as that which is pre-eminently called נֶגַע, leprosy, 2 Kings xv. 5 (*A.* *ἀφημένον*, *S.* *ἐν ἀφῇ ὄντα*, *i.e.* leprous, *Th.* *μεμαστιγωμένον*; cf. *μαστίγες*, Mark iii. 10, scourges, *i.e.* bad attacks);[1] "one smitten of God" (מֻכֵּה אֱלֹהִים) and "bowed down" (by God), oppressed

[1] Further, צָרוּעַ and מְצֹרָע, a leper, literally signifies one who is violently attacked and thrown down; in Arabic, صَرَعَ is the common word signifying the falling down in epileptic fits.

(מְעֻנֶּה), covered with sufferings. God is here intentionally called אֱלֹהִים, as the all-conditioning divine power, whose object of punitive vengeance this Sufferer seemed to have become.

Then follows, with וְהוּא indicating a circumstantial clause (cf. the first part of ver. 7), the true state of the case in contrast with the false judgment regarding it. Ver. 5: "*Whereas he was pierced because of our transgressions, bruised because of our iniquities; the punishment for peace to us lay upon him, and through his stripes came healing to us.*" It has been asked whether the first part of this verse describes what he was during his life, or what he was in his death; but doubtless the reference is to the latter. Though מְדֻכָּא may signify one who is almost destroyed through inward grief or outward violence (xix. 10, cf. lvii. 15), מְחֹלָל indicates, more definitely than חָלָל (Jer. li. 52; Ps. lxix. 27), not merely one who is mortally wounded, but one who has been actually slain; it is not the Polal participle from חִיל, to be thrown into writhings with pain (as Hölemann thinks), but the Poal participle from חָלַל, "pierced," *transfossus* (the passive of מְחֹלָל, li. 9; cf. the passive מְנֻאָץ in lii. 5). In Zech. xii. 10, דָּקַר is used instead,—with the same meaning. No stronger expressions for indicating violent and excruciating death could be found in the language. And as מִן, with the passive, is not used like *ὑπό*, what is here meant is not that it was our transgressions and offences which had pierced and crushed him, but that he was pierced and crushed on account of them: not his own, but our transgressions and offences, which he had taken on himself in order to atone for them in our stead, were the mediate cause of his having to suffer so cruel and painful a death. The ultimate cause is not mentioned, but the words מוּסַר שְׁלוֹמֵנוּ עָלָיו, which follow, implicitly point to this: his suffering was a מוּסָר, which indirectly states that God had appointed it to fall on him,—for who else could the יִסֵּר (מְיַסֵּר) be? We have rendered מוּסָר by "punishment," as the language has no other word for it; for, though נָקָם and פְּקֻדָּה also mean punishment, yet the former signifies *ἐκδίκησις*, the latter *ἐπίσκεψις*; while מוּסָר not merely signifies *παιδεία*, as chastisement inflicted by love (Prov. iii. 11), but also punitive infliction (*τιμωρία*, *κόλασις*), Prov. vii. 22; Jer. xxx. 14: hence David, when entreating God not to punish

him in wrath and anger (Ps. vi. 2), has no more fitting expression than יָסַר (הוֹכִיחַ) for indicating punishment as the execution of judgment. The noun (formed like מוּסָר, xxviii. 16) originally includes the idea of actual chastisement, which was afterwards transferred to that of correction by words, and of warning by example. In this passage, where mention is made of a sufferer, and of מוּסָר lying on him, this can only be meant of actual chastisement. And if the expression employed were מוֹסְרֵנוּ עָלָיו, this would merely affirm that God caused him, who had taken on himself our transgressions and offences, and hence made himself vicariously guilty, to suffer the vengeance deserved by those sins. But the expression used is מוּסַר שְׁלוֹמֵנוּ, in which the connection of the words is the same as in מוּסַר חָכְמָה (Prov. xv. 33, cf. i. 3, xv. 31); as the latter signifies "chastisement leading to wisdom," so the former means "the chastisement which leads to our peace." The genitive שְׁלוֹמֵנוּ defines the aim or object, and the result of the מוּסָר, and this declares that this manifestation of God's justice, this satisfaction provided by His holiness, had love as its foundation and end. It was our peace—or, what is more in conformity with the full meaning of the word (synonyms being טוֹב, יְשׁוּעָה, lii. 7), our good in all respects, our blessedness —which these sufferings designed and effected. The succeeding words, "and by his stripe" (חַבּוּרָה=חֲבוּרָה, i. 6) "has healing come to us," define שָׁלוֹם as a state of salvation brought about through healing. "*Venustissimum ὀξύμωρον*," is the exclamation of Vitringa here: he means the same as Jerome, who say, "*suo vulnere vulnera nostra curavit.*" The bloody stripes, the swellings (LXX, keeping the singular, with collective meaning, *τῷ μώλωπι αὐτοῦ*; see also 1 Pet. ii. 24), which were inflicted on him, have made us whole and well. Because of our sins we were sick unto death; then he, the sinless One, took on himself a suffering unto death, which was, as it were, the quintessence and substance of the woe we had incurred; and this voluntary suffering, this self-submission to the justice of the Holy One, in accordance with the counsel of love, became our healing.

In this way the whole of the restored Israel penitently confess that they have so long mistaken him whom God, as is now directly declared, had made a curse for them who had

gone astray and become lost. Ver. 6: "*We all like sheep went astray; we had each turned to his own way, and Jehovah caused to fall on him the iniquity of us all.*" It is the moral condition of Israel, which brought about the exile, and continued during the exile, on which Israel here repentantly looks back. Then, amidst the ruin caused by their sins, and in their penal state, Israel resembled a scattered flock without a shepherd; they had lost the way of Jehovah (lxiii. 17), and each one had turned, in selfishness and estrangement, from God, to his own way (lvi. 11). But Jehovah caused the punishment of their guilt to fall on his Servant, that he might make atonement for them by his sufferings. Stier's explanation is: "Jehovah made the iniquity of all to strike (or break) on him;" while Hahn's rendering is, "Jehovah took the guilt of the whole into his service," by causing him to die a violent death through their bringing guilt on themselves. Hofmann rightly rejects both explanations, holding firmly to the fact that הִפְגִּיעַ בְּ, as the causative from פָּגַע בְּ, means, "to cause something to strike or hit on some one," as Symmachus translates, *κύριος καταντῆσαι ἐποίησεν εἰς αὐτὸν τὴν ἀνομίαν πάντων ἡμῶν.* "As the blood of the murdered one comes on the murderer, by the bloody deed committed returning on him as blood-guiltiness demanding vengeance; so sin comes upon the sinner, overtakes him (Ps. xl. 13), falls on him. As his deed it went forth from him; as a fact condemning him, it comes back on him as a power to destroy. Here, however, God does not cause those who have sinned to be overtaken by their sin, but it falls upon His Servant, the righteous one" (*Schriftbeweis*, ii. 1. 207). What falls on him is not punishment, and yet it is punishment: it is punishment only in so far as he has identified himself vicariously with sinners who are deserving of wrath. How could he have made expiation for sin, if he had merely subjected himself to its cosmical effects, and not, face to face with God, to that wrath which is the correlative of sin? And what else would have prevented God from taking away from him the bitterest of all cups,—that of death,—except the moral impossibility of recognising the atonement as actually accomplished, without leaving the representative and substitute of the guilty, who had taken the guilt on himself, and was

standing before him, to taste the punishment incurred by those guilty ones? As the palindromically repeated פְּגָעֵנוּ emphatically shows, it was the sin of all Israel that pressed forcibly on him; the term עָוֹן, however, indicates not merely the sin committed, but also the guilt thereby incurred, and the punishment which it brings on,—all this great multitude of sins, and mass of guilt, and weight of punishment came upon the Servant of Jehovah, in accordance with the appointment of the God of salvation, who is gracious in holiness. Here ends the third turn. It was our sins that he bore, and our salvation for which Jehovah made him suffer on our account.

The fourth turn describes how he suffered and died, and was buried. Ver. 7: "*He was ill-treated, while he suffered willingly, and opened not his mouth; like the lamb that is led to the shambles, and like a sheep that is dumb before her shearers, and he opened not his mouth.*" At the opening of the sentence stands the 3rd pers. sing. Niphal, in a passive sense: "he was hard pressed" (1 Sam. xiii. 6), he was driven, hunted down (1 Sam. xiv. 24),—tyrannically and mercilessly treated; in a word, "plagued," harassed, tormented (*vexatus;* cf. the Niphal in the reciprocal sense, iii. 5, and according to the reading נִגַּשׂ in xxix. 13, in the reflexive sense, "to torment one's self"). Hitzig goes on to translate the next clause, "and though tormented, yet he opened not his mouth." But if the construction followed the arrangement combining what is simultaneous and coincident (1 Kings xiv. 17; 2 Kings ii. 23; Isa. xxxvii. 38; cf. 1 Sam. ix. 11), then we should rather have to render the passage, "and while he was being tormented, he opened not his mouth." The right view, however, is given by the accentuation, which connects וְהוּא נֶעֱנֶה (*Zarka* with *Munach Kadma* preceding) as a subordinate clause with what precedes, and takes וְלֹא יִפְתַּח פִּיו (*Segolta* with *Munach* preceding) as a continuation of the participial clause. Accordingly, we give to the participle נֶעֱנֶה, not a passive, but a reflexive meaning (as in Ex. x. 3): "he was being ill-treated, while bowed himself (Niphal with the 'tolerative' sense), and opened not his mouth" (the regular change from the participle to the finite verb). The voluntary endurance is then elucidated by the

figure, "like a lamb that is being led to the slaughter" (an attributive clause, as in Jer. xi. 19); while the resigned and submissive silence is set forth by the simile, "like a sheep that is dumb before its shearers:" the first time, שֶׂה is used, because it was necessary that the sacrificial lamb should always be a male; the second time, רָחֵל, in which case (as lambs are not yet shorn) we must think of the grown female sheep. נֶאֱלָמָה is not the participle—which would require to be accented on the *final* syllable, as in i. 21, 26; Nah. iii. 11—but the pausal form for נֶאֱלָמָה; and this, too,—because the interchange of the perfect with the imperfect in the attributive clause must be intentional,—does not mean *quae obmutescit*, but *obmutuit*. The following clause וְלֹא יִפְתַּח פִּיו does not form a part of the simile, otherwise the verb-form would need to be תִּפְתָּח; for only the most urgent necessity would compel us to assume (as is done by Rashi and others) that the form in the text refers back, beyond רָחֵל, to שֶׂה. But the palindromical repetition also (which Klosterman attributes, with Lagarde, to a *dormitans librarius*) pleads for the unity of the subject with the preceding יִפְתַּח, as well as for the correctness of the accentuation, with which also the LXX and Acts viii. 32 (*οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ*) coincide. All the utterances in the New Testament regarding the Lamb of God are derived from this prophecy, in which the dumb type of the Passover now finds a tongue.

The description of the closing portion of the life of the Servant of Jehovah is continued in ver. 8: "*Out of prison and out of judgment was he taken; and of his contemporaries, who considered this: 'He was snatched out of the land of the living, seeing that, on account of the transgression of my people, vengeance fell on him?'*" The emphasis rests, not on the fact that he was taken away from suffering, but that it was suffering from which he was taken: in לֻקָּח (with *ā* in the half-pause) the predominant idea is not that of being translated (as in the histories of Enoch and Elijah), but that of being snatched away: *abreptus est* (lii. 5; Ezek. xxxiii. 4, etc.), an expression which is paralleled by *abscissus* (נִכְרַת, Jer. xi. 9) *a terra viventium*, instead of which even נָגֹזַר alone is used in the sense of "being departed" (*i.e.* removed from the realm

of the living to that of the dead), Lam. iii. 54; cf. Ezek. xxxvii. 11. עֹצֶר (from עָצַר, to confine, restrain) is forcible restraint; here, as in Ps. cvii. 39, it means persecuting treatment, causing prevention through external compulsion; and מִשְׁפָּט is the judicial action which framed the lawsuit against him, accused him as one worthy of death, and condemned him, — hence it means unrighteous legal proceedings. As in the first part of ver. 5, and in Ps. cvii. 39, the מִ may certainly be understood as pointing to the ground and reason of the taking away, but the local meaning is more simple and natural in connection with לָקַח (as in xlix. 24); hostile oppression and judicial persecution were what befell him, and out of these he was removed by death. With regard to what follows, we must in any case adhere to the ordinary use of the language, according to which דּוֹר (Arab. *daur*, *dahr*, an age, period of time) means a "generation," the human beings living in a generation, and in an ethical sense also the whole mass united by similarity of thought and feeling (see *e.g.* Ps. xiv. 5, cxii. 2), or even (the Arab. *dâr*) the dwelling or habitation, as in xxxviii. 12 (possibly also applied to the grave in Ps. xlix. 20). Such meanings as "the length of life" (assigned by Luther, Grotius, and others), "course of life" (Vitringa), "fate" (Hitzig), cannot be substantiated. When therefore the LXX (followed by Jerome) renders this clause by *τὴν γενεὰν αὐτοῦ τίς διηγήσεται*, this could only mean, "Who can express the number of his generation?" (*i.e.* those descended from him: such is the view of Hengstenberg, Nägelsbach, etc.); in this connection, however, such a thought is premature: besides, instead of דּוֹרוֹ, the unambiguous זַרְעוֹ might have been expected. Still less must we start with the signification "dwelling," or habitation. Knobel explains the expression, "who considers how little suited to him is the grave which he has obtained as a habitation?" But the words are insufficient to bear all this meaning imposed on them. Hofmann (in his *Schriftbeweis*), though he had formerly explained the passage thus: "No one thinks and speaks about his dwelling-place, so as even to consider this and ask what has become of him," has rightly decided for the meaning "contemporaries" (as *e.g.* in Jer. ii. 31). Only

through adopting this meaning do we obtain a thought suited to this description of His sufferings, and especially to what follows. We take זֹאת as an accusative; וְאֶת־דּוֹרוֹ, however, is not the prefixed object of יָשׂוֹחַ, this object being rather what is set forth after כִּי; but it is the accusative of respect or general regard, which (as is evident from lvii. 12; Ezek. xvii. 21, and Neh. ix. 34) may also serve to give emphatic prominence to the subject (see Gesenius, § 117): for אֵת is not the preposition (as Luzzatto thinks), because the meaning "among His equals" (or contemporaries) would not be expressed in Hebrew by אֶת־דּוֹרוֹ, but by בְּדוֹרוֹ. The Pilel, followed by בְּ (as shown by Ps. cxliii. 5; cf. the Qal with the accusative, in Ps. cxlv. 5), signifies considerate speaking and thinking, and is synonymous with הָגָה: as in vers. 2, 7, the imperfect states what happens in the past. The following כִּי is an explicative *quod* ("with regard to his contemporaries, who of them considered that," etc.): the words introduced by כִּי indicate what his contemporaries ought to have considered, but did not. We see from עַמִּי that it is meant to introduce direct address; and, on the other hand, we understand—if כִּי, like the recitative ὅτι (*e.g.* in Josh. ii. 24; cf. דִּי in Dan. ii. 25), be left untranslated—why the discourse, which has hitherto been carried on in a general way ("who hath believed what we had heard," etc.), becomes in this case so specific; for the assertion that עַמִּי is equivalent to עַמִּים is a mere makeshift on the part of those who maintain that the servant of Jehovah in the prophecy is Israel, and who make the latter the Saviour of the world. It is not to be denied that a suitable subject for the meditation mentioned is obtained by explaining the passage (as is done by Hofmann and by V. F. Oehler), "He was torn away from the land of the living, through (מִן being regarded as indicating the mediating cause or means) wicked (bringing him to death) conduct of my people, for a punishment to themselves;" hence "none (like מִי in ver. 1: none = exceedingly few) of his contemporaries perceived what had befallen them because of their sin, by the fact that they had deprived themselves of him through violent death. But the words מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ certainly produce the impression that they are meant to be viewed in correlation with וַאֲנַחְנוּ

חֻשַּׁבְנֵהוּ נֶגַע (in the latter part of ver. 4), as a justification of the statement they make. Rather does this correlation come in appropriately, if the force of the מִן is viewed as continuing, so as to make the clause mean "on account of the stroke which was their due" (Seb. Schmid, Kleinert, Hölemann, F. Philippi, Bredenkamp), but not (what would be against the meaning of נֶגַע as shown by actual use in the language) "through the stroke coming from them," *i.e.* my people (which is the view of Hahn); or if we take לָמוֹ נֶגַע as a relative clause, so as to mean, with its preceding context, "of my people to whom the stroke was due" (the view of Hengstenberg and Hävernick), or if, with Stier, we explain it to mean "He was wholly stricken for them,"—in which case הוּא is wanting. Against the explanation "on account of the transgression of my people, the punishment due to them," there is nothing in itself objectionable; it is most simple and natural, however, to refer לָמוֹ to the Servant of God, especially because our prophet uses this word in xliv. 15 also, and there as a singular (see the passage), and the suffix-form מוֹ is proved by Job xxii. 2, xx. 23, xxvii. 23 to have the singular meaning. נֶגַע (from the root נג, and allied to נָכָה) rarely means a blow given by a human being (ill-treatment), but almost always signifies one inflicted by God (Jerome's rendering is *percussi eum*), — divine punishment, suffering appointed by God, whether outward, *i.e.* corporal (especially leprosy) or internal (cf. 1 Kings viii. 38 with 2 Chron. vi. 29). He was regarded as נָגוּעַ, and he was also actually such, but not in the sense in which men regarded him. Though during his lifetime they were deceived regarding him, yet, on looking back upon his doings and sufferings, they ought to have come to think that it was not his own, but Israel's transgressions for the sake of which (viz. in order to atone for them) the נֶגַע (*i.e.* such a visitation from God) had fallen upon him. The לְ is used as in xxiv. 16, and especially xxvi. 16, where it is likewise found in a subordinate clause; Dachselt translates it correctly in accordance with the syntax: *propter praevaricationem populi mei plagâ ei contingente;* regarding such loosely connected subordinate clauses, cf. the remarks on i. 5.

After the description in ver. 7 of his patience under

suffering, and in ver. 8 of the manner of his death, there follows a retrospect touching his burial. Ver. 9: "*And his grave was assigned to him with transgressors, and with a rich man was he in his death, because he had committed no unrighteousness, nor was there deceit in his mouth.*" The subject to וַיִּתֵּן is not Jehovah, though this — inasmuch as נָגַע has Jehovah for its implicit subject—is not unnaturally supposed; but this view is incompatible with ver. 10, where יְהוָה appears in antithetical prominence as the subject. Either עַמִּי is the subject, viewed as continued from ver. 8; or וַיִּתֵּן is to be regarded as the common impersonal or indefinite construction (Gesenius, § 144. 3), "one gave," *i.e.* there was given, like וַיִּקְרָא in ix. 5, "one calls," *i.e.* people call. But does not this view clash with the following clause, וְאֶת־עָשִׁיר בְּמֹתָיו? The old translators here do violence to the text, and yet do not bring out of it any thought that can be accepted. Equally untenable also is the explanation now generally current, according to which עָשִׁיר is the synonymous parallel to רְשָׁעִים (such is the view even of Luther, whose rendering is, "and died like a rich man," with the marginal gloss, "a rich man who sets his heart on wealth," *i.e.* a godless man); for, even supposing that עָשִׁיר might be synonymous with רָשָׁע (which in Job xxiv. 6 signifies precisely a heartless rich man), as עָנִי and אֶבְיוֹן are synonymous with צַדִּיק, it is just in a passage like this that such a meaning of the word would be least admissible, inasmuch as one who is buried with the rich—whether these are godly or ungodly—and not with בְּנֵי הָעָם (Jer. xxvi. 23), by that very fact obtains an honourable, nay, a grand burial (Job xxi. 32 f.). Hence Hitzig explains עָשִׁיר to mean the same as عذور *lapsator* (which, however, merely means one who makes a mistake in speaking, one who makes a slip,—no ethical element being contained in the word); Ewald corrects עָשִׁיר into עָשׁוּק (עַשִּׁיק?), and Böttcher into עֹשֵׁי רָע: all these suggestions originate with the correct assumption that to be rich is not in itself a sin that deserves an unhonoured burial, to say nothing of its obtaining one; and that with a rich man there is not necessarily associated the idea of vice or wickedness (hard-heartedness, debauchery, tyranny). But if "wicked" and "rich" are not allied ideas, then they will be antithetical; and this is rendered

probable both by the intentional play upon the words (רְשָׁעִים and עָשִׁיר), and by the change in the number (cf., however, Job xvi. 11). And if, in connection with רְשָׁעִים, we think of those who are found guilty, criminals (see our remarks on l. 9),—as is warranted by the juridical character of the context,—then the result is a contrast between a rich man living in the enjoyment of his goods, and a delinquent who has become utterly impoverished through hatred, condemnation, and execution. By taking this view of the passage, prophecy and fulfilment are equally satisfied (and why should we shut our eyes to this?), inasmuch as the Jewish authorities appointed for Jesus a burial as dishonourable (see Deut. xxi. 22 ff.), as to the two robbers (*κακοῦργοι*), while the Roman authorities gave up the body to Joseph of Arimathea, a rich man (*ἄνθρωπος πλούσιος*, Matt. xxvii. 57), who deposited it in the sepulchre of his garden. The parallelism might naturally lead us to think of the "rich man" as dead, just like the "wicked;" but the meaning is, "his grave was assigned to him with criminals, and with a rich man after he had actually died a painful death," *i.e.* he was to have been laid where the bodies of dead criminals lie, but he came after his death to lie in a grave that had been intended for the corpse of a rich man. On this view, certainly, there arises the difficulty that the indefinite subject of וַיִּתֵּן cannot be the same in the one assigning or appointing as in the other, and thus it becomes impossible, in spite of the want of הָיָה or הוּא in the second clause, to avoid deciding for the explanation of Cappellus, Vitringa, and others, *ac cum divite fuit in morte sua*, so that, in the first part of ver. 9, as well as in the second, a noun-clause follows a verb-clause. It had been determined that his grave should be among criminals, but when he was dead he came to lie with a rich man. The rendering *tumulum ejus* (Aben Ezra, Ewald, Beck, Böttcher) is inadmissible, for בָּמָה (like *βωμός*) cannot be proved to mean in Hebrew a "burial-mount," still less can תָּוֹ, which Kessler (with Bredenkamp's approval) makes out by altering the text into תָּוֹ וְאֶת־עֹשְׁקִים. In this passage, as in Ezek. xxviii. 10 (cf. מְמוֹתֵי in ver. 8 of the same chapter), Jer. xvi. 4 (not to be compared with חַיִּים), כּוֹתֵי is an intensive plural; and בְּמוֹתָיו (in accordance with Lev. xi. 31; 1 Kings

xiii. 31; Esth. ii. 7) signifies "when he was dead," *eo mortuo* (as בְּחַיָּיו means "when he was living"). "To find a resting-place with a rich man after death," as F. Philippi rightly remarks, "is not of course a complete compensation for the disgrace of having died the death of a criminal; nevertheless, the honourable burial of one who was put to death with dishonour shows that there must have been some special circumstances connected with him: it is the beginning of a glorification commencing with death." If we have correctly understood the second member of the sentence, then the following עַל לֹא (=עַל־אֲשֶׁר לֹא; cf. עֵקֶב in Num. xiv. 24, and, מִן for מֵאֲשֶׁר in Deut. xxxiii. 11) will not mean, as in Job xvi. 17, "in spite of the fact that there is not," but, like עַל־בְּלִי in Gen. xxxi. 20, "because of the fact that . . . not" (Nägelsbach): the reason for the change to honour the Servant of God immediately after his ignominious and painful death, lay in his sinlessness. But an alternative explanation is that of Hengstenberg, who regards the words וְאֶת־עָשִׁיר בְּמוֹתָיו as a parenthetical clause, and attaches the clause beginning with עַל לֹא to the first member. The parallel adduced from Job, however, is not by any means of irresistible force; for, as in other cases also, in appropriating a passage from another place, there is pretty frequently made some modification of its original meaning. Hence the whole passage might be regarded thus: the burial of him who died took a different turn from that which had been intended for him, because (LXX, ὅτι; Jerome, *eo quod*) he neither had done any wrong, nor was there deceit in his mouth (LXX, and 1 Pet. ii. 2, with correct rendering of the noun-clause, *οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ*). Pure love was ever the motive of his actions, the clearest truth formed the substance of his speech.

The last turn in the discourse, which now begins, further carries out the latter part of ver. 6 by disclosing the background of his fate. The gracious purpose of God for our salvation was accomplished thus: Ver. 10: "*And it pleased Jehovah to bruise him; he afflicted him with disease: if his soul were to pay a trespass-offering, he should see posterity, live long days, and the purpose of Jehovah should prosper through his hand.*" It is impossible that הֶחֱלִי can be equivalent

to הֶחֱלִי, as Hitzig supposes: the article attached to a noun never (not even in הָאָרֶץ) obliterates the original character of its form; nor does the view of Böttcher, that הֶחֱלִי is an accusative of closer specification, commend itself—for, in that case, what would be the use of the article? Many (including Böttcher and König) needlessly regard it as an Aramaism: it is the Hiphil from חָלָא, 2 Chron. xvi. 12 (cf. תַּחֲלוּאִים), but written as in the text, like הֶחֱטִי, 2 Kings xiii. 6; Jer. xxxii. 35: for, whenever there follows a word beginning with א, one א is written instead of two (Klostermann). דַּכְּאוֹ is the infinitive Piël, and is by Jerome rendered *conterere eum:* incorrect is the rendering of the LXX (דָּכָא being taken for זָכָה), *καθαρίσαι αὐτόν.* Judging from Micah vi. 13 (הֶחֱלֵיתִי הַכּוֹתֶךָ, I make ill in smiting thee, *i.e.* I smite thee with a painful blow), דַּכְּאוֹ הֶחֱלִי might seem to be connected, so that the clause would mean, "And it pleased Jehovah to bruise him painfully;" logically, however, as well as syntactically, this would require the inverse arrangement of these words, thus, הֶחֱלִי דַּכְּאוֹ; hence, according to Job xxxiii. 32, דַּכְּאוֹ will be an infinitive depending on חָפֵץ. From the infinitival construction there is then made a change into the finite, the object being given by the preceding דַּכְּאוֹ, and the expression means, "he made [him] ill," *i.e.* plunged him into distress, or even, he made him ill thereby (*i.e.* through the bruising),—for this meaning of הֶחֱלָה ("to make ill through something," as Hofmann thinks) may be substantiated by Hos. vii. 5; Micah vi. 13. It was men who inflicted on the Servant of God such overwhelming suffering, such deep sorrow; but the supreme efficient cause throughout was God, who made the sin of men subservient to his predetermined counsel. The suffering of his Servant was to be for him the path to glory; and this path of his through suffering to glory was to be the basis of a Church of redeemed ones springing from him: it was to be the beginning of the continued execution of the divine plan of salvation, carried out by him, the ever-living, ever-working one. Jerome's rendering, *si posuerit pro peccato animam suam,* is contrary to the received text. The view of Nägelsbach and others, that תָּשִׂים is directly uttered by Jehovah, has this against it, that the giver is the Servant, and that the giving refers to Jehovah.

Still less admissible is the view of Hofmann, that the words apply to the nation: is it then Israel that makes the soul of the Servant an אָשָׁם, and not rather the Servant Himself? When our rendering is, "if his soul placed (this being equivalent in meaning to the future perfect 'should have placed;' cf. Job xiv. 14, *si mortuus fuerit*) an אָשָׁם," it is obvious that אָשָׁם has here a sacrificial sense; נַפְשׁוֹ as the subject gives prominence to the voluntary character of his sacrificial death; this willingness, as distinguished from the nature of the animal sacrifices, made his offering truly expiatory: and there was no need of a second נַפְשׁוֹ to specify the object, for the אָשָׁם offered by the soul of the Servant is, as such, a sacrifice of himself. And even assuming (with Wellhausen) that אָשָׁם in itself here signifies the recompense due for contracted guilt, this satisfaction for guilt, as being a self-sacrifice, is certainly an expiatory offering. And inasmuch as Ezekiel, the older prophet of the exiles, mentions (in xl. 39) the trespass-offering (אָשָׁם) along with the burnt-offering (עוֹלָה) and the sin-offering (חַטָּאת) as a customary species of sacrifice (cf. Ezra x. 19, where we may read אֲשָׁמִים or אֵילֵי אֲשָׁמִים), there is nothing to prevent us from answering the question, in what light the self-sacrifice of the Servant of God is viewed when it is called אָשָׁם, from the sacrificial laws codified in Leviticus and Numbers. The אָשָׁם is a most holy sacrifice, like the חַטָּאת (Lev. vi. 10, xiv. 13); and according to Lev. vii. 7, it has "one law" with the latter. This similarity of treatment, however, was confined to the fact that the pieces of fat in the trespass-offering, as in the case of the sin-offering, were laid upon the altar; whereas the remainder, as in the case of those sin-offerings, the blood of which was not brought into the interior of the sanctuary, was assigned to the priests and to the male members of the priestly families (see Lev. vi. 22, vii. 6). But these two kinds of sacrifices differ in various other ways; and in the case of the trespass-offering, instead of the proper altar-ritual, on which the law (in Lev. vii. 1–7) is very brief, there come into prominence other details of observance which are peculiar to itself (Lev. v. 14 ff.; Num. v. 5–8). These are explained by the fact that a trespass-offering had to be brought by every one who had allowed himself to incur guilt through an illegal appropriation, reten-

tion, or embezzlement of another's possessions, any violation of the divinely-appointed relations regarding property, or requirements in connection with worship.[1] Wherever material restitution of what had been taken away was possible, this had to be done with the addition of a fifth beyond what had been taken; and in the one case mentioned in Lev. xix. 20–22, the trespass-offering could not be presented till after the judicial punishment had been inflicted: in every case, however, the guilty one had to present the trespass-offering with the estimation of the priest in silver shekels, *i.e.* in accordance with the priestly valuation in sacred coin. Thus distinct was the prominence which the person of the priest assumed in the ritual connected with the trespass-offering; and whereas, in the case of the sin-offering, he is the representative of the offerer, in the trespass-offering he appears pre-eminently as the representative of God. The trespass-offering is in him, the priest, a recompense for an injury rendered to God,—a compensatory payment or amends,—a satisfaction in a disciplinary sense. This is also indicated by its name; for, as חַטָּאת primarily signifies sin, then the punishment of sin and atonement for sin, and hence the sacrifice which removes the sin; so אָשָׁם primarily signifies guilt, then the recompense rendered for guilt, and hence (cf. Lev. v. 15) the offering which cancels the guilt and sets the offender free.

Every species of sacrifice has its own peculiar fundamental conception. The primary idea presented by the עוֹלָה or "burnt-offering" is *oblatio*, or the offering of worship; that of the שְׁלָמִים, or "peace-offerings," is *conciliatio*, or joining together in intercourse; that of the מִנְחָה, or "meat-offering" (or rather "meal-offering") is *donatio*, or sanctifying dedication; that of the חַטָּאת, or "sin-offering," is *expiatio*, or atonement; that of the אָשָׁם, or "trespass-offering," is the payment of a fine (*satisfactio*), or compensatory payment. The self-sacrifice of the Servant of Jehovah may be exhibited under all these aspects; it is the complete antitype, the reality, the end and object (τὸ τέλος) of all sacrifices. So far as it is the antitype of the trespass-offering, or compensatory sacrifice, the point of difficulty in the correlation between type and antitype

[1] See Köhler, *Geschichte*, i. 401 f.

lies in the equivalent rendered to the divine righteousness for the sacrilegious injuries caused through our sins (cf. the expression מָעַל מַעַל, Ezek. xiv. 13, etc.). The idea of compensatory payment, which Hofmann extends to the whole field of sacrifice, by understanding the verb כִּפֶּר as meaning the covering over of guilt in the sense of a debt (*debitum*), is peculiar to the אָשָׁם; and specific expression is likewise given in it to an idea which Hofmann refuses to assign to sacrifices, viz. the conception of *satisfaction* required by the justice of God, and of the *penalty* or punishment attached to the guilt contracted (cf. נָרְצָה, xl.·2), *i.e.* the idea of *vicarious satisfaction* in this passage, in which the soul of the Servant of God, the unique One, the representative of Israel (as Cheyne thinks), is said to offer such an atoning sacrifice by giving himself in this way, with his life so highly valued by God (xlii. 1, xlix. 5). In agreement with the fundamental idea of the trespass-offering, fit choice has also been made of the verb שִׂים, which is the usual term employed in connection with the giving of a pledge (Job xvii. 3), and is thus also a suitable word for every kind of *satisfaction* representing a direct *payment*. The apodoses to the conditional clause "if his soul shall have paid the penalty,"—which all have verbs in the imperfect,—state what was to happen when the former should have come to pass: he was to see (the verb being used as in Gen. l. 23; Job xlii. 16) posterity, *i.e.* to obtain a large family of widely-spread descendants, by which is meant the new "seed of Israel" (see the Targum on this passage, and our remarks on Ps. xlv. 17), the people redeemed by him, the Church founded by him, and composed of those who have been redeemed out of Israel and all nations. Then again: he was to see long days, as he says in Rev. i. 18, "I was dead, and behold I am alive for evermore." Thirdly: the pleasure of Jehovah was to prosper in his hand, *i.e.* through the service of his mediation (or, according to the radical meaning of צָלַח, صلح, to have ever-increasing progress to the final goal). His self-sacrifice is thus only the foundation for the progressive self-realization of a "pleasure of Jehovah," *i.e.* (cf. liv. 28) of a purpose of God in accordance with His counsel, the fuller description of which we have read in chaps.

xlii. and xlix.: he is to be the mediator of a new covenant, and the restorer of Israel, the light of the Gentiles, and the salvation of Jehovah even to the ends of the earth.

This grand work of salvation lies, as the task to which he is called, in the hand of him who died, and yet ever lives, and it goes forward victoriously through him. He now reaps the fruits of his self-sacrifice in continual exercise of his priestly work. Ver. 11: "*Because of the travail of his soul he will see, will refresh himself; through his knowledge will he obtain righteousness, my righteous Servant, for the many, and their iniquities will he take upon himself.*" The prophecy here leaves the standpoint of Israel's retrospective acknowledgment, and anew becomes the prophetic organ of God himself, who acknowledges his Servant. The מִן of מֵעֲמַל indicates the source from which this satisfying view will come, viz. from the distress of his soul, *i.e.* its endurance. This מִן is not negative, so as to signify "away from" or "free from" distress (as, for instance, in Job xxi. 9); nor has it the temporal meaning "immediately after" distress (see *e.g.* Ps. lxxiii. 20); but the meaning here is local, "out of," and this, when viewed causally (so as to signify "in consequence of," on account of, as in Eccles. ii. 23), separates and combines not merely outwardly, but brings into intimate connection. Accordingly, the meaning is, "out from the travail of his soul (*i.e.* in consequence of the trouble which has been suffered and felt, not merely in his body, but in his inmost soul; cf. διό in Phil. ii. 9) will he see, satisfy himself." Hitzig supplies בַּמּוֹב (Jer. xxix. 32), but this would require to be stated here; Geiger takes יִרְאֶה as equivalent to יִרְוֶה, but this would be an unsuitably strong expression here. Meier and Knobel (as Aquila, Symmachus, and Theodotion had already done, rendering ἐμπλησθήσεται ἐν τῇ γνώσει αὐτοῦ), against the accentuation, connect the word בְּדַעְתּוֹ with the verbs preceding, and would render the clause thus, "he looks on his prudent work, and has complete satisfaction in it;" but there is nothing to be supplied, and nothing in the existing accentuation to be changed: the second verb receives its colouring through the first,—the expression, "he will see, will satisfy himself," being equivalent to "he will enjoy a satisfying, refreshing sight" (cf. Ps. xvii. 15), which (as shown by the

latter part of ver. 10), will consist in the successful advance of the divine work of salvation carried on through him. בְּדַעְתּוֹ belongs to יַצְדִּיק as the means (cf. Prov. xi. 9) of making right. This verb is construed with לְ, in the sense of "procuring righteousness," like רָפָא לְ in vi. 10; חִבַּשׁ לְ in lxi. 1; הֵנִיחַ לְ in xiv. 13, xxviii. 12 (cf. Dan. xi. 33, הֵבִין לְ, to "procure understanding;" Gen. xlv. 7, הַחֲיָה לְ, to "prolong life:" this is a usage forming the transition to the Aramaizing confusion of the dative with the accusative, *e.g.* Job xxxvii. 18; but cf. also v. 2). צַדִּיק עַבְדִּי are not mutually related as a proper name and a noun in apposition (Hofmann's opinion), but the attributive word is placed before the possessor of the attribute (cf. x. 30, xxiii. 12; Ps. lxxxix. 51), and the expression means, "a righteous one, my Servant:" in this way is indicated what Paul brings out (Rom. v. 12 ff.), that the one righteous person becomes the medium of righteousness to many.

But how is בְּדַעְתּוֹ to be understood? דַּעַת is *γνῶσις*, or *ἐπίγνωσις*; but is the suffix objective ("by knowledge of him"), or subjective ("by his knowledge")? The former view gives a meaning which is correct in actual fact: the Righteous One makes others partakers of righteousness, when they acknowledge him, his person, and his work, and enter into living fellowship with him: such is the view of Vitringa, Hengstenberg, Stier, Nägelsbach, and others. We prefer, however (with Cheyne, Bredenkamp, and Orelli), to take the suffix subjectively (cf. Prov. xxii. 17): this view is favoured by Mal. ii. 7, according to which "the priest's lips ought to keep knowledge" (דַּעַת: see Köhler on this passage), by Dan. xii. 3, where those are said to be faithful teachers who are called מַצְדִּיקֵי הָרַבִּים, and by xi. 2, according to which "the spirit of knowledge" (רוּחַ דַּעַת) also belongs to the seven spirits that descend upon the sprout of Jesse, so that knowledge thus appears the qualification for the priestly, the prophetic, and the royal office alike. The Servant of God knows him with whom he stands in living fellowship (cf. Matt. xi. 27); he knows his loving purpose and his gracious will, in the accomplishment of which his life is spent (cf. לָדַעַת in l. 4); and in virtue of this knowledge, which rests on the most immediate experience, he, the Righteous One, will assist

"the many,"—*i.e.* the vast mass (הָרַבִּים being used as in Dan. ix. 27, xi. 33, 39, xii. 3: cf. Ex. xxiii. 2, where רַבִּים, without the article, is used in the same sense), therefore all his own people, and, through them, mankind beyond (so far as these are capable of receiving salvation), τοῖς πολλοῖς, Rom. v. 19 (cf. πολλῶν, Matt. xxvi. 28)—in reaching the position and line of conduct that are right and well-pleasing to God. What is primarily meant is the righteousness of faith, which is the consequence of justification on the ground of his righteousness obtained for us (Dan. ix. 24); but there is likewise included that righteousness of life which proceeds from the saving influences by an inward necessity, which is contained in the new life begun in us. Because our righteousness springs from the forgiveness of sins as a gift of grace, quite apart from merit or works, the prophecy ever reverts anew from the justifying work of the Servant of God to His sin-destroying work as the foundation of all righteousness: "and their iniquities, he shall bear." This verb-form יִסְבֹּל, which stands in co-ordinate relation with the preceding imperfects bearing a future meaning, sets forth an operation extending over and beyond the work to which he was called and which he accomplished in this life, and it signifies the continued operation of what is indicated in סָבְלָם, ver. 4. His continued taking of our transgressions on himself is but the constant presentation and representation of his atonement, which was offered once for all: he who died but now lives is, on the basis of his one sacrifice of himself, an everlasting high priest, who now distributes the blessings he procured.

The last reward of his work here for the salvation of sinners, and of his work hereafter, based on the former, is victorious dominion, ver. 12: "*Therefore I give him a share with the great, and with the strong will he share spoil; because he poured out his soul unto death, and let himself be numbered among transgressors, while he bare the sins of many, and interceded for the transgressors.*" The promise takes its stand between humiliation and exaltation, and is based partly on the work of the exalted one, partly on the doing and the suffering of him who willingly sacrificed himself. Luther, following the LXX and Jerome, gives the rendering, "There-

fore will I give him a great multitude for booty;" and Nägelsbach, with others, take substantially the same view, "therefore will I apportion him the many." But (as shown by Job xxxix. 17) this clause can only mean, "therefore will I give him a share in the many." But, if חָלַק בְּ signifies "to give a share in" something, and not to give this itself as a share, then it follows that הָרַבִּים here are not "the many," but "the great" ones, and this view receives support from the parallel member. What is meant by this giving of a share בָּרַבִּים, is shown by passages like lii. 15, xlix. 7, according to which the great ones of this earth will side with him and pay him homage, or at least will be forced to submit to him. Luther renders the second clause, "and he shall have the strong for a prey," while Nägelsbach and Bredenkamp translate, "the strong ones will he divide as spoil,"—but among whom? Bredenkamp (pointing to Zech. ii. 13) replies, "among his own people;" but the most natural thought would certainly be that they become the spoils of the victor and his host (Ps. cx. 3; cf. Rev. xix. 14). Following Prov. xvi. 19, we take אֵת as a preposition: mighty ones surround him, fight along with him, and come also to enjoy with him a share in the fruits of his victory,—a Messianic feature in the portrait of the Servant, but one that is to be understood in a spiritual sense (Cheyne). With such glory—like that of a victorious prince—is he rewarded for having poured out his soul unto death, by not merely exposing his life to death (Hölemann), but by pouring out (הֶעֱרָה, to make bare or empty, shake out completely, pour out to the last drop) his life's blood into death (לָמָוֶת, like the לְ in Ps. xxii. 16), and also for letting himself be counted (נִמְנָה being the "tolerative" Niphal) among transgressors, *i.e.* in the judgment of his contemporaries, and in the unjust sentence by which he was delivered up to death as a transgressor, *i.e.* a wicked lawbreaker and apostate. With וְהוּא there is attached to the preceding statement a circumstantial clause containing a verb in the perfect, such as is found, *e.g.*, in Judg. iii. 26 (see Driver on the *Hebrew Tenses*, § 160): he willingly submitted to the death of a transgressor, while he was nevertheless so far from being a sinner that he rather bare the sins of many (*αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε*, Heb. ix. 28), and made

intercession for the transgressors. Many (as has been done most recently by V. F. Oehler) translate, "and he takes away the sin of many, and intervenes for the evil-doers;" but the perfect נִשָּׂא in the present context can only set forth something antecedent to the preceding imperfects, so that יַפְגִּיעַ accordingly expresses an associated past (as rendered by LXX, Jerome, and Luther). As הִפְגִּיעַ בְּ in ver. 6 signifies to cause to fall upon a person, so, in Jer. xv. 11, it means to cause one person to approach another (with a request); here, however, as in lix. 16, the Hiphil is not causative, but the intensive of the Qal, and means to importune earnestly; it is followed by לְ prefixed to the person for whom this is done; hence it signifies to intercede. According to the consecution of the tenses, the reference is not to the intercession (ἔντευξις) of the glorified One, but the suffering Mediator. Every word here is, as it were, written under the cross on Golgotha: and this remark applies to what has just been stated, which has been fulfilled in the words of the crucified One, "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

"In these discourses," says V. E. Oehler, "the contemplation of the prophet ascends by stages as it were from the foundation walls of a cathedral, enclosing a large space, to the giddy height of the towering summit upon which the cross has been planted; and the nearer it approaches the summit, the clearer appears the outline of the cross fixed there: arrived at the top, it rests in peace, for it has reached what was desired when it began to ascend the first steps of the temple tower." This figure is striking. Here, in the centre of the book of consolation, is found the idea of the "Servant of Jehovah" at the summit of its ascent. It has reached its goal: the Messianic idea, formerly included in the more general idea of the nation regarded as the "Servant of Jehovah," has now risen from the depth of this view on magnificent metamorphosis. From the very fact of this commingling resulted the element of the "mystic union of the head with the body, which was foreign to previous representations of the Messiah:" Israel is the body, and he the head that towers above. Another element through which we saw the Messianic idea enriched even before chap. liii. is the

"threefold office" of the Messiah. Even in chaps. vii.–xii. the figure of the Messiah is still only that of a king; but according to chaps. xlii., xlix., l., the Servant of Jehovah is first of all a Prophet, and as the one who proclaims a new law, as the Mediator of a new covenant, he is another Moses; at the close of his appointed work, however, he receives the homage of kings; while between, there lies, as disclosed in chap. liii., his self-sacrifice, on the ground of which he rules above, a Priest after the order of Melchizedek, *i.e.* as a Priest and likewise a victorious Ruler. From this point, two elements are superadded to the Messianic idea,—the two-fold state, and vicarious satisfaction. David indeed had also become a type of the two states seen in his Antitype, for it was through suffering that he had reached the throne; yet where, in direct Messianic prophecy, up to this point, could be found any delineation of the *Ecce Homo* in his sufferings and death? But the Servant of Jehovah goes through disgrace to glory, and through death to life; he conquers when overthrown, he rules after being enslaved, he lives after being slain, he completes his work after he seemed to have been destroyed. His glory beams forth upon the dark ground of the deepest abasement, for the representation of which the dark colours are furnished by the pictures of suffering in the Psalms and the Book of Job. And these sufferings of his are not merely those of a confessor and martyr, like the experiences of the persecuted Church, but representative and atoning sufferings,—a sacrifice for sin, which theirs was not; for even the sufferings endured by the Church of the incarnate and exalted One (though, according to Col. i. 24, intimately connected with his), have no atoning power. Again and again does this 53rd chapter return to the mediatorial suffering, never tiring of resuming the same strain. "Spiritus Sanctus," says Brentius, "non delectatur inani *βαττολογίᾳ* et tamen quum in hoc capite videatur *βαττολόγος καὶ ταυτολόγος* esse, dubium non est, quin tractet rem cognitu maxime necessariam." The banner of the cross is here set up. That faith which penetrates into the inner sense of prophecy abides in patient hope not merely for the Lion of the tribe of Judah, but also for the Lamb of God that beareth the sin of the world. And in prophecy itself is

shown the reflex influence of this gigantic step in advance. Zechariah prophesies of the Messiah (vi. 13), but no longer merely as a king; not only does he rule upon his throne, but he is also Priest upon his throne; royalty and priesthood in him join hands in peace. And in Zechariah, chaps. xii. and xiii., he is the kind divine Shepherd whom his people pierce, though thereby fulfilling the counsel of God, and on whom they afterwards look back with longing and bitter lamentation and weeping. "Qui longe caret," says Augustine, "magis gaudet." Isaiah's pen has then described beforehand the repentance and confession yet to be made by Israel,—"sad at heart and sorrowful that it has loved so late."

Sixth Discourse of the Second Part, Chap. LIV.

Restoration of Jerusalem to Grace and Glory.

After the Servant of God has expiated the sin of his people by the sacrifice of himself, and Israel has acknowledged its sin against him whom it failed to recognise, and has entered into possession and enjoyment of the salvation procured by him, the glory of the Church, which through repentance and faith has become a partaker of salvation, is ready to burst forth. Hence the prophet can now call aloud to it, ver. 1: "*Shout for joy, O barren one that didst not bear! burst forth into shouting and rejoice, O thou who didst not travail with child; for more numerous are the children of the solitary one than the children of the married woman, saith Jehovah.*" The direct address refers to Jerusalem, which resembled Sarah in her early barrenness and later fruitfulness (li. 1–3). She is not called לֹא חֹלֵד עֲקָרָה (Job xxiv. 21), but עֲקָרָה לֹא יָלָדָה (Judg. xiii. 2), not, however, as if she had not already had children, but during the exile she had been robbed of her children, and as a holy city bare no more (xlix. 21). She was שׁוֹמֵמָה (left solitary, 2 Sam. xiii. 20, with allusion to her devastation as a city), whereas she had formerly been בְּעוּלָה, *i.e.* enjoyed communion with Jehovah, her husband (בַּעַל). But that state of barrenness is not to continue (for Jehovah has not given her the letter of divorce, l. 1); she is to shout aloud and rejoice, for the

number of the children which she, the desolate one, now gets, is greater than the number of those which she had as a married woman.

With such a prospect before her, her dwelling-places need enlargement. Ver. 2: "*Widen the space of thy tent, and let them stretch out the curtains of thy habitations,—hinder not! lengthen thy ropes, and fasten thy pins!*" She is to widen the space inside her tent, and they (יַטּוּ, with no subject specified, as is frequently in cases where one must think of subordinate persons acting as servants) are to spread far out the coverings of the framework of her dwelling, which, on account of its spaciousness and magnificence, is called מִשְׁכְּנוֹת (plural); she is not to oppose it, possibly thinking, in her littleness of faith, "it is enough now; it is getting too wide." The ropes which, when drawn tight, keep the walls upright, she is to lengthen; and the pins to which the ropes have been fastened, she is to drive firmly into the earth,—the former, because the tent (*i.e.* the city, Jer. xxxi. 38–40, and the habitation of the community generally, xxvi. 15) has to receive a large number of inhabitants,—the latter, because it will not soon be broken up again (xxxiii. 20).

The tent will be large, and firm withal. Ver. 3: "*For to the right and to the left shalt thou break forth, and thy seed shall take possession of nations, and desolate cities shall they populate.*" "Right and left" are equivalent to "north and south" (Ps. lxxxix. 13), or, in current speech, "on all sides." Jerusalem, breaking through all that has hitherto confined her, will now spread out (פָּרֹץ, as in Gen. xxviii. 14; from the root פר, to break out by cleaving), and her seed will take possession of nations (יִרַשׁ, or יָרַשׁ, *capessere, occupare*, especially in the sense of *κληρονομεῖν*, synonymous with נָחַל), and they (*i.e.* the children born to her) will populate cities that had been laid waste (הוֹשִׁיב the causative from יָשַׁב, "to be inhabited," xiii. 20).

The encouraging promise is continued in ver. 4: "*Fear not, for thou wilt not be put to shame; and defy dishonour, for thou dost not need to be ashamed: no! the shame of thy youth thou wilt forget, and the reproach of thy widowhood thou wilt remember no more.*" Now, when the redemption is at hand, Israel is not to fear, or (as is indicated by the Niphal

נִכְלָם) let herself be overpowered by the feeling of the disgrace which her state of punishment brings with it,—not to let her mind be so possessed that there is no room for hope. For there is now beginning a state of things in which she will have no cause for being ashamed (regarding בּוֹשׁ and חָפַר or הַחְפִּיר, see the remarks on i. 29), but which rather (כִּי, *imo*, as in x. 7, lv. 9) will be so glorious that because of it she forgets the shame of her youth (*i.e.* the Egyptian bondage; for at that time the community of Israel, as a nation, was still like a young virgin, עַלְמָה, that, redeemed by Jehovah, became a bride, and through the marriage-covenant —marriage being a בְּרִית—of the law of Sinai, became His youthful wife, Jer. ii. 2; Ezek. xvi. 60),—so glorious that she thinks no more of the shame of her widowhood (*i.e.* the Babylonian captivity, in which she, the wife whom Jehovah had wedded, was like a widow whose husband had died).

It was not a real widowhood, however, but only a seeming one (Jer. li. 5), for the husband of Jerusalem is living still. Ver. 5: "*For thy Creator is thy husband; Jehovah of hosts is his name; and thy Redeemer, the Holy One of Israel,—God of the whole earth is he called.*" The plural forms בֹּעֲלַיִךְ and עֹשַׂיִךְ (cf. the remarks on xxii. 11) are to be regarded in the same way as the plural אֱלֹהִים, and its construction both with plural attributes (see Josh. xxiv. 19; 1 Sam. xvii. 26; Ps. lviii. 12; cf. x. 15, מְרִימֵי) and with plural predicates (Gen. xx. 13, xxxv. 7; 2 Sam. vii. 23). He who entered into the conjugal relation with Jerusalem (בֹּעֲלַיִךְ, not בְּעָלַיִךְ, i. 3) is the very same through whom she came into existence, the God who has the power and means to help her, and who will help her in accordance with the loving relation which He now renews.

Ver. 6: "*For as a wife forsaken and deeply distressed, Jehovah calleth thee; and as a wife of youth when once she is despised; saith thy God.*" We quite give up all attempts to render the play upon words in עֲזוּבָה וַעֲצוּבַת; "distressed in spirit" is equivalent to "distressed in the very depths of one's soul." The term קָרָא, which is usually employed in these discourses to indicate the call of grace on the ground of the election of grace, is here meant to signify the call into

the relation which already exists, but appears to be dissolved; the form קְרָאֲךָ, here found, is not in pause (cf. lx. 9), but stands irregularly for קָרָאֲךָ usual in other passages (Judg. iv. 20; Ezek. xx. 27). וְאִשָּׁה ("and [as] a wife") is equivalent to וּכְאִשָּׁה. The hypothetical clause כִּי תִמָּאֵס belongs to the figure: Jehovah calls his Church back to himself, as the husband takes back his wife whom he loved in youth, though he once was angry with her. Rashi rightly notes on this passage: שתמאס פעמים שבועם עליה מעט. The form נִמְאָסָה has been intentionally avoided: the imperfect declares what happens, but does not become a completed fact: he is angry at her, but has not a settled aversion towards her.

Thus also does Jehovah's displeasure towards Jerusalem quickly pass away, and the consequence of his merely momentary anger is a manifestation of love which is all the more intense. Vers. 7, 8: "*During a little moment have I forsaken thee, and with great compassion will I gather thee. In an outpouring of wrath have I hidden my face for a moment from thee, and with everlasting grace I have pity on thee, saith thy Redeemer, Jehovah.*" The words "for a small moment" take us back into the time of the Exile, which is a small moment (Zech. i. 15) as compared with the duration of compassionate and tender love with which Jehovah again takes back the Church into fellowship with him, in the person of its members. רֶגַע, in the first part of ver. 8, is not an adverb ("momentarily," as in xlvii. 9), but an accusative of duration ("a moment long"). קֶצֶף (properly "breaking," from קָצַף, قصف) signifies anger, as something breaking out violently. The term שֶׁצֶף, which rhymes with it, is explained by Alb. Schultens in accordance with the Arabic شطف (to be hard and rough); following this, Hitzig renders the expression "in hard harshness." But one expects an antithesis to וּבְחֶסֶד עוֹלָם; accordingly, it is to be assumed that שֶׁצֶף represents the idea of something transitory. The old translators had a feeling of this kind when giving renderings like that of the LXX, ἐν θυμῷ μικρῷ; and Ibn Labrât (in his controversial treatise against Menahem ben Zerûk, who makes חֵרִי, "burning anger," his gloss to שֶׁצֶף) translates it by מְעַט (see *Journal of the German Oriental Society*, xxxvii.

281), as Kimchi and others afterwards did; but, as Jacob Tam remarks on the other side, this makes the whole clause tautological. It is likely that שְׁצָף is a side-form chosen for its resemblance to שְׁטֶף (like נָשַׁב in xl. 7, and נָשַׁף in xl. 24; also קָמַט in Job xvi. 8, like קָמַץ), which in meaning are correlated as bubbling over is to flowing over: so that the expression is not to be rendered, as is done by Umbreit, "in the overflow of glowing heat," which is the equivalent of בְּשֶׁטֶף (קָצֶף) אַף (Prov. xxvii. 4), but, as Meier puts it, "in the ebullition of displeasure, the overflowing of indignation." The קֶצֶף is but a שֶׁצֶף, a vanishing moment (Jerome: *in momento indignationis*), in comparison with the essential nature of Jehovah's disposition towards Jerusalem, which is "everlasting kindness."

This expression, "with everlasting kindness," has its ground or reason now assigned. Ver. 9: "*For it is now as in the case of the waters of Noah: when I sware that the waters of Noah should no more pass over the earth; so have I sworn not to be wroth against thee, and not to threaten thee.*" The textual reading in the beginning of this verse has been uncertain from the earliest times: the LXX translators (*ἀπὸ τοῦ ὕδατος*) must have read מִמֵּי; the Targum, Symmachus, Theodotion, Jerome, Syriac, and Saadiah read כִּימֵי; and even the Codices (see Norzi) sometimes present the reading כִּי־מֵי, sometimes כִּימֵי (cf. Matt. xxiv. 37, *ὥσπερ αἱ ἡμέραι τοῦ Νῶε, οὕτως κ.τ.λ.*, an expression which seems to receive its form from the passage before us, with the reading כימי, and is explained in Luke xvii. 26). If we read כימי, then זֹאת is the present, as the turning-point from wrath to grace; if we read כי־מי, then זֹאת refers to the pouring out of wrath in appointing the Exile. Both readings are admissible, but כִּימֵי has preponderating testimony in its favour, including that of the Babylonian Codex. אֲשֶׁר is *ubi, quum* (as in Num. xx. 13; Ps. xcv. 9, etc.), though it may also be taken as the correlative of the following כֵּן (as in Jer. xxxiii. 22; cf. xlviii. 8); we prefer the former alternative, which follows the division of the verse indicated by the accents. The present turning-point in time, in the eyes of Jehovah, is like the days of Noah, when he sware that a similar flood would not (מִן being used as in v. 6; cf. ix. 7, 8, xvii. 1) again come upon the earth (see our

remarks on Gen. viii. 21): now also, his purpose, confirmed by oath, is of such a character that no manifestation of anger and utterance of threatening like what has now been endured will again befall Jerusalem. גָּעַר is used of a judicial utterance which at once transforms itself into actual result, as in li. 20: instead of וּמִגְּעָר־ there is also found the reading וּמִגְּעָר־, like וּטֶהָר־ in Job xvii. 9, the Shevâ regulating its vowel-sound in accordance with that of the guttural letter following (see *Michlol*, § 154*b*, and Norzi). The promise, confirmed by oath, applies to the converted Israel of the last days, whose Jerusalem will not be destroyed again: but, in accordance with the character of all prophecy, these last days are viewed by the prophet in connection with the close of the Exile (cf. Hag. ii. 9).

But there comes a time when God's covenant of peace will form a heavenly arch like the covenant of Noah after the Flood, with its rainbow as the token of the covenant. Ver. 10: "*Although the mountains give way, and the hills totter, yet my grace will not depart from thee, nor will my covenant of peace totter, saith Jehovah, who hath compassion on thee.*" Regarding כִּי, "supposing that" = "although," see our remarks on xlviii. 2; it is more likely that this particle introduces the protasis of a compound sentence than that it introduces a ground or reason. The grace of Jehovah and his covenant of peace (cf. Num. xxv. 12) stand firm like God's mountains (Ps. xxxvi. 7), without giving way from Jerusalem (מֵאִתֵּךְ, instead of מֵאִתָּךְ, which is used elsewhere), and without tottering; and they are fulfilled, not by force or enchantment, but rather through suffering, which the Church, in its onward course to glory, must endure until such time as it attains the form corresponding to the glory promised to it on oath.

But this will also take place; the old Jerusalem will come forth from the smelting of suffering as a new Jerusalem. Vers. 11, 12: "*O thou distressed one, tempest-tossed, not comforted! behold, I lay thy stones in stibium, and lay thy foundation with sapphires. And I make thy battlements of ruby, and thy gates into carbuncles, and all thy boundary into jewels.*" At present, the Church of which Jerusalem is the metropolis is sunk in suffering, storm-tossed like chaff of the threshing-floor (Hos. xiii. 3), not comforted, because she has hitherto

waited in vain for any act of comfort from God, and by men not comforted, but rather insulted: סֹעֲרָה is the participle of the Qal, not the Pual; and נֻחָמָה is the third pers. sing. fem. of the perfect, like נֶאֱלְמָה in liii. 7, נֶעֱזֹבָה in lxii. 12, and רֻחָמָה in Hos. i. 6, ii. 3. But a change is going on: Jerusalem is rising from her ruins as a glorious building erected by God. Jerome, on ver. 11, appropriately remarks: "'*in stibio*,' *in similitudinem comptae mulieris, quae oculos pingit stibio, ut pulchritudinem significet civitatis.*" For פּוּךְ is black paint for the eyes (*Kohl*, cf. פָּחַם, Ezek. xxiii. 40), *i.e.* a black, metallic, shining powder (cf. נָפַךְ, to dissolve, analyse) of antimony, *στίβι, στίμμι, stibium* (besides which, lead-glance, lead-ashes, black-lead, and graphite, and black lead-oré, were also used instead of antimony), with which women in the East colour the eyebrows and especially the eyelids, both above and below the eyes (2 Kings ix. 30), in order to "increase the lustre of the eyes, and to give them a deeper fire;"[1] the classical *φῦκος, fucus*, has the meaning of "rouge" (for the cheeks), originally peculiar to the Aramaic סיקרא (see the remarks on iii. 16); on the other hand, *κολλύριον* (synonymous, as *ξηροκολλύριον*, with كحل) denotes the mineral powder serving as *πλατυόφθαλμον, ὀφθαλμόγραφον* (*scil. φάρμακον*). If, then, antimony (stibium) serves for mortar in the building of Jerusalem, the stones of her walls (not her foundation-stones, אַרְנַיִךְ, as Hitzig and Ewald would read, but the visible stones of her lofty town-walls) look like the eyes of women set in eyelid-paint (the phrase being שִׂים בַּפּוּךְ), bordered with shining black, hence shining out from a dark background. The בְּ in בַּסַּפִּירִים is that of the means employed in laying the foundation. Sapphires serve as foundation-stones, for the foundations of Jerusalem stand as immovably firm as God's covenant: the sapphire-blue is the colour of heaven, of revelation, and of the covenant.[2] But the שְׁמָשׁוֹת (*i.e.* projections on the tops of the walls, which look like rays of the sun) as well as the

[1] See Hille, on the Composition and use of Oriental Eye-paints, in the *Journal of the German Oriental Society*, v. 236 ff.

[2] See my article, "Colours in the Bible," in Herzog's *Encyclopaedia*: [also *Iris*, English translation, Edinburgh 1888, p. 9 ff.]

gates, have a red appearance. Red is the colour of blood, hence also of life and of eternity: it is likewise the colour of fire and of lightning, hence also of anger and victory. Jehovah makes the battlements of "ruby;" such is the rendering we have given of the word in the original, but merely because "ruby" indicates what is red: the old translators show hesitation and uncertainty in their renderings (see Gesenius' *Thesaurus*), but in any case the name מַדְכֹּד[1] (from כִּדְכֵּד, cf. כִּידֹד, a "spark") points to a sparkling red appearance. The arches of the gates He forms out of אַבְנֵי אֶקְדָּח, "stones of fiery lustre," hence "carbuncles" (from *carbunculus*, a coal of fire: see Riehm's *Handwörterbuch*, under the article "Edelsteine," No. 13. Jerome here incorrectly renders the terms by *lapides sculptos*, following Symmachus, whose translation is λίθοι γλυφῆς (from קָדַח, קְדַח, to pierce through ?). The predicative accusative כַּדְכֹּד is first exchanged for לְאַבְנֵי אֶקְדָּח, and then for לְאַבְנֵי־חֵפֶץ, to indicate the material. The whole district (גְּבוּל signifying both a "boundary" and what is bounded, *i.e.* a territory, region, or district) of Jerusalem is made by Jehovah into precious stones; it looks as if it were paved with these,—just as in Tobit xiii. 17 it is said ἐν βηρύλλῳ . . . ψηφολογηθήσονται. The passage now before us forms the basis of Tobit xiii. 16, 17 and Rev. xxi. 18–21.

The outward glory of the city, however, is but the sense-representation of the spiritual glory of the Church that dwells therein. Ver. 13: "*And all thy children are taught of Jehovah, and great is the peace of thy children.*" לִמּוּדֵי יְהוָֹה are "the disciples of Jehovah," but (as in l. 4) with the secondary notion of docility and learning. The children of Jerusalem will need no human instruction, but will bear about with them the heavenly teaching, as those who are "taught of God" (διδακτοὶ θεοῦ, John vi. 45; θεοδίδακτοι, 1 Thess. iv. 9). Substantially the same thing is promised in Joel iii. 1, 2; Jer. xxxi. 34, and in 1 John ii. 20 ("Ye have the anointing of the Holy One, and know

[1] The first כ has Dagesh, the second has Raphé: see Norzi. According to the Massorah, the word is one of the eighteen which have a Dagesh when they follow a word ending with a vowel-sound. The ground of this peculiarity (as in the case of הֲלֹא כְּכַרְכְּמִישׁ, x. 9, which presents another of the eighteen) is euphonic or orthophonic.

all things"), it is declared to be already fulfilled. In place of previous distress, within and without, there now comes שָׁלוֹם, peace within and peace without. רַךְ is an adjective; for it cannot be proved that the form is a syncopated 3rd pers. perfect from רָכַךְ, like שַׁח, חַי (=חָיַי). The reading בְּנֵיךְ in *Berachoth* 64*a* is a mere fancy, not a various reading. The verse concludes palindromically.

Jerusalem then stands absolutely invincible, in a condition which corresponds to this grace through righteousness. Vers. 14, 15: "*Through righteousness shalt thou be established; be thou far from anxiety, for thou hast nothing to fear,—and from terror, for it will not come nigh thee. Behold, people gather together in crowds, but not with my will: who crowds against thee?—he will desert to thy side.*" Righteousness now pervades the thought and actions of Jerusalem, and thereby she acquires stability: תִּכּוֹנָנִי is the pausal form of the imperfect Hithpalel (Prov. xxiv. 3), with the ת of the prefixed syllable assimilated (Gesenius, § 53, 2*b*). הֵן (at the beginning of ver. 15), pointing to an action as possible (as in Job xii. 14, xxiii. 8; Hag. ii. 12), has almost the force of a conditional particle (Ewald, § 103*g*). The similarly hypothetical clause in the parallel member is put in the form of a question. That the verb גּוּר (allied to אָגַר) means "to gather together, assemble," especially to combine with hostile intent (cf. *συνάγεσθαι* in Rev. xix. 19, xx. 8), is vouched for by Ps. lvi. 7, lix. 4: of course it may also have the meaning of גָּרָה (נָרָה), to "stir up," provoke (the opinion of Ewald, Hitzig, and Cheyne), but only when construed in the same way as in Ps. cxl. 3 (like Prov. xv. 18). אֵלַיִךְ has the force of "against thee," as in the case of verbs with the sense of fighting. The purport of the first apodosis is "this takes place quite apart from me," *i.e.* without and against my will; אֵפֶס has Tiphcha, giving the word a special emphasis, and מֵאוֹתִי is equivalent to מֵאִתִּי (like אוֹתָם for אִתָּם in lix. 21), in accordance with the increasing tendency in the later stages of the language to interchange the preposition אֵת with the accusatival sign: cf. early instances even in Gen. xxxiv. 2; Josh. xiv. 12. The second apodosis, "he will fall to thee" (like נָפַל לְ in Ps. xvi. 6), or better, "he will fall away to thee," go over to thee (like נָפַל עַל as in Jer. xxi. 9,

xxxvii. 14, xxxix. 9; cf. Isa. xlv. 14), not "he will fall upon thee," *i.e.* founder, be wrecked (as I formerly explained the expression, following Knobel), but rather, perceiving the hopelessness of the combination, he will surrender to thee at discretion.

Thus invincible will Jerusalem be, for her protector is Jehovah, the Omnipotent. Vers. 16, 17: "*Behold, I have created the smith who bloweth the coal-fire, and bringeth forth a weapon in accordance with his trade; and I have created the destroyer for destruction. No weapon that is formed against thee will succeed, and every tongue that riseth up with thee to the judgment thou wilt condemn: this is the inheritance of the servants of Jehovah, and their righteousness from me, saith Jehovah.*" The armourer is not likewise regarded as one who fights with them (as Knobel and others imagine, translating לְמַעֲשֵׂהוּ, "for his own use"); for, that the warrior should forge his weapons for himself may sometimes happen, but this is not usual. The workman is one who "brings forth" just because he prepares weapons. The expression "to blow the fire" is the same as in Ezek. xxii. 21, cf. xxi. 36. If Jehovah created the armourer who forges a weapon לְמַעֲשֵׂהוּ (*i.e.* according to his trade, or, according to what he purposes to prepare, whether an arrow, or a sword, or a spear, which is to be used against Jehovah in the army of the enemy),—then He has at the same time already created a destroyer to destroy (לְחַבֵּל): the very same creative power to which, as its primary cause, the origin of the weapon is to be traced, has already opposed to the latter a defender of Jerusalem. יוֹצֵר must be regarded as the Hophal from צוּר with the same meaning as יָצַר, but not as the Hophal of the latter. And as every hostile weapon fails, so will Jerusalem, in the consciousness of its divine right, also show every accusing tongue to be guilty and worthy of condemnation (תַּרְשִׁיעַ being used as in l. 9; cf. 1 Sam. xiv. 47, where it signifies the punishment of the guilty). The epilogue in the latter part of ver. 17, with the retrospective זֹאת and the confirmatory "saith Jehovah," undoubtedly concludes the prophecy: this is the state or condition in which Jehovah has placed His servants as the heirs of the future salvation; and this the righteousness

which, bestowed by Him as His gift to them, has become their own, and which makes them strong within and victorious without. The collective idea of the Church, called "Jerusalem," and which is elsewhere personified as "the Servant of Jehovah," or "the people in whose heart is my law" (li. 7), or "my people that sought me" (lxv. 10), is here developed and expanded into "the servants of Jehovah" (as in lxv. 8, 9, cf. lix. 21 with li. 16). The figure of the One Servant of Jehovah, from whose self-surrender the salvation of Israel and of the heathen proceeds, was in process of development up to chap. liii., but from that point remains distinct and apart, without being placed in relation to what follows (for chap. lxii. is doubtful). It is like what meets us in the trilogy of Messianic prophecies, chaps. vii.–xi., which present no dominant reference to later addresses; and still more like Mal. iii. 1, in which the advent of the "messenger of the covenant" is predicted, without any further reference being made to him. The prophet does not shape things like an ordinary author, but, as one inspired, follows the divine impulses of varying strength and clearness.

Seventh Discourse of the Second Part, Chap. LV.

Come and take the sure salvation of Jehovah.

Everything is ready, the guests are invited, and nothing is required from them but that they should come. Vers. 1, 2: "*Ho all ye thirsty ones, come to the water! and ye who have no silver, come ye, buy and eat! Yea come, buy wine and milk without silver and without payment! Wherefore do ye weigh silver for that which is not bread, and the fruit of your labour for that which satisfieth not? O do hearken to me, and eat the good, and let your soul delight itself in fat.*" Hitzig, Hendewerk, and Knobel understand water, wine, and milk as the rich material enjoyments which the exiles have in prospect on returning to their fatherland, whereas they are now paying tribute in Babylon, and rendering personal service to their masters without deriving any benefit therefrom. But the prophet knows of a water even higher than natural water

(xliv. 3; cf. xli. 17), and a higher than the natural wine (xxv. 6); he knows of an eating and drinking surpassing mere material enjoyment (lxv. 13); and though the idea presented in the expression "the goodness of Jehovah" includes temporal blessing (Jer. xxxi. 12), this is not all (lxiii. 7; cf. Ps. xxvii. 13); so also הִתְעַנֵּג in lviii. 14 (cf. Ps. xxxvii. 4, 11) does not mean a feeling of worldly, but of spiritual joy. As shown by the very fact that water is placed first, water, wine, and milk are not the products of the Holy Land, but figures of spiritual revival, refreshing, and nourishment (cf. 1 Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα). When Jehovah summons the thirsty ones of His people to come to the water, the reference must be to something more than the water to which the water-carriers in Cairo and elsewhere call the public with the cry, *yâ ʿaṭschân môye* ("O thirsty ones, water!"). And as buying without money or any other medium of exchange is a representation which finds no place in the sphere of natural things, "wine and milk" in this passage are blessings and gifts of divine favour which are obtained by grace (χάριτι, *gratis*, Rom. xi. 6), their reception being conditioned by nothing more than the sense of want, and willingness to accept. Moreover, the mere use of the term שִׁבְרוּ (a denominative verb from שֶׁבֶר, like ܡܳܪ, to buy, from ܡܰܪܳܐ, corn, grain), which is elsewhere commonly employed only in connection with the purchase of grain, shows that the reference here is not to natural things, but to what may be compared to cereals. But the bread and the victuals which Israel, in its present state of punishment, procures by means of money and the result of their labour, are called לוֹא־לֶחֶם, "not-bread," and לוֹא לְשָׂבְעָה, "what does not satisfy;" because what truly satisfies the soul comes from above, and, not being of an earthly nature, may be had even by one who is the most destitute of earthly things. Even the word הוֹי (see remarks on xviii. 1) expresses sorrow for the unsatisfied thirst, and the toilsome labour which nevertheless affords but seeming satisfaction. The way to true satisfaction is indicated in the words "hearken unto me:" it is the path of the obedience of faith; only on this path can the soul find satisfaction, and this not a mere satisfaction of the barest wants, but one which

brings superabundant and delightful enjoyment, and overflowing fulfilment of the promise.

Vers. 3–5: "*Incline your ear, and come unto me; hear, and let your soul live; and I will make with you an everlasting covenant,—the sure mercies of David. Behold, I have set him as a witness for nations, a prince and a commander of nations. Behold, a nation that thou knowest not thou shalt call, and a nation that knoweth thee not will hasten to thee, for the sake of Jehovah thy God, and for the Holy One of Israel, that He hath made thee glorious.*" It is not always of the higher person in relation to the lower that the expression כָּרַת בְּרִית לְ is employed (cf. on the other hand, Ezra x. 3); but in this case the twofold aspect of an agreement is limited to one side alone, in the sense of making a promise, but one in which the promiser binds himself with all the force of a covenant (lxi. 8; cf. 2 Chron. vii. 18, where כָּרַת in itself signifies "to make a promise having the force of a covenant"); but there is also included the idea of a spontaneous offer of a covenant, as in Ezek. xxxiv. 25, and here, where "the sure mercies of David" is an expression appended, as the closer specification of the object, to the idea of offering or vouchsafing implied in the expression, "I will make with you an everlasting covenant." Nothing is required on the part of Israel but hearing and coming and taking: through these, it becomes pervaded by new life, and Jehovah presents it with an everlasting covenant, namely, the unchangeable mercies of David. The main point of difficulty here is whether ver. 4 is to be regarded as looking back on the history of David, or prophetically, pointing to something future. In the latter case "David" may either (as in Hos. iii. 5; Jer. xxx. 9; Ezek. xxxiv. 24) be understood as applying to the second David (the view of Stier, Nägelsbach, etc.), so that the reference would be to the mercies vouchsafed in the Messiah (as declared in ix. 5 f.) enduring "from henceforth and even for ever;" or "David" means the son of Jesse, and "the mercies of David" are the favours bestowed upon him, which, as referring to the future (Ps. lxxxix. 50; 2 Chron. vi. 42), are called "the true" or sure mercies; on this view, ver. 4 declares what Jehovah will make David in the person of his antitype, the second David: such is the view of Oehler and

Bredenkamp. Against the directly Messianic interpretation of the name "David" stands the fact that the Messiah is never designated in this way, but always with some qualifying addition; and against the indirect Messianic view of ver. 4 (David in the Messiah), several objections present themselves: (*a*) the change of tense in vers. 4, 5, in accordance with which we must assume that ver. 4 points back to the past, while ver. 5 looks forward into the future:[1] (*b*) the fact that the choice of the expression in vers. 4, 5 aims at representing what Israel has to expect in the future as surpassing what was historically realized in the life of David; for, to the לְאֻמִּים there corresponds, in ver. 5, the mass of the heathen world designated by גּוֹי, which has hitherto stood outside of all relation to Israel; (*c*) the fact that the conjunction of the Messiah and Israel is opposed to the character of these discourses in the latter part of Isaiah; the older stereotyped representation of the Messiah is there resolved into the idea of the "Servant of Jehovah," and from this returns to its former self only by means of a higher development of this idea. The personal "Servant of Jehovah" is, of course, no other than the "Son of David" in the older prophecies; but the premises from which, in the case of our prophet, this conclusion is reached, are not that the "Servant of Jehovah" is of the seed of David, and the complete realization of the promised kingdom, but that He is of the people of Israel, and the full realization of the calling of Israel in relation to the world. Accordingly, vers. 4 and 5 will stand to each other in the relation of type and antitype; and the "mercies of David" will be called (perhaps with an allusion to 2 Sam. vii. 16; cf. Ps. lxxxix. 29 f.) "the sure," or faithful, as being inviolable,—such as proved true in the experience of David, and must continually be fulfilled until they have reached the summit upon which they will for ever remain unchangeable. It is David the son of

[1] Ferd. Philippi remarks that "הֵן, which, in ver. 5 at any rate, refers to the future, must, in the immediately preceding verse, be referred to the same sphere of time." But הֵן points sometimes backwards (l. 1, lxiv. 4), sometimes forwards; and where one הֵן follows another, the one pointing backwards the other forwards, the perfect follows the former, while the imperfect goes with the latter (l. 1 f.): if they both point to the future, the imperfect follows in both instances (l. 9).

Jesse of whom Jehovah say, in ver. 4: "I have made him a witness of nations, a prince and commander of peoples:" לְאֻמִּים is also connected in meaning with נָגִיד, just as, in liii. 4*b*, אֱלֹהִים is also conjoined in meaning with וּמְעֻנֶּה. In designating David עֵד (which, throughout these discourses, simply means "a witness"), the prophecy shows its spiritual character and tendency. David subdued nations by force of arms, but his true and highest greatness consists in the fact that, as one who acknowledged Jehovah and contended for His supremacy, he was a witness of the nations. What he expresses in the Psalms as a resolution and vow—that he will proclaim the name of Jehovah among the nations (Ps. xviii. 50, lvii. 10)—he accomplished, at least in so far as he endeavoured to prove, by actual fact, the supremacy of the God of Israel, and to make them persons who were called by the name of Jehovah (Amos ix. 12). If "David" be understood (with Cheyne, following Hengstenberg) to mean the royal house of David, then ver. 4 would be a retrospect directed to this, but with an ignoring of the degenerate Davidic kings who brought people and kingdom to the verge of the abyss. But this cannot be: ver. 4 either points to David or to the Messiah. The boast which David the son of Jesse can make in Ps. xviii. 44, "a people whom I knew not served me," will, as declared in ver. 5, be fulfilled to a much wider extent towards Israel. Endowed with the promised and absolutely certain "mercies of David," Israel will spiritually overcome the heathen world, even those nations that have hitherto stood outside of all relation to it; and will gain them for itself, but for the sake of Jehovah whom it has as its God, and for the Holy One of Israel (לְ being used to indicate the object with reference to which, or on account of which, anything happens), "because He hath glorified" His people (פְּאֶרְךָ not being a pausal form for פַּאֲרֶךָ, as in lx. 9, but for פַּאְרְךָ, פַּאֲרֶךָ, and hence equivalent to פַּאֲרֶךָ; cf. עָנְךָ in xxx. 19); so that attachment to Israel is the same as attachment to God and to the Church of the God of revelation; cf. lx. 9, where the latter portion of ver. 5 is repeated almost *verbatim*.

As Jehovah now graciously presents Himself to His people, so does He promise them great things,—royal glory like that

of David, and rule over the world by virtue of the religion of Jehovah. Hence the exhortation in vers. 6, 7: "*Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to Jehovah, and so he will have pity on him, and to our God, for he will abundantly forgive.*" They are to endeavour to press into fellowship with Jehovah (דָּרַשׁ signifying to obtain experimental knowledge, intimate acquaintance with anything), now when He lets Himself be found, or may be found (lxv. 1; cf. Jer. xxix. 13, a passage which forms a parallel both in expression and substance); they are to call upon Him (viz. for a share in that superabounding grace) now when He is near (*i.e.* when He draws near to Israel and offers it). In the exhortation to repentance which follows in ver. 7, both sides of the *μετάνοια* find expression, — the forsaking of sinful selfishness, and return to the God of salvation. With וִירַחֲמֵהוּ begins the apodosis containing the promise: "then will He have compassion on" such an one: whence also, the words "for He will abundantly pardon" are not to be taken in a general sense (Ps. cxxx. 4, 7; cf. Neh. ix. 17), but individually, and to be translated in the future (cf. on the expression, xxvi. 17).

The reason for the call to forsake their own way and their own thoughts, and to submit to God the Redeemer and to His word, is now derived from the wide difference between the ways and thoughts of this God as compared with the perplexed thoughts of men (xl. 27, xlix. 24), and their hopeless erring and straying. Vers. 8, 9: "*For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah: nay, rather, — as high as the heaven is above the earth, so are my ways high above your ways, and my thoughts above your thoughts.*" With כִּי, *imo*, there is posited an undeniable statement of sense-experience, in order to make immediately apparent the relation between the ways and thoughts of God and those of man. There is no need for supplying כַּאֲשֶׁר ("as") after כִּי (as Hitzig and Knobel urge): it is omitted as in lxii. 5; Judg. v. 15; Hos. xi. 2; Ps. xlviii. 6; Jer. iii. 20, and just as (conversely) כֵּן is omitted in Prov. xxvi. 11, etc.

The side from which, in this case, the immense difference comes into view is shown in vers. 10, 11: "*For, as the rain cometh down, and the snow, from heaven, and returneth not thither, until it hath thoroughly moistened the earth and fertilized it, and made it green, and offered seed to the sower and bread to the eater,—so will be my word which goeth forth out of my mouth: it will not return unto me fruitless until it hath accomplished that which I wished, and prosperously carried out that for which I sent it.*" Rain and snow come down from heaven, and do not return thither without being the means of producing increase of seed, and thereby harvest, enjoyment of what has been reaped, and new seed-corn. The perfects after כִּי אִם are all to be understood as such (see Ewald's *Syntax*, English translation, § 356*a*). Rain and snow return to the heavens as vapour, but not without having previously fulfilled the purpose of their coming down. So is it with the word of Jehovah, which goeth forth from His mouth (יֹצֵא, not יָצָא, xlv. 23, because it is viewed as presently happening in prophetic preaching): it will not return without having accomplished its object, — without having carried out the counsel of Jehovah, without having prosperously effected that for which it was commissioned and sent by Jehovah (the construction being the same as in 2 Sam. xi. 22; 1 Kings xiv. 6). The word is elsewhere also viewed as the messenger of God (ix. 7; Ps. cvii. 20, cxlvii. 15 ff.): after having gone forth out of the mouth of God, it acquires shape, and in this form conceals divine life; and so it runs, with living power from God, endued with divine power, supplied with divine commissions, as a swift messenger through nature and the world of men, there perchance to melt the ice, and here to heal and save. The figures chosen abound in analogies, but the proper point of comparison is the energy with which the word is transformed into an effectively operating power.

Surely and irresistibly will the work of redemption be fulfilled. Vers. 12, 13: "*For with joy will ye go out, and in peace will ye be led forth; the mountains and the hills will break out before you into shouting, and all the trees of the field will clap their hands. Instead of the thorn-bush will cypresses shoot up; and instead of the flea-bane will myrtles shoot up;*

and it will be to Jehovah for a name, for an everlasting memorial that will not be destroyed." "With joy," *i.e.* without anxious hurry (lii. 12), "in peace," *i.e.* without having to fight one's way through, or to flee. In the term תּוּבָלוּן the idea of the leader is less prominent than that of a festal procession (Ps. xlv. 15 f.). In the case of כַּף, it is the boughs (כַּפּוֹת) of the trees that were before the mind of the prophet;[1] the Psalmist (Ps. xcviii. 8) transfers the figure created by this prophet to the waves of the streams. נַעֲצוּץ (from נָעַץ, to prick, pierce) is perhaps no special kind of thorny plant, such as the fuller's thistle, but (as in vii. 19) thorn-bushes generally. Regarding סִרְפָּד (*Michlol* 207*a*) or סַרְפַּד, see Gesenius' *Thesaurus;* in our translation we have followed the rendering of the LXX (*κόννζα*). The rejoicing of the mountains and the clapping of hands by the trees show that the transformation of vegetation here described is as little to be understood literally as in xli. 17–20; on the other hand, however, the prophet says something more than that Israel will return with a joy which will, as it were, make everything appear in glorious form. Promises such as are found here and in xli. 19, xxxv. 1, 2, and exhortations like those in xliv. 23, xlix. 13, lii. 9, proceed from the certain conviction that the whole creation is destined hereafter to share in the liberty and glory of the children of God (Rom. viii. 21). This thought is clothed sometimes in one dress and at other times in another: the post-exilic psalmists derive from our prophet the colours they employ for their pictures (see our remarks on Ps. xcvi. and xcviii.). וְהָיָה, which is used with a neuter meaning (cf. בְּרָאתִיו, xlv. 8), refers to this festal transformation of the outer world on the occasion of the joyful return of the redeemed. Both שֵׁם (from שׁמה or שׁמו, to be prominent, strike the eye) and אוֹת have here (cf. lvi. 5) the meaning of a monument or memorial: the latter is treated in the attributive clause as a masculine, though it is a contraction from *ăwăyat*, and hence is originally feminine.

[1] Cf. Spindler, *The Jew*, book 3, chap. v.: "And it came to pass, once on a time, that the almond-tree began to bend, and the top nodded in a friendly way, while its boughs rustled and beat together, as merry people are wont to do with their hands, and the roots hopped and jumped like the feet of one dancing heartily."

Eighth Prophetic Discourse of the Second Part
LVI. 1–8.

Admonitions regarding the Sabbath, and consolation for proselytes and eunuchs.

The note of exhortation sounded in the preceding discourse is here continued, the obligation to observe the Sabbath receiving special prominence in the sphere of ordinary righteousness of life. Vers. 1, 2: "*Thus saith Jehovah, Keep ye judgment and practise righteousness; for my salvation is near to come, and my righteousness to reveal itself. Blessed is the mortal who doeth this, and the son of man who layeth hold on it; who keepeth the Sabbath so as not to profane it, and keeps his hand from doing any kind of evil.*" Both Jehovah and Israel have an objective standard in the covenant-relation into which they have entered: מִשְׁפָּט is the actual state of things in accordance with this standard; יְשׁוּעָה is the performance promised by God; צְדָקָה, on both sides, is personal action in conformity with the covenant-relation (or, what is the same thing, the plan of salvation). The nearer, on the side of Jehovah, the full realization of what He has promised, so much the more faithful should Israel be in that to which it is bound by its relation to Jehovah. As in Ps. vii. 4, זֹאת ("this") together with זֶה, which refers to it, points to what follows. Instead of שָׁמוֹר or לִשְׁמֹר, there is used שֹׁמֵר, the זֹאת being described as if a person rather than his action were regarded. In vers. 2 and 6, שַׁבָּת is used as a masculine, though the word is not formed on the model of the form קָטֹל, but rather contracted from שַׁבָּתָת (a "solemn festival,"—like the form דַּלֶּקֶת, a "fever,"—there being no need to supply the noun עֵת, "time"[1]); hence it is originally feminine (with an *a* that may be shortened), and the Sabbath is accordingly personified in the language of religious worship as a queen and a bride. But the prophet here is thinking of שַׁבָּת as יוֹם הַשַּׁבָּת, and assigns to it the gender of יוֹם.

The application of the word אַשְׁרֵי of ver. 2 is now extended to those who might fancy that they had no right to console themselves with the promises contained in it. Ver. 3:

[1] See Lotz, *Quaestiones de historia Sabbati* (1883), p. 7.

"*And let not the foreigner, who hath attached himself to Jehovah, speak thus, 'Assuredly Jehovah will cut me off from his people,' and let not the eunuch say, 'Behold, I am but a dry tree.'*" As נִלְוָה has the vowel-points of the 3rd pers. singular, and is not pointed as the participle (viz. נִלְוֶה), the ה at the beginning of the form הַנִּלְוָה is equivalent to the relative pronoun אֲשֶׁר: see similar cases in li. 10; Josh. x 24; Gen. xviii. 21, xxi. 3, xlvi. 27; 1 Kings xi. 9 (see Gesenius, § 138. 3*b*). As to the eunuchs, we must understand those of Israelitish descent, as this attributive clause is not in their case repeated. Heathens, who professed the religion of Jehovah and had joined themselves to Israel, might be apprehensive lest, when Israel had been restored to their native land, and again become independent, Jehovah would not tolerate them in the new-formed commonwealth, *i.e.* refuse them the full rights of membership. יַבְדִּילַנִי has the union-vowel *a* before the pronominal affix, instead of the usual *ē*, which it preferred especially after a full and clear vowel (Job ix. 18; see Böttcher, § 881*b*, *c*). And the Israelitish eunuchs, who, without becoming unfaithful to Jehovah, had been made eunuchs against their will, in order to serve at heathen courts and heathen masters of high station, might be apprehensive that they might, as unfruitful trees, be found unworthy to stand in the congregation of Jehovah. The anxiety of the latter had better foundation than that of the former; for the law in Deut. xxiii. 4–7 wholly prohibits only Ammonites and Moabites from being received into the more intimate union with the congregation, and this on account of their unbrotherly behaviour towards the Israelites after they had come out of Egypt; Edomites and Egyptians were refused admission till the third generation (Deut xxiii. 8, 9); while there was no law against other nationalities, such as the Babylonians. On the other hand, the law in Deut. xxiii. 2, in order to bear witness to His abomination of such mutilation of natural powers, and to prevent it, expressly declares that no emasculated person is to be admitted into the congregation of Jehovah. But prophecy breaks through these limitations of the law.

Vers. 4, 5: "*For thus saith Jehovah to the eunuchs: Those who keep my Sabbaths and have decided for that in which I*

take pleasure, and keep hold of my covenant,—I give to them in my house and within my walls a portion and a name better than sons and daughters; an everlasting name I give to such an one, which shall not be destroyed." The second condition, after the sanctification of the Sabbath, relates to the regulation of life in accordance with the revealed will of God; the third, to faithfulness in keeping profession made regarding the covenant of circumcision. The noun יָד offers several meanings suitable in this passage. It signifies a "monument" or "memorial" (equivalent to מַצֵּבָה), as a lofty indicator or pointer (Ezek. xxi. 24), as a finger-post pointing to the person for whom it has been erected: see 2 Sam. xviii. 18; 1 Sam. xv. 12: in this sense, however, the word would declare more than the promise permits one to expect. The Semitic term יָד also signifies a "place" (Num. ii. 17; Deut. xxiii. 13; Jer. vi. 3), and a "share" or portion (2 Sam. xix. 44; cf. Schultens on Prov. xi. 21). That they will not be excluded from the more intimate connection with the congregation is declared by the words "in my house and within my walls;" and as abundant compensation for the want of posterity there is promised to them (לָהֶם, followed by the individualizing לוֹ) a continued remembrance of them by later generations, that will be unable to forget their attachment to Jehovah and His people, maintained under circumstances of strong temptation.

In the same way, the anxiety of the proselytes from the heathen are removed. Vers. 6, 7: "*And the foreigners who have joined themselves to Jehovah, to serve him, and to love the name of Jehovah, that they may be servants to him, whoever keeps the Sabbath not to desecrate it, and those who hold fast to my covenant,—I bring them to my holy mountain, and make them to rejoice in my house of prayer: their whole-offerings and their slain-offerings are well-pleasing upon mine altar; for my house,—an house of prayer shall it be called for all nations.*" The proselytes who have attached themselves to the God of Israel (עַל־יְהוָה being equivalent to אֶל־יְהוָה), with the simple view of serving Him in love, are not to remain behind in the foreign land. Jehovah brings them with His people to the holy mountain, upon which His temple rises anew; there He bestows joy on them, and what they lay upon His altar finds gracious acceptance. To no prophet of the Old Testa-

ment was it possible to think of the worship of the future without sacrifice; but the temple is here called "my house of prayer," from the prayer which is the soul of all worship (cf. 1 Kings viii. 41–43): even here the spirit of the law strives to free itself from its bondage.

That ver. 8 also declares something of importance, and, because it might possibly seem strange, something to be solemnly confirmed, is shown by the expression נְאֻם יְהוָה, which is in itself solemn, and is here placed at the head of the declaration. So far is it from being the case that Gentiles who love Jehovah will be excluded from the congregation, that it is rather the design of Jehovah to gather some from among the Gentiles and add them to the gathered diaspora of Israel. Ver. 8: "*Declaration of the Lord, Jehovah: gathering the outcasts of Israel, I will further gather beyond it to its gathered ones.*" Except here and in Zech. xii. 1, the expression נְאֻם יְהוָה nowhere occurs in this way at the head of a sentence. The double name of God, אֲדֹנָי יְהוִה, likewise points to something important. Regarding נִדָּחַי (without Dagesh), see the remarks on xi. 12. עָלָיו refers to Israel, and לְנִקְבָּצָיו is either an explanatory permutative, equivalent to עָלָיו־נִקְבָּצָיו, or עַל indicates that the gathering will exceed the limits of Israel (cf. Gen. xlviii. 22), while לְ signifies that the additional gathering will be superadded to the gathered ones of Israel; but the meaning remains the same on either view. The word of Jehovah is thus expressed in the words of Jesus (John x. 16), "Other sheep I have, which are not of this flock; them also I must bring, and they shall hear my voice, and there shall be one flock, one shepherd," or, as it is elsewhere given, "Jehovah is one, and His name One" (Zech. xiv. 9). Such are the views and hopes which grew up and blossomed out of the state of chastisement endured in the Exile. God made this a preparation for New Testament times: it has further been made to serve for widely extending the limits imposed by the law, for setting free the spirit of the law, and for establishing friendship between Israel and the Gentiles as those who are called to the same salvation.

Ninth Discourse of the Second Part, LVI. 9–LVII.

Forgetfulness of duty by the leaders of Israel, and errors of the people.

If chap. lvi. 9 ff. were the counterpart to chap. lvi. 1–8, then we might expect that the prophets and rulers of Israel, whose want of conscience and morality is here so severely scourged, would be threatened with destruction in the heathen land, while faithful proselytes and eunuchs were brought to the holy mountain. But we do not meet with such an antithesis till we reach chap. xlvii. 13, where we plainly find ourselves within the sphere of another discourse. And at what other place should this begin than at lvi. 9, from which point onwards there begins that hard, dark, and concise language of deep displeasure, reminding one of the Psalms written "in thundering style" and of Jeremiah's reproving discourses, and resolving itself once more (in lvii. 11 ff.) into the lofty and perspicuous language peculiar to this book of consolation?

The new discourse begins, like lv. 1, with a summons. Ver. 9: "*All ye beasts of the field, come hither! to devour, all ye beasts in the forest!*" According to the usual accentuation (לֹאכֵל with *Mercha*, כָּל־חַיְתוֹ with *Tifcha*), the beasts of the field are summoned to devour the beasts in the forest. But there is also another mode of accentuation, according to which לֹאכֵל has *Tifcha*, כָּל־חַיְתוֹ has *Mercha*, and בַּיַּעַר accordingly has בּ with *Raphé*. Even with the latter method of accentuation, the interpretation favoured by the Jewish expositors—viz. the devouring of the beasts of the field by the beasts of the forest — would still be admissible, provided it gave a suitable sense (cf. Meyer, for instance, who renders, "ye enemies, devour the degenerate ones of my congregation"), and were not opposed by the synonymous parallelism of "the beasts of the field" and "the beasts in the forest." But there remains another view possible, according to which "all beasts in the forest" is a second vocative corresponding to "all beasts of the field." Israel has prophets and shepherds who are blind to every approaching danger, and dumb in giving warning, because they are sunk in selfish-

ness and debauchery: it is thus like a flock unwatched, exposed to danger (Ezek. xxxiv. 5); and the call, which is addressed to the nations of the world, to the enemies of the people of God on all sides, means this, "Do but come, you can devour as much as you please, undisturbed." Such is the view of most modern expositors. In Jer. xii. 9 also ("Assemble all ye beasts of the field; bring them hither to devour"), which is derived from this passage, it is Jerusalem which is pointed out as the food to be devoured by the Gentiles. I do not find that the pre-exilian standpoint of the prophet betrays itself here, immediately after the discourse in lvi. 1–8, addressed to the people of the Exile. Even vers. 10–12, a contemporary illustration of which is afforded by the apocryphal history of Susanna, refer to the representatives of the people in Babylon, who, though fallen before the Gentile power, had not been devoured by it. But the representatives of the nation did nothing to preserve it from that ruin among the Gentile nations which was actually experienced by the people of the Assyrian Exile. The parallel in ver. 9 is synonymic and at the same time progressive: the author aims after strange forms, because a strange inversion of the proper state of things is to be depicted: חַיְתוֹ is the ancient construct form which might be used even with the succeeding בַּיַּעַר (cf. v. 11, ix. 1 f.; 2 Sam. i. 21). Regarding אֹתָיו (= אֹתוֹ), see on xxi. 12; cf. 14.

The prophet now proceeds, resuming with the word צפו (*Qeri* צֹפָיו): the suffix refers to Israel, which was also the object to לְאָכְלוּ. Vers. 10, 11: "*His watchmen are blind; they are all ignorant, they are all dumb dogs that cannot bark: raving, lying down, loving to slumber. And the dogs are exceedingly greedy, they know not satiety,—and such are shepherds! They know no understanding; they have all turned to their own way,—each one to his own profit,—all of them.*" First of all, צֹפָיו, as everywhere else (lii. 8; cf. xxi. 6; Hab. ii. 1; Jer. vi. 17; Ezek. iii. 17), means the prophets. The prophet is like a watchman set upon the watch-tower, who, when he sees the sword coming upon the land, has to sound the trumpet and warn the people (Ezek. xxxiii. 1–9). But as Jeremiah (xxix. 1–32) knew of base

prophets among the Exiles, and as the Book of Ezekiel is full of reproving addresses directed against the neglect of duties by watchmen and shepherds in those days, so also is the complaint here made that the watchmen ("seers") of the nation, in contradiction to their name and calling, are wholly devoid of knowledge and the capacity of acquiring knowledge (לֹא יָדַע being used as in xliv. 9, xlv. 20, etc.): they should be like watchful sheep-dogs (Job xxx. 1), which bark when the flock is threatened; but they are dumb, not being able to bark (נָבַח, the Bedouinic نبّ), and abandon the sheep to the danger. Instead of being חֹזִים, "seers," they are הֹזִים (cf. xix. 18, where הַהֶרֶס is a play upon הַחֶרֶס), *i.e.* "delirious talkers," ravers, from הָזָה (= هذا, هذى, the root of which is هذ, as shown by هذر, which has the same meaning), to rave in sickness: the *nomen actionis* in Arabic is *hadayan* (which, according to Kimchi, means to talk in one's sleep): hence the Targum נַיְמִין; LXX, *ἐνυπνιαζόμενοι*; Aquila, *φανταζόμενοι*; Symmachus, *ὁραματισταί*; Jerome, *videntes vana*. With the term הֹזִים, which gives the leading idea, are co-ordinated the succeeding predicates, which more exactly define it. Instead of watching, praying, and wrestling, to make themselves in the highest possible degree capable of seeing divine revelations for the good of their nation, and holding themselves in readiness to receive these, they are lazy, lovers of comfort and ease, talkers in their sleep. And the dogs (viz. those prophets who are like the worst of the dogs) are עַזֵּי נֶפֶשׁ, *i.e.* of bold and intractable disposition, insatiable: their soul is utterly selfish and avaricious, greedy and self-indulgent, violently passionate, restless; and yet ever revolving on itself. With the words, "and they are shepherds," the horizon of the prophet's view is enlarged so as to include the leaders of the nation generally; for when he adds, by way of exclamation, "and they (*hi* = *tales*) are shepherds!" he refers the glaring contrast between the duties demanded by the calling and the conduct actually displayed, to teachers and rulers alike. For, not to speak of the accentuation, it is contrary to the mode of employing this personal pronoun to refer הֵמָּה to other persons than those just described (*i.e.* in some such way as, "and those ones,

who are supposed to be shepherds, do not know." . . .). But neither is it practicable to begin a subordinate adversative clause with וְהֵמָּה (as Knobel does), making it read "whereas they are shepherds;" for the main proposition has "the dogs" as its subject, and there would thus result a heterogeneous commingling of two figures, — sheep-dogs and shepherds. Hence we take וְהֵמָּה רֹעִים as an independent clause, meaning, "and it is men of this kind on whom lies the duty of watching and caring for the people!" These רֹעִים (instead of which the Targum erroneously has רָעִים) are then further described; "they know not to understand," *i.e.* they are devoid of mental capacity for passing an intelligent judgment (cf. the converse construction of the two verbs in xxxii. 4): instead of caring for the common good, they have all turned "to their own way" (*i.e.* to their own selfish interests), every one seeking his own advantage (בָּצַע from בָּצַע, to "cut off"): מִקְצֵהוּ, "from his outmost limit" (*i.e.* from the position of every one among all their associates), hence (קָצֶה, as in Gen. xix. 4, xlvii. 21, Jer. li. 31, meaning "the end," not as the final point of a line, but as the circumference) "in the whole extent of their company."

Such a dignitary as has just been described is now introduced as speaking, and indication given of what he might say. Ver. 12: "*Come hither, I will fetch wine, and let us carouse with mead; and to-morrow will be like to-day,— great, very abundant.*" He gives a banquet, and promises to the guests that, like to-day, to-morrow will be spent grandly, and even much more gloriously. יוֹם מָחָר is "to-morrow," the day of the morrow, *τὸ ἐπαύριον* (for מָחָר never takes the article): hence the sense is *et fict uti hic* (dies) *dies crastinus*, viz. *magnus supra modum valde;* יֶתֶר (or יֵתֶר, according to Kimchi) signifies "abundance," or superabundance, but is here used adverbially, so as to mean "beyond measure," extraordinarily (different from יוֹתֵר, "more," or "particularly," in the Book of Ecclesiastes).

While watchmen and shepherds, prophets and rulers of the people, unconcerned about the flock which they should have been watching and feeding, give themselves up in this way to their selfish desires, and spend their life in debauchery, the righteous man is delivered by early death from the judgment

which, in view of such corruption, cannot fail to come. Chap. lvii. 1, 2: "*The righteous one perisheth, and no man taketh it to heart; and pious men are carried off, without any one considering that the righteous one is carried off from misfortune. He entereth into peace, they rest on their beds, whoever walks straight before him.*" With the mention of "the righteous one," there is introduced, in sharp contrast with this free living on the part of the rulers of the people, the standing figure showing the fate of the better men among the nation. In view of this prevailing demoralization and worldliness, the righteous one succumbs to the grinding weight of external and internal sufferings: אָבַד, "he perishes," dies before his time (Eccles. vii. 15), from the midst of his contemporaries,[1] disappearing from this life (Ps. xii. 2; Micah vii. 2), and no man lays it to heart, *i.e.* no one considers the divine accusation and threatening implied in this early death. Men of piety (חָסִיד being used of both divine and human love, Ps. cxliv. 2, Hos. vi. 7, and thus in a wider sense than in Prov. xi. 17) are carried off, in spite of the fact that there is no one who understands or observes that (כִּי, unfolding the object to be observed and laid to heart) the righteous one is swept away, מִפְּנֵי הָרָעָה, *i.e.* (as rightly rendered by the Targum, Saadia, and Luther) in order to escape the penal evil coming on (מִפְּנֵי being used as in xx. 6; Gen. vii. 7; cf. 2 Kings xxii. 20). For the prevailing corruption calls for divine punishment; and one must first of all expect heavy judgments which will form the path of the salvation about to draw near. It is declared in ver. 2 that the righteous man and the pious ones do not lose the blessings of salvation in being lost to this present life; for while, as is stated in the refrain of the prophet, "there is no peace for the wicked," it is said, on the other hand, regarding the righteous one at his death, "he enters into peace" (שָׁלוֹם being the accusative of direction: see Gesenius, § 118. 2), "they rest upon their beds," viz. the bottom of the grave, which has become their מִשְׁכָּב (Job xvii. 13, xxi. 26), "whoever has walked (*quisquis vixit*, the participle הֹלֵךְ being a

[1] Cf. the proverb צדיק אבד לדורו אבד, *Megilla* 15*a*, which is explained by the following comparison: if any one has lost a pearl, it retains the worth of a pearl wherever it happens to be, but to its possessor it is lost.

collective singular, referring to the plural verb-form יָנוּחוּ) in the one straight and plain path which he had once set before him (נֹכְחוֹ, is the accusative of the object, as in xxxiii. 15, l. 10; see Ewald, § 172*b*: it comes from נֹכַח, signifying what lies straight before a person; on the other hand, נֹכַח and נֶגֶד,—suffixed form נֶגְדּוֹ,—are used as prepositions; cf. Prov. iv. 25, לְנֹכַח, straight or exactly before one). The grave, compared with the unrest of this present life, is therefore "peace." He who has died in faith rests in God, to whom he has entrusted himself, and committed his future. Here is a glimmering of the consolation in the New Testament,—that the death of the righteous man is better than the present life, because it is the entrance into peace.

The language of reproof, still continued, is now turned against the mass of the people, who have incurred that "evil" from which the righteous one is swept away, viz. the generation opposed to the servants of Jehovah, that shamelessly carries on those sins of idolatry which caused the exile. Vers. 3, 4: "*And ye,—draw hither, children of the enchantress, seed of the adulterer and of her who committed whoredom! Over whom do ye make yourselves merry? Over whom do ye distend the mouth, stretch out the tongue? Are ye not a brood of apostasy, a seed of lying?*" They are to draw hither (הֵנָּה, as in Gen. xv. 16, etc.), come nearer to the place where God is speaking through His prophet, that they may let themselves be painted and hear their sentence pronounced. Just as, in other cases also, the moral character of a person is wont to be directly indicated by a reference to his father (2 Kings vi. 32), or his mother (1 Sam. xx. 30), or his parents (Job xxx. 8); so here, the generation that lived during the Exile, so far as it continued to addict itself to the idolatry through which their forefathers had brought on themselves the catastrophe, is called *first*, בְּנֵי עְנֵנָה (or עְוֵנָה), "sons of the sorceress" (perhaps "the cloud-maker" or "storm-maker;" see the remarks on ii. 6: Jerome, *auguratricis*), who made a trade of heathen and superstitious customs and practices: this was the pre-Exilian Church, which, on account of the glaring contradiction between its calling and its actual course of life, deserves no better name: *secondly*, it is called זֶרַע מְנָאֵף וְתִזְנוֹנָה, "the seed of an adulterer and (con-

sequently also of one who) gave herself up to whoredom" (on the use of "waw consecutive" with the imperfect in a relative clause, see xlix. 7; Dan. viii. 22; Ewald's *Hebrew Syntax*, Eng. translation, § 351*b*). The direct address refers throughout to the individuals forming the whole mass, so that there is no room for the offered explanation, *et quod* (which, referring to seed, would require the text to read וַיִּזְנֶה or וַיִּזֶן), or *et quae scortaris* (for which, one would require to say, more precisely, וַתִּזְנִי). In suggesting that we should read מְנָאֲפֶת וְזֹנָה, Klostermann does violence to the text and reduces the clause to a dull and prosaic level.

The prophet now asks, "Over whom do you find your pleasure? For whom are your contemptuous gestures meant?" The objects of this mischievous delight (Ps. xxii. 8 f., xxxv. 21) are the servants of Jehovah; and the question (as in xxxvii. 23) is one of astonishment at their impudence, for those over whom they are making themselves merry rather deserve esteem, while they themselves are the refuse of Israel: "Are ye not the progeny of apostasy, a seed of lying?" Apostasy and lying, represented as parents, can produce only what is like themselves: the genitives of origin are likewise genitives of attribution. Instead of יַלְדֵי (ii. 6), there is here found יִלְדֵי, before Maqqeph, with shortening of the *a* into *i*, but retention of the loose connecting-syllable.

The participles now following are in apposition to אַתֶּם, and confirm the predicates applied to them; they soon, however, give place to independent clauses. Vers. 5, 6: "*Ye who inflame yourselves by the terebinths under every green tree; ye who slay children in the valleys under the clefts of the rocks. In the smooth stones of the brook was thy portion: they, they were thy lot: to them also thou didst pour out libations, didst offer meat-offerings: should I be contented regarding these?*" The people of the Exile are addressed, and the idolatry inherited from their fathers is depicted: the prophet, looking back from the standpoint of the captivity, takes his colours possibly from the time at the beginning of Manasseh's reign, when the long-repressed Gentile nations burst forth anew with all their force, and the measure of iniquity became full (2 Kings xxi. 2–9). The Niphal participle הַנִּחָמִים is formed like נֶחָן in Jer. xxii. 23, if the latter means *miserandum esse:*

the original form נְחַם, with dagesh at the beginning, (like נְעָר from נָעַר, Job xx. 28), and this has become נֶחָם, through the resolution of the latent reduplication: Stier derives it from יָחַם; but even if formed from this, נֶחָם would still need to be explained from נחם, after the form נִצָּת. As in i. 29, there is for אֵלִים a choice of meaning to be made between "gods" (idols) and "terebinths." But though the term, according to Ex. xv. 11, Dan. xi. 36, might mean false gods (as here rendered by LXX, Targum, Jerome, Luther), yet it never occurs directly in this sense, and in the Book of Isaiah it is employed only as the name of a tree (see i. 29, lxi. 3). As in i. 29, the terebinths here appear as the objects of idolatrous lust ("who inflame themselves at the terebinths"), בְּ being used to indicate that at which the lust is kindled. In tree worship, the terebinth (אֵלָה) occupied an important place, perhaps as the tree sacred to Astarte, just as the Samura-acacia among the heathen Arabs was the sacred tree of the goddess 'Uzza.[1] The expression which follows, viz. "under every green tree," is a permutative of "at the terebinths," so that it means, "yea, under every green tree,"—a stereotyped expression from Deut. xii. 2 and afterwards; cf. Hos. iv. 13; Ezek. vi. 13. From tree-worship, with its orgies, which was widely diffused throughout antiquity,[2] the prophet passes to the great sin of the Canaanites, adopted by Israel, viz. human sacrifices: besides שֹׁחֲטֵי there is also found the false reading שֹׁחֲטֵי, which is explained as referring to onanism. As shown by the locality mentioned, "under the clefts (סְעִיפֵי, cf. סְעִפֵי in ii. 21) of the rocks," the reference is not to the slaughtering of children devoted to Moloch in the valley of Hinnom, but to those sacrificed to Baal on the בָּמוֹת, or "high-places" erected for his worship (Jer. xix. 5; Ezek. xvi. 20 f., xxiii. 39; Hos. xiii. 2; Ps. cvi. 37 f.). As we here learn, from the *chronique scandaleuse*, regarding the religious history of Israel, many things which cannot be made out from the historical books, the stone-worship denounced in ver. 6 need not seem strange. The singular of חַלְקֵי (with Dagesh dirimens) is

[1] See Krehl, *Religion der vorislam. Araber*, p. 74 ff.; cf. Wellhausen, *Reste arabischen Heidenthums* (1887), pp. 35, 101.

[2] Cf. Baudissin, *Studien*, ii., Abh. 2: "Heilige Gewässer, Bäume und Höhen bei den Semiten, insbes. bei den Hebräern.

either חֶלְקִי (like the form חַכְמִי; cf. עַזְבִי in lviii. 3) or חֶלְקָ (like the form יִלְדֵי). But חֶלֶק, "smoothness," does not occur, and the explanation, "in the smoothnesses" (*i.e.* smooth places) "of the valley is thy portion" (which is offered by Hahn and others), has this also against it, that it does not suit the construction חֵלֶק בְּ (cf. Ps. l. 18), in which the preposition has a partitive sense, and further, it leaves the emphatic repetition הֵם הֵם unexplained. The latter expression does not point to places, but to objects of worship which were put in place of Jehovah, concerning whom the true Israelite has to say חֶלְקִי יְהוָה (Ps. cxix. 57, etc.), or even חֵלֶק לִי בַּיהוָה (Josh. xxii. 25), and אַתָּה תּוֹמִיךְ גּוֹרָלִי ("thou makest my lot splendid"), Ps. xvi. 5. Such expressions as these are in the prophet's mind, perhaps also the primary meaning of גּוֹרָל = κλῆρος, which may be conjectured from the rare Arabic *ǵaral*, "gravel," stones worn by rolling in water, when he says, "in the smooth things of the valley is thy portion: they, they are thy lot." In Arabic also, *aḥlaḳ* (=חֶלֶק, "smooth," which here forms a word-play with חֶלֶק, *ḥalâḳ*), is a favourite term employed in speaking of stones and rocks; as shown by 1 Sam. xvii. 40, however (where the intensive form חַלּוּק, like שַׁבּוּל, עַוּז, is used), חַלְקֵי־נָחַל are stones which the stream flowing through the valley has through time washed smooth, rounded, and made into a pleasing form. Further, the mode of worship indicated —the presentation of libations and meat-offerings—confirms this view. In Carthage such sacred stones were called *abbadires* (אבן אדיר?); and among the ancient Arabs, the *aṣnâm* or idols were mostly *anṣâb*, or stone blocks of this character, which represented the deity. Herodotus (iii. 8) tells of seven stones which the Arabs anointed, and invoked as the god Orotal: Suidas (*s.v.* Θεὸς ἄρης) states that the idol of Ares in Petra was a black stone of square shape; and the black stone of the Ka'ba, according to a tradition, was originally an idol of Saturn (*zuḥal*).[1] Such stone worship was also practised before the Exile by the Israelites, whose heathen practices were inherited by the Exiles. The question, "am I to comfort (console) myself regarding these?" (אֶנָּחֵם being

[1] See Krehl, in his work already mentioned, p. 72; and on stone-worship generally by heathen Arabs, see Wellhausen, in his work already quoted, p. 99 f.

Niphal, not Hithpaël), means that descendants who are thus like their fathers cannot possibly remain unpunished.

The discourse is now continued in perfects like שָׂכַבְתְּ and הֶעֱלִית (addressed to the mass of the people in general, the Church viewed as a woman), and the description is mainly retrospective. Vers. 7, 8: "*Upon a high and lofty mountain didst thou place thy bed; there also thou didst ascend to sacrifice slain offerings. And behind the door and the door-post didst thou place thy memorial-mark: for away from me thou didst uncover and didst ascend; thou didst make broad thy bed; thou didst make agreement for thyself* [regarding what was to be given] *by them: thou lovedst their nuptials, manhood sawest thou.*" The lovers whom she solicited are the gods of the heathen. On high mountains, where these were wont to be worshipped, she set up her bed, and also (גַּם referring to עָלִית, not to שָׁם; see xxx. 33; Hos. vi. 11; Zech. ix. 11) did what was necessary to gain their favour. The זִכָּרוֹן (*i.e.* the declaration that Jehovah alone is God, which the Israelites were to write upon the door-posts of their houses, and upon the entrances, as a continual reminder; see Deut. vi. 9, xi. 20) they have put behind the door and the door-post, that they may not be reminded of their unfaithfulness, to their shame. That the passage is to be explained in this way is proved by the following כִּי מֵאִתִּי, according to which זִכְרוֹנֵךְ is something which might be an inconvenient reminder of Jehovah, and was intended to be such. מֵאִתִּי means "away (far) from me," as in Jer. iii. 1, and like מִמֶּנִּי, which is more frequently employed. It is unnecessary to take גָּלִית with עֶרְוָתֵךְ, understood (Ezek. xxiii. 18) as equivalent to "thou makest thyself naked," or (with reference to the clothes) as equivalent to ἀναστύρεις. מִשְׁכָּבֵךְ is the object common to all the three verbs, even to וַתַּעֲלִי (with double Metheg), like Gen. xlix. 4. On the form וַתִּכְרָת־ for וַתִּכְרְתִי (cf. Jer. iii. 5, iv. 14; Ezek. xxii. 4), see *Michlol* 9*b*, and Ewald's *Hebrew Grammar*, § 191*b*. The proposed explanations (of Knobel and others), "thou didst associate," and (Ewald's) "thou didst choose to thyself [some] from them," are contrary to the usage of the language, according to which בָּרַת לְ means *spondere* (2 Chron. vii. 18), בָּרַת עִם means *pacisci* (1 Sam. xxii. 8), in both instances with בְּרִית

understood; hence כָּרַת (בְּרִית) means *stipulari ab aliquo, i.e.* to obtain from any one a solemn promise having the force of a covenant. What she stipulated to obtain from them is either (as Hitzig and others think) the wages of adultery, or rather, satisfaction of her lustful desires. This view is confirmed by what follows, which states that the lovers to whom she offered herself fully satisfied this lust of hers: *adamasti concubitum eorum* (מִשְׁכָּב meaning both *cubile*, as in Prov. vii. 17, and *concubitus*, as in Ezek. xxiii. 17), *manum conspexisti.* The Targum, Syriac, and Jewish expositors explain the clause as meaning *loco quem delegisti*, or (*postquam*) *locum delegisti:* the accentuation also seems to have been made in accordance with this view, which is further held by most modern expositors, taking יָד in the sense of "place" or "side." But by this interpretation we obtain only a limping and meaningless expression. Doederlein was one of the first to conjecture that יָד here meant *ἰθύφαλλος*, an explanation which has since been adopted by Hitzig, Ewald, Cheyne, Orelli, and others. The Arabic and Persian afford illustrations in support of this view. יָד (which in Arabic also takes the form يد, not يَد) points to a verb פ"י, viz. ידה, with the primary form of ידי (see *Zeitschrift der deutschen morgenl. Gesellschaft*, xli. 637 f.), to which הדה (xi. 8) is radically related. Looking at Ezek. xvi. 26, xxiii. 20, where the same thing is stated in still plainer terms, the picture here drawn cannot appear strange: it means that the Church of Jehovah, after turning away from its God to the world and the lust of the world, became ever fonder of this lust afforded by idolatry, and fully indulged its taste.

In closest mutual relation with this courting of heathen gods stands their courting of the heathen world-power. Vers. 9, 10: "*And thou didst go to the king with oil, and didst make thy spices in abundance, and didst send thy messengers afar, and didst deeply bow thyself, even to Hades. With the greatness of thy way thou didst become weary, yet thou saidst not, It is unattainable; thou didst obtain revival of thy strength, therefore thou didst not feel pain.*" It is especially to be observed that we have here before us a historical retrospect, and that the prophet therefore, in this passage also, has his standpoint in the time of the Exile. Then

again, a glance at ver. 11 shows that what is spoken of is a courting which arises from the fear of man, hence a courting of human favour; accordingly "the king" does not mean Baal or any heathen god whatever (viii. 21; Zeph. i. 5), but the Asiatic ruler of the world. Precedents like those mentioned in 2 Kings xvi. 7 ff. and 10 ff. are here set forth in the figure representing Israel as travelling with oil to the king, and taking with it abundance of fine spices in order to gain his favour; and further sending messengers (צִרְיָךְ, not צָרְיָךְ; for צֳרִי, "balsam," has no plural) far away, not merely bowing itself to the earth, but even stooping to Hades, hence as it were standing on its head in the most extreme servility, in order to obtain allies. It is certainly very natural to take בַּשֶּׁמֶן as equivalent to "anointment with oil," so that the meaning of the clause might be, "thou wentest in oil (*i.e.* dripping with ointment), and didst apply many spices to thyself;" but בְּ after verbs of going signifies to go "with" something, to take it with one and bring it; and oil and spices are hence (see Hos. xii. 2) viewed as presents which Israel takes with it as stimulants for the senses, to be used with the object of obtaining amorous enjoyment (Ezek. xxiii. 41). In Jer. xiii. 18, הִשְׁפִּיל means to go deep down; here it signifies to bind one's self low, or even to abase one's self. By "the greatness (or breadth) of thy way" (an expression like what occurs in Josh. ix. 13) is meant the number of heavy sacrifices to be made in order to purchase the favour of the heathen potentate. Though these were a severe drain on her resources, yet she did not say, "it is hopeless" (נוֹאָשׁ, the Niphal from יָאַשׁ, signifies, reflexively, as in 1 Sam. xxvii. 1, to betake one's self to a thing in doubt regarding its result; the participle occurs in Job vi. 26, where it signifies one in doubt or despair, while Jer. ii. 25 and xviii. 12, it has the neuter sense of "given up," or absolutely hopeless). Instead of אָמַרְתְּ, the Babylonian punctuation has אָמַרְתִּי with the archaic *i* of the feminine. She did not give up hope, though the offerings almost exhausted her strength; she rather gained חַיַּת יָד, "life," *i.e.* (in accordance with the use of חָיָה, as meaning "to revive," and הֶחֱיָה, to "make alive again") new life "of her arm," *i.e.* "renewing of her strength" (as Hitzig explains the expression), *recentem vigorem virium*

suarum (Maldonatus), which gives a better sense than the proposed reading (conjectured by Lagarde, and accepted by Klostermann) חַיִּת יָדֵךְ: in this way, without attending to the sighs and groans extorted by her heavy toils, but ever plucking up fresh courage, she pursued her plan of strengthening herself through alliances with the heathen. Ezekiel's picture of the sins of Aholah and Aholibah (see Ezek. xxiii.) is like a commentary on vers. 3–10.

From fear of man, Israel, and especially Judah, had given up the fear of Jehovah. Ver. 11*a*: "*And of whom art thou terrified and afraid, that thou becamest a liar, and didst not remain mindful of me, or take it to heart?*" It was human beings—merely mortal men with a show of might—whom Israel needlessly feared (li. 12), so that (כִּי, *ut*, in the interrogative sentence, as in 2 Sam. vii. 18; Ps. viii. 5) it turned to lying (*i.e.* unfaithfulness to Jehovah: כָּזָב is to be understood as in xxx. 9, lxiii. 8; Ps. xliv. 18); purchasing the favour of man through the fear of man, and throwing itself into the arms of false tutelary deities, it banished Jehovah, its true safety, from memory, and did not take it to heart (viz. did not consider the sinfulness of this faithlessness, and the momentous consequences through which it brought punishment on itself; cf. xlvii. 7, and especially xlii. 25).

With the latter part of ver. 11, the reproving address turns to the present. The faithlessness of Israel has brought its own punishment in the catastrophe which resulted in the Exile, but did not improve the people: the mass of the nation is still as forgetful of God as before, and are not inclined to be led to repentance by the patient forbearance of God which has hitherto spared them the infliction of new and well-merited chastisements. Ver. 11*b*: "*Am I not silent, and that for a long time, whereas thou hast no fear of me?*" Instead of מחשה ומעולם it has been suggested that we should read מֵחֲסֵהוּ מֵעוֹלָם, "his (*i.e.* Israel's) refuge from of old;" but a glance at xlii. 14 (הֶחֱשֵׁיתִי מֵעוֹלָם) shows that the discourse here returns to its usual style: the ו here has the same force as in Amos iv. 10, "and that, too, in your nose." The LXX and Jerome translate as if the reading before them were מֵעֲלַם (viz. עֵינַי, "hiding mine eyes," παροφῶν, *quasi non videns*), and this is preferred by Lowth: the original text

presented the "defectively" written form ומעלם. עוֹלָם (see on xlii. 14) is the name given by the prophet to the Exile, which had now already lasted long,—a time of silence on the part of God, and this, too, in relation to the servants of Jehovah, a silence so far as help is concerned,—but as regards the mass of the people, a silence that showed His wrath.

Since the Exile, Jehovah has refrained from inflicting new judgments on the nation, though the apostasy, of which the Exile is the punishment, still continues. But this silence will not last for ever. Vers. 12, 13: "*I, I will declare thy righteousness; and as for thy works,—they will not profit thee. When thou criest, let thy collections* [*of idols*] *deliver thee; but a wind carries all of them away,—a breath takes them off; but he who putteth trust in me will inherit the earth, and will take possession of my holy mountain.*" According to the context, "thy righteousness" cannot here be synonymous with "salvation;" but (as Meier and Hahn explain the passage) it is the designation here applied to what Israel in its blindness considered righteousness, whereas a proper self-knowledge must have made it glaringly appear the repulsive opposite: this lying righteousness of Israel brings Jehovah to make a convicting judicial utterance. וְאֶת־מַעֲשֶׂיךָ is not (as Stier thinks) a second accusative to אַגִּיד, for in such a case the expression would have been אֶת־צִדְקָתְךָ וְאֶת־מַעֲשֶׂיךָ; but it forms the beginning of a second proposition, as the accents also indicate. When Jehovah actually speaks in this way, the impotence of the false gods which His people have made for themselves will become apparent: "and as for (this being the force of וְאֶת: cf. Jer. xxiii. 33, אֶת־מַה־מַּשָּׂא, 'as for [the question], What is the burden?' . . . In the present passage, there is an emphatic prominence assigned to the subject; cf. the remarks on liii. 8, וְאֶת־דּוֹרוֹ, and Ewald's *Syntax*, English translation, § 277) thy works (*i.e.* idols, xli. 29: cf. פֹּעַל as used in i. 31),—they will not profit thee" (וְלֹא, here having ו to mark the apodosis, though the Babylonian reading has simply לֹא): see xliv. 9 f. Weir conjectures that instead of קִבּוּצַיִךְ, we should read יְקוּצַיִךְ, but the former is more significant; it is the designation applied to the heaps of different idols (Baudissin, *Studien*, i. 99) with

which Israel has been providing itself as objects of worship, even on into the Exile (cf. קִבְצָה in Micah i. 7). In vain will they turn, crying for help, to these pantheons of theirs; a wind (רוּחַ) carries them all away together, a breath (הֶבֶל) sweeps them off, for they themselves are nothing but a breath and wind (xli. 29). With the promise, "he who trusts me will inherit the earth" . . . , this discourse reaches the thought with which the previous discourse (lvi. 7 f.) concluded; and it is possible that what is here stated regarding קִבּוּצֶיךָ forms an intentional contrast to the promise there made in the words עוֹד אֲקַבֵּץ עָלָיו לִנְקְבָצָיו. When Jehovah gathers His faithful ones out from the dispersion, and further gathers others unto them (from among the heathen), then will the plunder which the faithless ones have gathered together among the heathen be scattered like dust before the wind: the faithless will be left alone, forsaken by their helpless handiworks, while the faithful will again be settled in the inheritance of the promised land.

Here ends the first half of the discourse. It is all reproof, and concludes with a brief promise, which, however, is but the obverse of the threatening. The second half pursues the inverse course. Jehovah will redeem His people, provided it has been truly humbled through the sufferings appointed; for He has seen the errors into which it has fallen since He withdrew His mercy from it. . . . "But the unrighteous," etc. This discourse concludes with threatening, but this is the obverse of the promise. The transition from the first to the second half is formed by the latter portion of ver. 13.

This promise is followed by the call to prepare the way which the redeemed people have to take. Ver. 14: "*And He saith, Heap up, heap up; clear a way! remove every obstruction from the way of my people!*" This is the call which occurs once in all the three books of these discourses (xl. 3 f., lvii. 14, lxii. 10). As in xl. 3, 6 (cf. xxvi. 2), the subject of the verb in וְאָמַר is purposely left obscure by the prophet: the call is from heaven.

The primary reason for this voice being heard is that the Holy One is likewise the God of compassion, and is not merely present in glory above, but also present in mercy

below. Ver. 15: "*For thus saith the High and Lofty One, the eternally-dwelling One, whose name is Holy: I dwell on high and in the holy place, yet with the contrite one, and him who is of humbled spirit, to revive the spirit of humbled ones, and to revive the heart of contrite ones.*" He appoints penal suffering in His wrath; but to those who are taught and disciplined by repentance and the desire for salvation, He is most heartily and actively near with His grace. For the heaven of heavens is not too great for Him to dwell in, nor is a human heart too small; nor does He who dwells upon Cherubim and among the praises of Seraphim disdain to dwell among the sighs of a poor human soul. He is called רָם ("high"), as the One who is high and lofty; נִשָּׂא ("exalted"), as the One who towers over all. Further, He is called שֹׁכֵן עַד, not as the "inhabitant of eternity" (the view of Stier and Hahn),—a thought which is outside the sphere of Biblical representations,—but, seeing that the relation of עַד to שֹׁכֵן is not objective but attributive (as in ix. 5), or adverbial (cf. Prov. i. 33), and because שָׁכַן, as the opposite of being torn from an inhabited sphere of living and working (cf. Ps. xvi. 9, cii. 29), signifies life that is enduring and rooted in itself, Jehovah is thus named as the eternally (עַד being thus equivalent to לָעַד) dwelling One, *i.e.* He whose life endures for ever, and who is always the same. He is called קָדוֹשׁ as the One who is separated from all impurity and imperfection of the creatures, the Being who is absolutely pure and good: this term is not to be translated *sanctum nomen ejus*, but *Sanctus*, the Holy One,—a name which is the factor in the revelation of Himself as the Redeemer; and this revelation is accomplished in love and wrath, grace and judgment. This God inhabits מָרוֹם וְקָדוֹשׁ, "the height and the holy place" (object-accusatives, like מָרוֹם in xxxiii. 5, and מְרוֹמִים in xxxiii. 16): both together are equivalent to *φῶς ἀπρόσιτον*, 1 Tim. vi. 16, קָדוֹשׁ (a neuter substantive, as in Ps. xlvi. 5, lxv. 5) corresponding to *φῶς*, and מָרוֹם to *ἀπρόσιτον*. But He likewise dwells with (אֵת being used as in Lev. xvi. 16) the crushed or contrite (דַּכָּא, like the form אַיָּל) and lowly in spirit: to their hearts He is near, and this, too, for a saving and gracious purpose—to revive. הַחֲיוֹת and חִיָּה always signify either to preserve a living being in life, or to reanimate what

had died. The spirit is the seat of pride and humility, the heart the centre of all feeling of joy and sorrow; hence the expressions, the "spirit of the humble" and the "heart of the contrite:" the selfish egotism which is broken by repentance has its roots in the heart; and the self-consciousness from whose false height repentance brings down, has its support in the spirit (see *Psychology*, p. 235, Eng. transl.); but by this it is not meant to be affirmed that רוּחַ and לֵב, though with less precision (cf. lxvi. 2 with Dan. v. 22) might not also have been put in inverse order.

That compassion, in virtue of which God has His dwelling-place and His work of grace in the spirit and heart of the penitent, is founded in that same free and prevenient love which called man and his self-conscious spirit-soul into being. Ver. 16: "*For I do not contend for everlasting, nor am I angry for ever; for the spirit would pine away before me, and human souls which I have created.*" The old translators (LXX, Syriac, Jerome, and perhaps also the Targum) assign to יַעֲטֹף the meaning *egredietur*, though this cannot be proved. With כִּי is given the reason for the self-limitation of the divine anger (as in Ps. lxxviii. 38 f.; cf. ciii. 14): if God laid no restraint upon His wrath, this would bring destruction to the life of man, which nevertheless was His creative work. The verb עָטַף, from the radical signification of bending round, means sometimes to bend over and cover one's self, sometimes to veil one's self with something light, *i.e.* to become faint or weak: cf. עָטוּף, fainting, swooned, Lam. ii. 19; הִתְעַטֵּף, Ps. cxlii. 4, in the same sense as the Qal here, and applied to the spirit; also the synonymous עָלַף, Isa. li. 20. כִּלְפָנַי is equivalent to "in consequence of the wrath proceeding from me." נְשָׁמוֹת (only here in the plural form), according to the uniform usage of the Old Testament (see ii. 22, xlii. 5), are human souls, the origin of which is in the attributive clause (with emphatic אֲנִי) characterized (precisely as in Jer. xxxviii. 16) as a creation (cf. Zech. xii. 1). The *Tiphcha* attached to וּנְשָׁמוֹת leaves undecided the question whether the accentuation takes אֲנִי עָשִׂיתִי in this attributive sense or not. The prophet, who in other places also refers to the Deluge (*e.g.* in liv. 9), possibly has in his mind the promise made after the Flood, according to which God will not

make the existing and constantly inherited moral corruption the occasion for utterly destroying the human race.

This general law observed in His dealings is also especially that of His conduct towards Israel, in whom such evil consequences—not intended by God—of the well-deserved penal suffering have now already become evident, that God in His mercy and compassion feels constrained to put an end to this infliction of punishment, for the good of all who are capable of receiving salvation. Vers. 17, 18: "*On account of the iniquity of its selfishness I was angry and smote it; hiding myself and being angry; then it went on, turning aside in the way of its own heart. Its ways have I seen, and I will heal it, and lead it, and bestow comforts on it and its mourning ones.*" The primary and chief sin of Israel is here called בֶּצַע, "gain" (properly a "cutting," piece cut off; cf. the Arabic), lvi. 11; then (like πλεονεξία, which, according to Col. iii. 5, is εἰδωλολατρία, and like φιλαργυρία, which, according to 1 Tim. vi. 10, is ῥίζα πάντων τῶν κακῶν) eagerness after worldly possessions, selfishness, worldly-mindedness in general. The imperfect וְאַכֵּהוּ is here a co-ordinate past tense; and וָאֶקְצֹף stands in precisely the same character (cf. the aorist in 1 Sam. xix. 23, and the perfect in Josh. vi. 13) instead of a second gerund (see Gesenius, § 113. 3*b*), the clause signifying *abscondendo* (viz. פָּנַי, liv. 8) *et stomachando*. Nägelsbach wrongly understands the first part of ver. 17 as describing God's constant mode of dealing: the main proposition, formed by the latter part of ver. 17, and introduced by the former, demands historical meaning for this part also. When Jehovah had thus in anger hidden His gracious face from Israel, and withdrawn from the nation His gracious presence (Hos. v. 6, חָלַץ מֵהֶם), it went faithlessly turning away from Him (שׂוֹבֵב being a collateral form with שׁוֹבֵב, like עוֹלֵל in relation to עוֹלֵל, with tone-long *ā*; cf. the vacillation in writing רוֹמֵם or רוֹמֵם, in Ps. lxvi. 17) on its own ways, like the world of nations left to themselves. But Jehovah has not seen these wanderings without feeling compassion (the imperfects which follow necessarily indicate promises): He will heal His wounded (i. 4–6) and sick people, He will lead on the right path those who are going astray, and bestow comforts on them as a recompense for their long sufferings (נִחוּמִים being derived from

the Piël נִחֵם, not from the Niphal הִנָּחֵם, as in Hos. xi. 8, where the word signifies "feelings of sympathy"),—on them, and these (the ו being epexegetical, as in וּמְעוֹלָם, lvii. 11), their mourning ones (lxi. 2 f., lxvi. 10), *i.e.* those whom the penal suffering has rendered sad and penitent, and thereby also desirous of salvation.

But when the redemption comes, it divides Israel into two halves, each with a very different fate in store. Vers. 19–21: "*Creating fruit of the lips, 'Peace, peace to those who are far off and those who are nigh,' saith Jehovah, 'and I heal it.' But the wicked are like the sea, that is cast up; for rest it cannot, and its waters cast out mire and mud. There is no peace, saith my God, for the wicked.*" The words of God in ver. 19 are introduced by the words "saith Jehovah," but these inserted after some others (cf. xlv. 24, and the ellipsis in xli. 27); and what Jehovah effects by speaking in this way is placed at the beginning in a defining participial clause. In creating fruit (נוב, *i.e.* נוּב or נוֹב, Prov. x. 31, *Qerî* נִיב) of the lips (*καρπὸν χειλέων*, LXX, and Heb. xiii. 15),—*i.e.* not of His own lips (as Hitzig and Hahn imagine, a view which does not harmonize with בּוֹרֵא), but the confession of praise and thanksgiving springing from human lips (cf. *Biblical Psychology*, Eng. transl. p. 214, regarding this figure),—Jehovah says, "Peace, peace," *i.e.* let ever-enduring and perfect peace (as in xxvi. 3) become the portion of those of my people who are scattered far and near (xliii. 5–7, xlix. 12; cf. the application to Gentiles and Jews in Eph. ii. 17, in accordance with which Nägelsbach explains this passage), and I heal it (viz. the nation, which, though scattered, is like one person in the eyes of God). But the unrighteous, who continue in the alienation from God inherited from their fathers, are incapable of receiving and enjoying the peace which God brings to His people: they are like the sea which has been driven and stirred up by the storm (נִגְרָשׁ—not נִרְגָּשׁ, as Lagarde suggests, or נִגְהָשׁ, as G. Hofmann thinks; cf. Amos viii. 8—is the pausal form of the 3rd person sing., used as an attributive clause). As the sea cannot rest (הַשְׁקֵט, the infin. absolute is here a virtual object), so they cannot endure peace-imparting grace; and as the waters of the sea cast out mire and filth, so is their natural state one in which impure thoughts, words, and works are constantly

being brought forth. Thus there is for them no peace, saith my God. With these words, which have here a more touching sound than in xlviii. 22, the prophet puts the seal to the second book of these prophetic discourses.

The transition from the first to the second half of this closing discourse is formed by וְאָמַר in lvii. 14. In the second half, from lvii. 11*b*, we perceive the usual style of our prophet; but in the portion extending from lvi. 9 to lvii. 11*a*, the style is so very different that Ewald affirms the prophet has here incorporated in his book a piece from a predecessor in the time of Manasseh. But this supposition is not necessitated by what is stated about the prophets and shepherds: the Book of Ezekiel shows that the prophets and shepherds of Exile times had actually become thus degenerate. Still less is the hypothesis required by what is stated concerning the early death of the righteous, for the fundamental idea peculiar to the second Book (chaps. xlix.–lvii.), viz. the suffering Servant of Jehovah, is shadowed forth in it. Nor again is the view necessitated by what is said of the idolatrous conduct of the nation, for in the midst of this description (ver. 4) the mass of the people are reproved for their insolent dealings towards the servants of Jehovah. Neither does the language compel us to adopt this conjecture, for even chap. liii. forms a contrast with the style in other parts, and must, nevertheless (though likewise regarded by Ewald as a borrowed piece, of an earlier date), have been composed by the author of the whole, inasmuch as his grandest idea therein reaches its culminating expression. It may be assumed, however, that the prophet, in depicting the idolatry of the people, may have wrought under the influence of earlier models. As li. 18 ff. gives the ring of the Lamentations of Jeremiah, so lvii. 3 ff. reminds us in many ways of the earlier complaining discourses of Jeremiah: cf. the Book of Jeremiah from v. 7 to ix. 29, ix. 8 ("should I be satisfied with this?"), ii. 25 (נוֹאָשׁ), ii. 20, iii. 6, 13 ("upon high mountains and under green trees"); also the night-scene depicted in Ezek. xxiii.

First Discourse of the Last Part, Chap. LVIII.

The false worship and the true, with the promises connected with the latter.

As the last and immediately preceding discourse in the second Book contained all the three elements of prophetic address,—reproof, threatening, and promise,—so this first discourse of the third Book can but begin with the resumption of one of these elements. The prophet receives the commission to appear as a preacher announcing punishment; and in giving the reason for this commission, Jehovah also at once begins the discourse itself. Vers. 1, 2: "*Cry with the throat; hold not back, lift up thy voice like a trumpet, and declare to my people their transgression, and to the house of Israel their sins. But me they seek daily, and they desire to know my ways, like a nation which hath practised righteousness, and hath not forsaken the law of its God: they ask me for judgments of righteousness, and they desire the drawing nigh of God.*" As the second discourse of the first part is based on a text taken from Micah (ii. 1–4), so there is here also an echo from Micah (iii. 8) in the latter part of ver. 1. Not with lisping lips (1 Sam. i. 13), but with the throat (Ps. cxv. 7, cxlvii. 6), and hence with all the strength of the voice, raising this (cf. Hos. viii. 1, אֶל־חִכְּךָ שׁוֹפָר) like the שׁוֹפָר (the signal-horn, or bugle, as it is blown on New Year's day: see the remarks on Ps. lxxxi. 4), and thus so loud that the sound cannot but be heard, he is to set before the people, publicly and unsparingly, the deep moral sores which they are concealing with their hypocritical *opus operatum*. The ו of וְאוֹתִי attaches something adversative: . . . "their transgression, . . . their sins; and yet"—though they are to be punished for these—"me they seek daily" (יוֹם יוֹם, with *Mahpach* under the first of these, and, according to the rule of Ben-Asher, with *Pasek* between the two like words), that He may be pleased now speedily to interpose. They desire also to know the ways which He intends to take for their deliverance and guidance: here we are reminded of what took place between Ezekiel and the elders of the Captivity (Ezek. xx. 1 ff.; cf. also Ezek. xxxiii. 30 ff.). As if they were a nation that had nothing

but good to expect, on account of their doing what was right, and their faithfulness in relation to the requirements of their God, they ask from Him (in prayer and in inquiries through the prophets) מִשְׁפְּטֵי־צֶדֶק (here used in a different sense from what is pretty frequently found in Ps. cxix.), *i.e.* "righteous manifestations of judgment" (*i.e.* saving them, but destroying their enemies), קִרְבַת אֱלֹהִים (an expression with a different meaning from what it has in Ps. lxxiii. 28), "the drawing near of God," *i.e.* they desire His advent as a Judge to decide between the evil and the good (cf. Mal. ii. 17, iii. 1). The "imperfect" forms יֶחְפָּזוּן, יִדְרֹשׁוּן correspond, in the incidence of the tone, with their self-righteous insolence, and the latter form is repeated, palindromically, at the end of the verse.

There now follow the very words of the self-righteous ones themselves, who hold up their fasting before God, and complain that He takes no notice of it,—but how could He? Vers. 3, 4: "'*Wherefore do we fast, and thou seest not, —afflict our soul, and thou considerest not?' Behold, on the day of your fasting, ye carry on your business, and all your labourers ye oppress. Behold, ye fast in the presence of strife and contention, and in view of smiting with a fist wickedly closed: ye do not fast now to make your voice be heard on high.*" Along with צוֹם we have here the older Pentateuchal expression עִנָּה נֶפֶשׁ, to do violence to the natural life. According to Zech. vii. 3 and viii. 19, the anniversaries of the commencement of the siege of Jerusalem (10th Tebeth), its capture (17th Tammuz), and its destruction (9th Ab), as well as that of the murder of Gedaliah (3rd of Tizri), were observed as fast-days: it is sufficient to think of these. Perhaps, however, the fasting on the day of Atonement, on the 10th day of the seventh month (Tizri), is meant: this, which is the only day prescribed by the Law (Lev. chap. xvi.) as a fast-day, is certainly not mentioned outside of the Pentateuch till we come to Sirach l. 5; Josephus, *Antiquities*, xii. 10. 3; Acts xxvii. 9; but the *argumentum e silentio* would give, for the origin of this great fast-day, a date improbably late.[1] The Exiles here boast of this fasting, but it

[1] Michael Sachs, in *Kerem Chemed* vii. 124 ff., sees in chap. lviii. a discourse delivered by the prophet on the day of Atonement in the year of Jubilee—a plausible supposition which has since been pretty fre-

is a heartless and therefore, in the eyes of God, a worthless dead work: their conduct on the fast-day stands in the sharpest contrast with the object of the fasting, for they then carry on their business as on working-days, they are on that day especially against their work-people (that the service of the master should not cease through attention to the service of God) true taskmasters; and because, when fasting, they are doubly irritable and ill-humoured, the fasting is kept with contention and quarrelling going on (לָרִיב, not לָרִיב, "to contend"), a result of which is smiting with a fist of wickedness (בְּאֶגְרֹף from גָּרַף, to sweep together, form into a ball): in their present state, the proper object of fasting is a strange thing to them,—viz. to be thereby enabled to devote one's self to importunate prayer to God who sits enthroned on high (lvii. 15). The only difficulty here lies in the expression מְצָא חֵפֶץ: in view of ver. 13, it can only mean to reach out after business, carry on business, engage in it,—חֵפֶץ (from חָפֵץ, cf. خفض, "to bend," hence properly "inclination") combining in itself the meanings of "earnest application" and "concern" (or "matter," "affair"), "striving" and "business" or occupation; while מְצָא maintains its primary meaning of "laying hold," seizing (cf. x. 14). With this also agrees what follows,—whether we derive עַצְּבֵיכֶם (with Dagesh dirimens, as in חַלְּקֵי, lvii. 6) from עָצַב, making the clause mean, "and all your burdensome labours ye rigidly exact" (Meier, Gesenius), so that נָגַשׂ (from which we have here the form תְּנַגְּשׁוּ for תִּגֹּשׁוּ, Deut. xv. 3; see Gesenius, § 19. 2*a*), as in 2 Kings xxiii. 35, is construed with the accusative of the thing peremptorily demanded; or (as we prefer to view the case) from עָצַב (or rather, עָצֵב like עָמֵל), making the clause mean, "all your work-people ye drive (compel)," so that the accusative joined with נָגַשׂ (as in Deut. xv. 2, where the word is used of the oppression of a debtor) would signify the persons oppressed. In this passage the reference is not to persons who owe money (Symmachus, Theodoret, Jerome, and perhaps also LXX), but, as has been acknowledged since Gesenius pointed out the truth, to those who owe labour,

quently (*e.g.* in the New York magazine, *The Peculiar People*, for 1888, No. 8) applied in defence of the pre-exilian (Mosaic) origin of the day of Atonement.

or to obligations to labour: עָצֵב does not by any means signify a debtor,—an idea quite foreign to the meaning of this verb-root in Semitic,—but a labourer, such an one as eats the "bread of bitter toil" (Ps. cxxvii. 2). The prophet throughout this passage points from the life.

Through the people's continuation of their secular business in a selfish spirit on the fast-day, the fast becomes perverted for selfish ends: it is regarded as having intrinsic value and merit. This work-righteous delusion, which hides a self-righteous and unrighteous spirit, is opposed by the message from God. Vers. 5–7: "*Can the like of this be a fast that I regard with pleasure,—a day when man afflicts his soul? To bend his head like a bulrush, and to spread sackcloth and ashes under him—dost thou call this a fast, and a day acceptable to Jehovah? Is not this a fast that I regard with pleasure,—to unloose the coils of wickedness, to untie the bands of the yoke, and to send away the oppressed as free, and that ye break every yoke? Is it not,—to break thy bread to the hungry, and that thou shouldest bring home the wretched, homeless ones; when thou seest a naked man, that thou shouldest cover him, and that thou shouldest not deny thyself before thine own flesh?*" With ver. 5 begins the second part of the discourse, which contrasts the false worship now described with the true, and sets forth the grand promises associated with the latter. הֲכָזֶה points back: "is such a fast as this according to Jehovah's mind,—a day of which it can be truly said that a man then afflicts his soul (Lev. xvi. 29)?". The interrogative sign הֲ in הֲלִכְפּוֹף is resumed in הֲלָזֶה; the second לְ in this last word marks the dative object of הִקְרָא, which, again, more exactly gives the force of the first לְ, whose infinitive, as usual, passes over into the finite verb (see Gesenius, § 114. 3. 1). To hang down the head (see the remarks on אֲנַמֵּךְ in ix. 13) and to sit in sackcloth and ashes—this does not in itself deserve to be called fasting and a day of gracious acceptance (lvi. 7, lxi. 2) by Jehovah (לַיהוָה being used instead of a subjective genitive). Vers. 6 and 7 now declare that the fast with which Jehovah is pleased consists in something quite different, viz. in the liberation of the oppressed and acts of kindness to the helpless,—not in the mere abstinence from food, but in sympathetic activity of that self-denying

love which leads one to give up one's bread, and generally one's own possessions and comforts, for the good of the needy. Hence the early Christian Church prescribed that almsgiving should be conjoined with fasting. The people of the prophet required this lesson. When, during the siege of Jerusalem by the Chaldeans, a general liberation of the bondmen of Israelitish descent (who were to be freed, according to the law, every seventh year) had been decided and carried out, the masters retained the liberated slaves in bondage after the departure of the Chaldeans (Jer. xxxiv. 8–22). This selfish and tyrannical disposition had not been laid aside by the people, even in a foreign land, as ver. 6 shows. The term חַרְצֻבּוֹת (from חַרְצֻב, an intensive form, derived from חצב, to fasten together by cords), "coilings," forms a figurative representation of painful circumstances, and רֶשַׁע is a subjective genitive indicating their cause. The word "this," pointing onwards, unfolds itself into a number of absolute infinitives, which in turn are continued in the form of finite verbs. The palindromically repeated מוֹטָה (in both places signifying a "yoke") is properly the cross-bar (L. *vectis*) which forms the main portion of the yoke, and which, fastened on to the neck, was thus connected with the plough by a cord or strap (*ἱμάς*, Sir. xxx. 35, xxxiii. 27)—to which the term אֲגֻדּוֹת, "knots," refers: cf. x. 27, xlvii. 6. We are not to think (as Hitzig suggests) that instead of מֹטָה the reading should be מַטֵּה, this indicating a condition of perverted justice (Ezek. ix. 9). רְצוּצִים are persons unjustly and forcibly—even cruelly—oppressed; רָצַץ is the stronger synonym related to עָשַׁק, as seen in Amos iv. 1. Ver. 7 breathes a humane spirit like that seen in Job xxxi. 13–23 and Ezek. xviii. 7 f. פְּרֹס לֶחֶם (פָּרַשׂ), "to break bread," is the usual phrase for *κλᾶν* (*κλάζειν*) *ἄρτον*. מְרוּדִים is an adjective attached to עֲנִיִּים, and therefore, it seems, must be derived from מָרַד (as Hitzig thinks): it signifies "unhappy" ones who have become refractory towards tyrannical masters. The suggestion that we have here a recommendation to receive political refugees is a modern idea, and the parallels in Lam. i. 7, iii. 19 clearly show that the word is meant to be regarded as a derivative of רוּד, "to wander about," and in this sense it has been rendered by the LXX, Targum, and Jerome (who has *vagos*). Ewald (§ 131*d*, Anm.)

thinks we may take מְרוּדִים as the Hophal participle, instead of מוּרָדִים, "hunted ones" (like הממותים in Kings xi. 2, *Qerî* הַמָּמְתִים); but this violent transposition of a vowel-sound cannot be substantiated. We must either (with Cheyne) read מוּרָדִים, or take מְרוּדִים, "strayed ones," as equivalent to אֲנָשִׁי מְרוּדִים, —just as הֲלָךְ in 2 Sam. xii. 14 is equivalent to אִישׁ הֲלָךְ, and קָצִיר in Isa. xvii. 5 to אִישׁ קָצִיר. Moreover, the second part of ver. 7 is still the virtual subject of צוֹם אֶבְחָרֵהוּ. The apodosis to the clause introduced by the hypothetical כִּי begins with וְ consecutive prefixed to the perfect, which then changes into the imperfect (in pausal form) תִּתְעַלָּם. In the expression "from thine own flesh" it is assumed that mankind, being of the same flesh and blood, owe sympathetic love to one another (Neh. v. 5).

The prophet now sets forth the divine reward of grace bestowed on such a fast, reminding the nation anew, while engaged in uttering the promise, of this love as the condition of the fulfilment of what is promised: the promises are thereby divided into two parts. The middle promise is attached to the first,—the perfect clearness of noon being seen in prospect from the morning-dawn (Prov. iv. 18). The first series of promises is set forth in vers. 8, 9*a*: "*Then will thy light break forth like the morning-dawn, and thy healing will sprout speedily, and thy righteousness will go before thee; the glory of Jehovah will form thy rear-ward. Then wilt thou call, and Jehovah will answer; thou wilt cry for help, and He will say, "Here am I!"* When it is night within and around a man, but he suffers himself to be moved by the love of God to return that love, then does the divine love, like the rising sun, break forth and shine out, yet gradually, so that the sky within is at first but tinged as it were with the red of the dawn, the harbinger of the sun. Then follows another figure filled with promises. The man is sick unto death, but if he lets himself be moved by the love of God to show returning love, new strength pervades his whole nature, and his healing springs up speedily; he feels within him a new life working everywhere with energy, like a miraculous springing of verdure, and growth, and bloom. The noun אֲרוּכָה occurs, outside of this passage, only in the Books of Jeremiah, Chronicles, and Nehemiah: it signifies

"healing," recovery (LXX here giving the rendering *τὰ ἰάματά σου ταχὺ ἀνατελεῖ*, in which an old error is presented by *ἱμάτια, vestimenta*), and then also, in a more general way, "prosperity" (2 Chron. xxiv. 13); but it is always joined with the predicate עָלְתָה (causative הַעֲלָה; cf. the Targum on Ps. cxlvii. 3, אַסְפָּק אַרְכָּא, for which another reading is אָרוּכִין). Hence it follows that the primary idea is a concrete one: the word, however, does not mean a bandage for a wound, a ligature (as Gesenius and others affirm), but rather "what is restored," put right again, *i.e.* healed flesh; really, however, as shown by the Arabic أُرْبَةٌ, it means "what is stretched over," viz. the new covering of skin that forms itself as a covering over a wound that is healing up; hence אֲרוּכָה occurs, outside of the Bible, in the sense of a "scar;" and the expression מַעֲלָה אֲרוּכָה, applied to a wound, is explained by Buxtorf, in a substantially correct manner, by (*vulnus*) *obducit cicatricem.*[1]

The third promise is, "thy righteousness will go before thee; the glory of Jehovah will gather thee," *i.e.* keep thee together, be thy rearguard (אָסַף here having the same meaning as in מְאַסֵּף, lii. 12). When Israel busies itself with works of compassionate love, then it is like an army on the march, or a caravan, for which the righteousness that has become its own shows the way and makes a road, and which the glory of God protects and brings to its goal.

The fourth promise treats of immediate hearing of every cry to God, every cry for help. But before the prophet brings the promises to their culmination, he once more lays down the condition of their fulfilment. Vers. 9*b*–12: "*If thou removest from the midst of thee the yoke of oppression, the putting forth of the finger, and uttering of wickedness; and offerest to the hungry one what thy soul desireth to eat, and satisfiest the soul that is bowed down,—then thy light shall beam out in the darkness, and thy deep darkness become like the noon-day brightness. And Jehovah will guide thee continually, and satisfy thy soul in*

[1] The Turkish Kamus says, "*Artka* is the designation given to the flesh of a wound that is healing, which, after the suppuration has ceased, grows up and makes its appearance in a fresh and healthy state, so that there is only need for skin to grow over it."

droughts, and refresh thy bones, and thou wilt become like a well-watered garden, and like a springing fountain, whose waters never deceive. And thy people will build ancient ruins, foundations of long-past generations wilt thou erect, and thou wilt be called a repairer of breaches, a restorer of habitable roads." The term "yoke" is here, as in ver. 6, where it is combined with "wickedness," equivalent to "oppression." שִׁלַּח־אֶצְבַּע (the first term being the construct-form for שִׁלַּח, like נָוַע in Num. xx. 3) means the scornful pointing with the finger (Prov. vi. 13, δακτυλοδεικτεῖν, *porrigere digitum*) at those in humbler condition, and especially the godly (lvii. 4): דִּבֶּר־אָוֶן means "uttering of wicked things," hence sinful conversation. The old expositors endeavoured to find something more under נַפְשֶׁךָ, than is intended; and even Stier continues to do the same, translating it "thy whole sympathies," etc.; but the term "soul," which is here viewed as eagerly desiring (lvi. 11), is used, as in Deut. xxiv. 6, instead of what nourishes it, and so here instead of what it eagerly desires, *i.e.* the longing (*appetitus*), instead of the object of the longing (see *Biblical Psychology*, Eng. translation, p. 242). This is evident from the choice of the verb תָּפֵק (the voluntative form, in the conditional clause; see Gesenius, § 109. 2*b* [and Driver on the *Hebrew Tenses*, § 152, 155]), which, starting from the primary meaning *educere*, signifies not only to work out, get, obtain (Prov. iii. 13, viii. 35, etc.), but also to take out, furnish, offer, L. *expromere* (as here and in Ps. cxl. 9, cxliv. 13; cf. [the Aramaic] אַפֵּיק, أنفق, from נָפַק). The "bowed down" soul is in this passage one who is oppressed through want. With the "consecutive perfect" וְזָרַח the apodoses begin. אֲפֵלָה is the darkness produced by complete absence of light (cf. the Arabic *afalat eš-šemsu*, "the sun has become invisible," see our remarks on Job x. 22): this becomes like the noon-day.

A new promise refers to the fact that such a man may uninterruptedly enjoy the gentle but safe guidance of divine grace (an idea for which the usual word is נָחָה; Hi. הַנְחָה; Syn. נָהַל); another promise speaks of the communication of the most abundant fulness of strength. The ἅπαξ. γεγρ. בְּצַחְצָחוֹת does not say (בְּ being used as in Ps. ciii. 5) with

what God will satisfy the soul (as Hahn thinks, following Jerome, who has *splendoribus*), but (as shown by צְחִיחָה in Ps. lxviii. 7, and such promises as are found in xliii. 20, xlviii. 21, xlix. 10) the kind of satisfaction, and the circumstances under which it is bestowed,—viz. in the scorching heats of the sun (cf. صاحبة, a region exposed to the sun), and hence, in extreme droughts (Targum: "years of drought"). Instead of the "consecutive perfect," the imperfect is next introduced: the change to this form renders it possible to give prominence to the object, and the sentence thus continues, "and thy bones will He make strong" (יַחֲלִיץ, instead of which we might easily and naturally read יְחַלֶּיךָ, "he will rejuvenate," but this is unnecessary: the Hiphil הֶחֱלִיץ—which is not necessarily denominative—means to "make [another person] unencumbered, prepared, ready, active," as the Qal חָלַץ, חֲלַץ signifies to set loose, disengage, and خلص, *intr.* to be loose, free, pure, *i.e.* unmixed: the expression is fitly glossed in *Yebamoth* 102*b* by זרחי גרמי, "invigoration of the bones"). This idea of refreshing is developed in two figures: that of a well-watered garden sets forth the abundance received, while that of the well shows abundance possessed. Objects from the realm of nature are promised, but these as the gift of grace; for while, in the Old Testament, the natural strives to become spiritual, in the New Testament the spiritual raises the natural to its own plane.

The last promise is moulded by the longing of the exiles for their fatherland: "and thy people (מִמְּךָ) build" . . . Ewald (*Syntax*, Eng. translation, § 295*c*) and Böttcher (as Calvin had done before by his rendering *quidam*) would read וּבְנוּ מִמְּךָ; but this has not a Hebrew ring: מִמְּךָ is here equivalent to אֲשֶׁר מִמְּךָ (cf. Ps. lxviii. 27, cxviii. 26; Job xviii. 15), "those who are descended from thee, and who are connected with thee by descent;" perhaps this expression was employed for the very purpose of avoiding what has been proposed as the correct reading by Weir and Cheyne, viz. וּבָנוּ בָּנֶיךָ. The members born to the congregation in the Exile, when they return home, will again build up (lxi. 4) what has long been in ruins, foundations of former generations, *i.e.* houses and cities of which only the foundation-walls remain standing;

and the Israel that has returned to its fatherland accordingly receives the honourable name, given in admiration, "builder of breaches" (גֹּדֵר, from the root גדר, to shut of, wall up), "restorer of roads" (formerly much-frequented places), לָשָׁבֶת, "for inhabiting," *i.e.* so that they which have hitherto been lying waste (xxxiii. 8) anew become habitable and populous.

The third part of the discourse now appends to the duties of love to mankind the sanctification of the Sabbath as a duty, to the fulfilment of which an equally grand promise is attached,—*i.e.* to the duties of the second table are added those of the first; for the service of God by works is sanctified by the service of divine adoration. Vers. 13, 14: "*If thou holdest back thy foot from the Sabbath, from doing thy business on my holy day, and callest the Sabbath a delight, the holy of Jehovah, worthy of honour, and honourest it, not doing thine own ways, not carrying on thy business, and speaking words; then wilt thou have delight in Jehovah, and I will make thee ride upon the high places of the land, and make thee enjoy the heritage of Jacob thine ancestor; for the mouth of Jehovah hath spoken it.*" The duty of sanctifying the Sabbath is also inculcated by Jeremiah (xvii. 19 f.) and Ezekiel (xx. 12 ff., xx. 8, 26), and its infringement reproved: chap. lvi. has already shown how much importance is attached to it by our prophet. The observance of the Sabbath was certainly, more than other institutions laid down in the Law, the special means of combining and sustaining Israel as a religious community, particularly during the Exile, when a large portion of the other ordinances of worship, because these were connected with Jerusalem and the Holy Land, had fallen into abeyance; and though, as regards the legal enactments to be followed, it was a Mosaic institution, the careful observance of which was urged in Deuteronomy through a call to remember the liberation from the Egyptian bondage, yet it was primarily and fundamentally[1] a ceremonial copy of the Sabbath of creation: after God had created the world out of Himself, He entered into Himself again, that everything created might enter into Him. The legal enactments regard-

[1] Lotz, in his *Quaestiones de historia Sabbati* (1883), confounds the motive for the observance of the Sabbath with the basis of the Sabbath as an institution.

ing the observance of the Sabbath were a means of education to attain this end. The prophet does not here fence round the Sabbath law with new enactments, but he demands, for its observance, full reality corresponding to the spirit contained in the letter of the law. "If thou turnest away thy foot from the Sabbath" is equivalent to saying, "if thou dost not tread its holy ground with the foot of week-day work." The infinitive עֲשׂוֹת which follows (corresponding to מִשַּׁבָּת) is not equivalent to מֵעֲשׂוֹת, but is an explanatory permutative of the object רַגְלֶךָ (as pointed out by De Dieu, Stier, and Hahn), "thy foot" meaning the execution of thy business (חֲפָצֶךָ, a defectively written plural) "on my holy day." Moreover: "if thou callest the Sabbath a delight (not by eating 'mangold and large fishes,' as stated in *Shabbath* 118*b*, but because it leads thee to God,—not 'a burden,' because it leads thee from thine everyday life; cf. Amos viii. 5), and the holy one of Jehovah (on this masculine personification of the holy Sabbath, see lvi. 2), worthy of honour (L. *honorandus*, which is here the proper meaning of מְכֻבָּד), and if thou dost also really honour it," which Jehovah hath clothed with the splendour of His holiness (see Gen. ii. 3, where it is said He "sanctified it"), "not (מִן being equivalent to ὥστε μή) to perform thy ways (*i.e.* the usual courses that refer to self-preservation, not to God), not to carry on thy business (regarding מָצָא חֵפֶץ, see the remarks on ver. 3), and to make words" (viz. useless words, void of meaning, and of needless number: the phrase דַּבֵּר דָּבָר, as in Hos. x. 4, is here applied to unspiritual gossip and bombast),[1]—then, just as the Sabbath is thy delight, so also will Jehovah have His delight in thee, *i.e.* enjoy delightful communion (the promise made being similar to that in Job xxii. 26); and for the renunciation of earthly advantage, He will reward thee with victorious

[1] Hitzig on this passage remarks that "the law regarding the Sabbath has here already received the Jewish addition, that 'speaking is work.'" But from the premiss that God's Sabbath-rest was a rest from His speaking the creative words (Ps. xxxiii. 6), the only conclusion drawn was that one must rest on the Sabbath, in a certain measure, from speaking as well as working; and when Rabbi Simon ben Jochai called to his talkative old mother on the Sabbath, "Sabbath-keeping is called silence," this was not meant to be understood as if speaking in itself were working, and all speaking on the Sabbath was therefore forbidden. The Rabbinical

dominion, unapproachable possession of the high places (*Kcthib* בָּמוֹתַי: cf. 1 Sam. xxvi. 12) of the land, *i.e.* especially (Deut. xxxii. 13), though not solely (Deut. xxxiii. 29), of the land of promise restored to thee, and with the free and undisputed use of the heritage promised to Jacob thine ancestor (Ps. cv. 10 f.),—such will be thy glorious reward, for the mouth of Jehovah hath spoken it. In the same way, confirmation is given of what is promised in i. 20, xl. 25; cf. the remarks on xxiv. 3.

Second Discourse of the Last Part, Chap. LIX.

The dividing-wall hitherto standing, and the final breach.

This second discourse continues the convicting theme of the first, as laid down at the beginning of chap. lviii. In the former address, to the dead works on which the people founded their claim to redemption, there were set in contrast the virtues well-pleasing to God, and for which Jehovah promises redemption as a gracious reward; in this discourse, the sins which hinder the accomplishment of redemption are still more directly laid bare. Vers. 1, 2: "*Behold, the hand of Jehovah is not too short to help, nor is his ear too dull to hear; but your iniquities have become a dividing-wall between you and your God, and your sins have hidden the gracious face from you, so that he does not hear.*" The reason why the redemption tarries is not that the power of Jehovah was insufficient for that work (l. 2), or that He did not know of their desire for it, but that their iniquities have become separators,—have become a dividing-wall (cf. מַבְדִּיל in Gen. i. 6) between them and their God, and their sins (cf. Jer. v. 25) have hidden His face from them. As יָד in xxviii. 2 is the absolute "hand," so here פָּנִים used absolutely

explanation of the present passage is as follows: "Let not thy speaking on the Sabbath be the same as that on working days;" and when it is stated once in the Jerusalem Talmud that the Rabbins could hardly bring themselves to allow mutual greetings on the Sabbath, it follows that they certainly did not prohibit them. Even the author of the work entitled, "The two Tables of the Covenant" (שני לוחות הבריח), with its excessively strict ceremonial requirements, goes no further than to affirm that on the Sabbath one has to keep from דברי חול.

in this way (as in Job xxxiv. 29) is the face that is present everywhere, whether uncovered or concealed, and which sees everything. Israel has deprived itself of the right of this face of God, and has raised a separating wall between itself and Him, so that He does not hear (מִשְׁמוֹעַ), *i.e.* their prayer does not reach Him (Lam. iii. 44), and is not heard.

The sins of Israel are sins in words and deeds. Ver. 3: "*For your hands are defiled with blood, and your fingers with iniquity; your lips speak falsehood, your tongue murmurs wickedness.*" The verb נָגַאל, to "stain" (see the remarks on lxiii. 3), is a later softening of נָגַע (see *e.g.* 2 Sam. i. 21), and instead of the Niphal נִגְאַל (Zeph. iii. 1) we read here, as in Lam. iv. 14, the double passive form נְגֹאַל, compounded of Niphal and Pual (corresponding to the Arabic انقتل); perhaps also נִגְּלְדוּ in 1 Chron. iii. 5, xx. 8, is a like mixed form, compounded of Niphal and Pual; a similar phenomenon is the mixed form *Nithpaël* (compounded of Niphal and Hithpaël), which occurs not merely in the Mishna, but even so early as in Deut. xxi. 8; Prov. xxvii. 15; Ezek. xxiii. 48. The verb הָגָה (LXX, μελετᾷ) combines in itself the meanings of "thinking" (reflection) and its expression by speaking in low and gentle tones.

The description now enters the domain of judicial and social life. Vers. 4–6: "*There is no one who speaks in righteousness, and no one litigates in faithfulness; people trust in vanity, and speak deception; they conceive trouble and bring forth ruin. Basilisks' eggs do they hatch, and spiders' threads they spin; whoever eats of their eggs must die; and the one that is trodden upon breaks out into an adder. Their threads are of no use for clothing, and people cannot cover themselves with their works; their works are works of ruin, and the practice of injustice is in their hands.*" As קָרָא in these discourses has the general sense of κηρύσσειν (cf. 2 Pet. ii. 5), while the juridical meaning (supported by Cocceius, Meier, Knobel, and Nägelsbach) of *citare, in jus vocare, litem intendere*, cannot be proved, we must explain the opening words thus: "no one gives public evidence with righteousness" (LXX, οὐδεὶς λαλεῖ δίκαια). צֶדֶק is firm adherence to the standard of justice and truth; אֱמוּנָה is reliability that

awakens confidence; נִשְׁפָּט (with the reciprocal meaning, as in xliii. 26, lxvi. 16) signifies the beginning and carrying on of a lawsuit with any one. The abstract infinitives following in the latter part of ver. 4 express the general features of social life in those days, after the manner of the Latin "historical infinitive" (cf. xxi. 5): people trust in תֹּהוּ (viz. what is utterly devoid of all truth), and speak שָׁוְא (what is morally empty and worthless). The double figure הָרוֹ עָמָל וְהוֹלִיד אָוֶן is taken from Job xv. 35 (cf. Ps. vii. 15): הָרוֹ (cf. the Poël in ver. 13) is but another mode of writing הָרָה, and הוֹלִיד (הוֹלֵד) is the usual form of the absolute infinitive Hiphil. What they plan and set in operation is (in the first part of ver. 5) compared to basilisks' eggs (צְפָעוֹנִי, *serpens regulus*, as in xi. 8) and spiders' threads (עַכָּבִישׁ, as in Job viii. 14;[1] from עָכַב, to stand or sit still, with the noun-ending ־ִישׁ; see *Jeshurun*, p. 228, and allied to عكس, from the root עכ, to contract, gather one's self together;[2] and קוּרֵי, Targ. קוֹרֵי, "threads" (cf. Arabic كَوْر, from which comes *kaur*, cotton thread, or something of spun cotton): basilisks' eggs they hatch (בִּקְּעוּ like בָּקַע, in xxxiv. 15, the perfect being used with reference to what has always happened hitherto, and hence is usual) and spiders' threads they weave (אָרַג, perhaps allied to *ἀράχ-νη*; the imperfect is here used of what continues to happen). The point of comparison in the first figure is the pernicious character of that in which they engage,—whether men rely on this ("whoever eateth of their eggs dieth"), or whether they are so bold or so unwise as to oppose their

[1] In Talmudic, the spider is not called עַכָּבִישׁ, or, as in the Targum, עַכּוּבִית (cf. the Arabic *'ankabût*, plur. *'anâkib*), but שְׁמָמִית (*Sanhedrin* 113*b*) or בּוּכְיָא (*Succa* 52*a*).

[2] When applied to the spider, the meaning is intransitive: "she has drawn herself together," *i.e.* drawn up her feet to her body while she was weaving her net; then (the antecedent being taken for the consequent) she has woven her net. Such is evidently the derivation of the synonymous *ta'akkaśa*, regarding which we read in the Turkish Kamus: "When spoken of the spider, it means that when constructing her house she draws up her feet, as she does when weaving her net: people say *ta'akkaśat al-'ankabût* when, in weaving, she draws up her feet to herself." Hence the spider herself is called *'ukkâś*, *'ukkâśa*.—*Fleischer*.

plans and performances: "that which is crushed (viz. the egg, when trodden upon) splits open into an adder" (*i.e.* puts out an adder which snaps at the heel of him who disturbs its rest). זור has the same meaning as in Job xxxix. 15: the form here found is the past participle feminine (like סוּרָה in xlix. 21), but the usual —ָה of the fem. has been shaded into —ָה (*ă* out of *ā*), as in לָנָה (3rd pers. sing. perfect feminine, Zech. v. 5), and אָנָה in 1 Kings ii. 36 (which certainly, with unaccented —ָה, is more comprehensible than as in this form, with an accented syllable, — *Mercha* being attached to the last). The point of comparison in the second figure is the nothingness and deceitfulness of their works: what they weave and work serves no man for a covering (יִתְכַּסּוּ being here used with the most general kind of subject understood); it has but the appearance of utility; their works are wicked works, and their actions are aimed at injuring their neighbour in his rights and property.

This evil-doing of theirs rises even to hatred, the extreme opposite of that love with which God is well pleased. Ver. 7: "*Their feet run to evil, and make haste to shed innocent blood; their thoughts are thoughts of wickedness; devastation and destruction are in their ways.*" This verse and the first part of the following (down to יָדָעוּ) has been interwoven by Paul, in Rom. iii. 15–17, into his description of universal moral corruption. The representation of life as a road, and of one's mode of action as a manner of walking, is a common feature in gnomic compositions, where its terminology has been fully developed. From the beginning of ver. 7, one may perceive that stedfast believers, during the Exile, were persecuted even to death by their fellow-countrymen who had forgotten God. The verbs "run" and "hasten" depict the delight felt in wickedness, when conscience is completely asleep. As in lx. 18 (cf. xiii. 6, xiv. 22), the similarity of sound in שֹׁד וָשֶׁבֶר produces something like rhyme.

Their whole nature has fallen into discord. Ver. 8: "*The way of peace they know not, and there is no justice in their tracks: their paths they make crooked: every one who treads in it knows no peace.*" With דֶּרֶךְ, the "way" upon which a man walks, interchange is here, and in ver. 7, made with מְסִלָּה, the "highway" formed by earth thrown up and

by embankment, מְעָגָל (plur. in ־ִים and ־וֹת), the "track" into which the waggon rolls, and נְתִיבָה, the "path" formed by the footsteps of the traveller. A line of conduct inclined to peace, springing from a love of peace, and aiming at producing peace, is wholly strange to them: the recognition and practice of justice is not to be found in their course; their paths they make for themselves (לָהֶם being a reflexive dative, and signifying "intentionally," purposely) crooked and cross; and whoever treads on it (בָּהּ being used in a neuter sense, as in xxvii. 4) has utterly lost all inward and outward peace. Emphatic repetition of שָׁלוֹם is made at the end of the verse. The first part of this discourse ends here: it is not because of inability or unwillingness on the part of God that His people have not yet been helped: the fault lies in their sins.

In the second part, the prophet includes himself among the people, as one of them: he speaks as one who shares their experience, for even the better ones were involved in the guilt and consequences of the corruption which prevailed among the exiles, inasmuch as the people form an organized whole, and the delay in the accomplishment of the redemption likewise affected them. Vers. 9–11: "*Therefore judgment remains far from us, and righteousness does not overtake us; we hope for the light, and behold, darkness—for clear light,—we walk in thick darkness. We grope at the wall like the blind, and like eyeless men we grope; we stumble at noon as in the twilight, among the living like the dead. We all groan like bears, and like doves we moan deeply: we hope for judgment, and it cometh not; for salvation,—it remaineth far from us.*" At the end of this group of verses also, the thought with which it begins is palindromically repeated. The perfect רָחֲקָה speaks of a state of things reaching from the past to the present, while the imperfect תַּשִּׂיגֵנוּ marks one that continues unchangeably in the present. מִשְׁפָּט here signifies the rectification of wrong relations existing, by a judicial decision of God; צְדָקָה is a manifestation of righteousness, which, after the state of punishment had already lasted a long time, and in accordance with the plan of salvation, brings upon Israel grace instead of strict justice, and deserved punishment upon the instruments employed to punish Israel.

Nägelsbach also takes מִשְׁפָּט in the sense of the right which the election and the covenant on the part of God had founded and established for Israel (see his Commentary), and this is possible. The standpoint of the prophet is the last decade of the Exile, when Cyrus was inflicting one successful blow after another, but had not yet turned to attack Babylon. The dark future which the prophet penetrates, in the light of the Spirit, was at that time pierced by rays of hope, but there was no breaking forth of light, no approach to full brightness (נְגֹהוֹת being an intensive plural from נְגָהָה, like נְכֹחוֹת, xxvi. 10, from נְכֹחָה in ver. 14); darkness rather remained the prevailing condition of things, and the exiles were passing away in thick and deep darkness (אֲפֵלוֹת), without experiencing the promised and predicted release to be accomplished by the conqueror of the nations. "We grope about"—they here complain—"like blind people at the side of a wall in which there is no opening for egress, and like eyeless ones we grope:" נָגַשׁ (which occurs here only) is synonymous with the older מָשַׁשׁ, Deut. xxviii. 29. The form נְגַשְּׁשָׁה (dropping the reduplication, which could only with difficulty be made audible, but which reappears in the pausal form נְגַשֶּׁשָׁה) has the energic ־ָה, here indicating the impulse to self-preservation, which compels them to grope for a way out of this *ἀπορία*; and the condensed expression אֵין עֵינַיִם (cf. the remarks on xl. 29) is not quite identical in meaning with עִוְרִים,—for there is sometimes blindness with apparently sound and healthy eyes (cf. xliii. 8),—but it means actual absence of eyes through inborn malformation, or an actual loss of the organs through the infliction of a wound or through disease.

In the complaint which follows, "we stumble in the clear light of noon-day like twilight gloom (*i.e.* as if we were in it), and בָּאַשְׁמַנִּים as if we were dead men," it is to be inferred, even from the parallelism, that the last-mentioned Hebrew word, because it must express an antithesis to כַּמֵּתִים, cannot mean *in caliginosis* (Jerome, Luther, etc.), or "in the graves" (Targum, Saadiah, David Kimchi), or "in waste places" (Joseph Kimchi). Nor is there either (as Dietrici supposes) a Hebrew root אָשַׁם signifying "to be dark," or a form אָשֵׁן with the same meaning; the Aramaic אַתּוּנָא, "furnace," or oven, indicates this as sending forth smoke (תְּנִן being equiva-

lent to עָשֵׁן; and the Syriac ܨܠܡܘܬܐ, "dense darkness," is connected with عتم (see our remarks on ix. 18): but the verb שָׁמַן, "to be fat," is nowhere metaphorically applied, as Knobel supposes, to "fat (*i.e.* thick) darkness;" and the supposed meaning "wilderness," or desert (derived from שָׁמֵם = אָשֵׁם, as Hahn also thinks), is condemned by the improbability that there is such an ambiguous word. The form rather leads us to the verb-root שָׁמַן, which affords a suitable antithesis to בְּמשְׁחִים, whether we explain the word (with Hitzig, Meier, and others) as meaning "on luxuriant fields," or (with Dunasch, Aben Ezra, Ewald in § 162*b*) "among fat and strong ones," who boast of abundant health. We prefer the latter, inasmuch as the language has already stamped the other idea on מְשִׁמָּנִים (Dan. xi. 24; cf. Gen. xxvii. 28), and because words formed with א prosthetic rather, on the whole, point to an attributive than a substantival idea: אַשְׁמָן (like the forms אֵיתָן, אַכְזָר, אַמִּיץ) is an elative from שָׁמַן, Judg. iii. 29 (as Cheyne points out),[1] and אַשְׁמַנִּים has the same meaning as מְשִׁמָּנִים in x. 16 (see the remarks on that passage). Other offered explanations, such as *in opimis rebus* (supported by Cocceius, Vitringa, Stier, Segond, Bredenkamp), or "in fatness of body," *i.e.* fulness of life (Böttcher), are less likely—judging from the form of the word—to be correct; nor do they suit the circumstances indicated here, where all the people of the Exile are speaking. Hence the meaning of the passage is, "we stumble (stagger about) among fat ones (*i.e.* those who feast and lead a merry life) like the dead" (*i.e.* as if we were dead); "but what," as Döderlein remarks, "can be thought more sad than to wander about like a shadow, while others are fat and flourishing?" Growling and whining are expressions of impatience and pain caused by yearning. At one time, the people give way to impatience, and growl like bears (cf. Horace, *Epistles*, xvi. 51: *vespertinus circumgemit ursus ovile*); at another, they give themselves up to melancholy, and moan (cf. הָמָה, applied to the cooing of the dove, in Ezek. xvii. 6) in a low and yearning tone, like doves (*quarum blanditias*, as Ovid says, *verbaque murmur habet*); because all their hoping and waiting

[1] Regarding the name אשמן Ἐσμούν, applied to the Phenician god of health and prosperity, see Baudissin, *Studien*, i. 273.

for justice and salvation ever prove disappointments, when they seem just on the point of coming.

As already stated in the beginning of ver. 9 (עַל־כֵּן), the ultimate reason is formed by the prevailing sins: to this the people now revert, in the outpouring of their hearts, and their cry becomes one of penitence: the prophet (as in Jer. xiv. 19 f., cf. iii. 21 ff.), like the leader in prayer, stands at the head of the people and makes confession. Vers. 12, 13: "*For many are our transgressions before thee, and our sins testify against us; for our transgressions are known to us, and as for our iniquities, we know them: apostasy and denial of Jehovah, and turning back from following our God; speaking oppression and untruth; conceiving and uttering from the heart words of falsehood.*" The people acknowledge the multitude and magnitude (רַבּוּ) of their apostate deeds, which form the object of divine omniscience, and their sins which testify against them (עָנְתָה being the predicate of the neuter plural; cf. Jer. xiv. 7). The second כִּי is a resumption of the first: "our apostate deeds are with us" (אִתָּנוּ being used as in Job xii. 3; cf. עִם in Job xv. 9), *i.e.* we are conscious of them; "and as for our misdeeds,—we know them" (יְדַעֲנוּם, instead of יְדַעֲנַן, as in Gen. xli. 23, cf. vi.; and with עֲ, as always in the case of verbs ל"ע before נ, when a suffix is added: see Ewald's *Grammar*, § 60*a*). The sins are now enumerated (ver. 13) in abstract infinitive forms. At the head, indicated in a threefold manner, stands apostasy in thought and action: the term בֵּיהוָֹה belongs both to פָּשֹׁעַ ("breach of faith," transgression, *e.g.* i. 2) and to כַּחֵשׁ, "denial" (Jer. v. 12); נָסוֹג also is an absolute infinitive (different from what is found in Ps. lxxx. 19). Then follow sins against one's neighbour: speaking which ends in oppression (Ps. lxxiii. 8), and סָרָה, "deviation," comprising what is opposed to the law and the truth (Deut. xix. 16); conceiving and speaking lying words out of the heart, where they have been conceived (Matt. xv. 18, xii. 35). הֹרוֹ and הֹגוֹ are the only examples of the infinitive Poël which occur in the Old Testament, as שׁוֹשַׁתִּי (x. 13) is the only instance of the perfect Poël, of verbs ל"ה: the Poël is a form suitable throughout this passage, inasmuch as the action expressed affects others, and is meant to do them injury,—for, as

Ewald points out, this verb-conjugation indicates an aim or purpose; *e.g.* לוֹשֵׁן means to slander, calumniate (*lingua petere*); עוֹיֵן, to envy (*oculo petere*).

After the confession of personal sins there follows acknowledgment of the sinful state of society. Vers. 14, 15*a*: "*And right is pushed back, and righteousness stands afar off; for truth has stumbled in the market-place, and uprightness cannot find an entrance. And truth became missed, and he who turns aside from evil is outlawed.*" Justice has been forced back from the position it ought to occupy (הִסִּיג is the legal term employed to signify the removal of land-marks, סוּג being inflected like הִנִּיחַ, הִסִּית, Jer. xxxviii. 22), and righteousness is obliged to look from afar at the unrighteous dealing, without being able to intervene and redress what is wrong. And why are equity and righteousness—this pair so pleasing to God and fraught with blessing to man—thrust out from the nation, and why do they stand thus without? Because there is no truth and honesty among the people. Truth has no certain dwelling-place, and no longer abides among the people; but on the broad and open square, where justice is administered, and where she, above all, ought to stand upright and be maintained in uprightness,—there has she stumbled and fallen headlong (cf. iii. 8); and while honesty (נְכֹחָה), in her straightforward course, would gladly enter within the limits of the forum, she cannot,—people and judges together form a fence that keeps her back. The result of this is stated in the first part of ver. 15: truth, in its many practical manifestations, remains behind (נֶעְדֶּרֶת is an instance of Niphal "tolerative," like xl. 26: it comes from עָדַר, غدر, to "leave behind," and thus means to let one's self be left behind, *i.e.* to remain behind, whether by one's own active assistance or by merely letting things take their course); and he who avoids vice is מִשְׁתּוֹלֵל (participle Hithpoël), *i.e.* one who is forced to let himself be plundered, stripped (Ps. lxxvi. 6), made a שׁוֹלָל (Micah i. 8), Arabic *maslûb* (as Saadiah here translates the word),—a passive turn being added to the reflexive meaning, as הִתְחַפֵּשׂ, to let one's self be spied out, *i.e.* disguise one's self, pretend.

With the latter part of ver. 15, or with ver. 16, begins the third part of the discourse, which opens with threaten-

ings but ends with promises. It is wholly descriptive of future history, which is viewed and described as if lying before the prophet in the past of historical reality (Cheyne). Considering that this corrupt state of things affords no prospect of improvement from within, Jehovah has already prepared Himself for judicial intervention. Vers. 15*b* to 18: "*And Jehovah saw it, and it was displeasing in his eyes that there was no equity. And he saw that there was nowhere a man, and he was astonished that there was nowhere an intercessor; then his arm helped him, and his righteousness — it became his support. And he clothed himself with righteousness as a coat-of-mail, and the helmet of salvation on his head; and he put on garments of vengeance as war-clothing, and covered himself in zeal as in a mantle. According to the deeds, in like manner will he repay,—burning anger to his adversaries, punishment to his enemies; to the islands will he requite punishment.*" The language of the prophet has now toilsomely wound its way through the thorn-bushes of cutting reproof, of dark pictures of character, of plaintive confession, which anew—because those ready to receive salvation are those who make confession—brought before his mind, in all the darker colour, the apostasy of the nation as a mass; but now, having reached the point at which he has to describe the judgment at hand, from the smelting-furnace of which the Church of the future proceeds, his language once more rises aloft, like a palm that has been forcibly bent to the ground, and shakes its leafy crown as if restored to the ether of the future. Jehovah saw it, and was displeased (lit. "it was evil in His eyes;" see also Gen. xxxviii. 1, 10), —this namely, that equity (which He loves, lxi. 8; Ps. xxxvii. 28) had disappeared from the life of His people: He saw that there was no man there,—no man of mental ability and energy (אִישׁ being here used as in Jer. v. 1; cf. 1 Sam. iv. 9, 1 Kings ii. 2, and in the old Jewish saying, "Where there is no man, I strive to be a man") who would be able to restrain this corruption; He was astonished that there was no מַפְגִּיעַ, *i.e.* no one who, intervening between God and the people as an intercessor (see liii. 12), laid to heart this disastrous condition of the people,—no one who (to use the language of Ezek. xxii. 30) formed a wall against the im-

pending ruin, and covered the breach with his body,—no one like Aaron (Num. xvii. 12 f.) or Phinehas (Num. xxv. 7) to appease the stormful wrath. What is expressed by the "consecutive imperfects" from וַתּוֹשַׁע (with *Mahpak* and *Metheg*, as in lxiii. 5; cf. נָבֵל in xl. 7 f.) and onwards, is not less future than what is found in ver. 18, where the view taken of the future is put into the form of an ideal past. Because the people are so wholly and so deeply corrupted, Jehovah has prepared Himself for judicial intervention. He saw no man upon His side who would be willing and able to aid Him in His right against the prevailing abominations, and to support His cause: then His own arm became His help, and His righteousness His support (cf. lxiii. 5), so that He did not stop in the execution of the judgment to which He saw He was constrained, until He had obtained full satisfaction for the honour of His holiness (v. 16).

The armour put on by Jehovah is now described. Just as, in Eph. vi., the manifold self-manifestations of the inner life of the soul are symbolized under each of the different pieces of armour, so, under the pieces of Jehovah's armour there are set forth the manifold self-manifestations of His holy nature, formed out of wrath and love combined. Righteousness He puts on as a coat-of-mail (שִׁרְיָן in half-pause, as in 1 Kings xxii. 34; 2 Chron. xviii. 33 in full pause for שִׁרְיוֹן, *ō* passing over into the broader *å*, as almost always the case in יֶחְפָּץ, יֶחְפַּשׂ, and also in Gen. xliii. 14, שָׁכְלְתִּי; xlix. 3, עָז; xlix. 27, יִטְרָף), so that He appears on every side as righteousness. On His head He sets the helmet (כּוֹבַע with retracted tone; see Ewald, § 213 f.[1]) of salvation,

[1] The word here, and therefore possibly also in 1 Sam. xvii. 5 (cf. קוֹבַע, 1 Sam. xvii. 38), where one would suppose there has been retraction of the tone, has been treated as a "fully written" segholate form. On the other hand, in Ezek. xxvii. 10 (וְכוֹבָעַ with simple *Pashta*) and xxxviii. 5 (וְכוֹבָע in pause), it has the tone on the last syllable, and may therefore be regarded as having been formed like אוֹפָן, הוֹנָג, from which such forms as חוֹתָם (خَاتَم), עוֹלָם (عَالَم) are distinguished only by a tone-long *a*. The plural follows this "Milra" form, becoming כּוֹבָעִים; cf. Kimchi's *Michlol* 174*a*, and Lexicon under כבע.

because the ultimate object for which He enters into the conflict is the redemption of the oppressed, salvation as the fruit of victory by righteousness. Over the coat-of-mail He puts on garments of vengeance as a military coat (LXX, *περιβόλαιον*, formed like the post-Biblical תִּנְבֹּרֶת, תִּשְׁחֹרֶת), and covers Himself with zeal as in a military cloak. Judiciously and beautifully is the inexorable justice of God compared to the impenetrable brazen coat-of-mail; His gladdening salvation to the protecting helmet (from קָבַע, קבע, to over-arch), glittering afar; His vengeance, having many modes of inflicting effective chastisement, to the bright-coloured garments over the coat-of-mail; and His wrathful jealousy (קִנְאָה from קָנָא, to be red-hot) to the fiery red military cloak. No weapon is mentioned—neither sword nor bow—for His arm, and this alone, procures Him help.

But what will Jehovah do now, after He has armed Himself thus with righteousness and salvation, with vengeance and jealousy? As declared in ver. 18, He will execute retributive judgment, and this at once strict and universal. גְּמוּל and גְּמֻלָה signify "accomplishment" (on the fundamental meaning, see the remarks at iii. 9), this term being a *ῥῆμα μέσον*: גְּמֻלוֹת, which, according as the context points, may signify manifestions either of love or of wrath, and these either retributive displays on the part of God, or forfeitures on the part of man, relates here to human works; and גְּמוּל, which likewise bears a double aspect, here signifies, not forfeiture (as in iii. 11), but repayment (as in xxxv. 4), and this in the sense of the infliction of punishment. כְּפִי ("as, on account of") is here employed just as in Ps. cxix. 14, and afterwards in these prophecies, lxiii. 7 (*uti par est propter*); cf. the remarks on i. 26. The second emphatically repeated כְּפִי (like לָכֵן in lii. 6) stands, without an object, as the correlative of the first. At the mention of "the adversaries and enemies," one is led by what precedes to think of the apostate Israelites; for these, the prophet names "the islands," hence the Gentile world,—concealing the special judgment on Israel under the universal judgment upon the nations. Judgment falls upon Israel, the salt of the earth that has become insipid, just as upon the whole ungodly world; the thoroughly purified Church is destined to take its

position within a world out of which flagrant unrighteousness has been swept away.

The prophet now depicts the salvation which is symbolized by the helmet upon the head of Jehovah. Vers. 19, 20: "*And they will fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come like a river pent up, which a tempest of Jehovah drives along. And a Redeemer comes for Zion, and for those who return from transgression in Jacob, declareth Jehovah.*" Instead of וְיִרְאוּ (וְיִירְאוּ), Knobel by striking out *Metheg* would read וְיִרְאוּ, "and they will see;" but to "see the name of Jehovah" (instead of "to see His glory") is an expression which cannot be proved to occur elsewhere; nor does the relation between the former and the latter parts of ver. 19 recommend this alteration, for the latter founds the universal fear of the name of Jehovah (cf. Deut. xxviii. 58) and of His glory (Ps. cii. 16), which arises from the revelation of His judgment, on the manner in which this manifestation is made. The preposition מִן, both in "from the west" and "from the rising of the sun," indicates the *terminus a quo*. From all quarters of the earth, fear of Jehovah's name and of His glory becomes natural to the world of nations. For, if God, as during the exile in Babylon, withdrew His name and His glory from history, the re-entrance of both is so much the more intensive and extraordinary: and this is here represented in a figure which reminds us of xxx. 27 f., x. 22 f.; Ezek. xliii. 2. The accentuation, certainly, which assigns *Pashta* to כִּנְהָר, appears to make צַר the subject, — either in the sense of "oppressor," adversary (as in Lam. iv. 12; and this is the view of the Targum, Syriac, Saadiah, Malbim, Stier, and Hahn); but, considering the expression חֵמָה לְצָרָיו which precedes, such a transition to human means in the execution of retributive judgment is not to be looked for,—or, in the sense of "oppression" (as in xxv. 4, xxvi. 16, xxx. 20: such is the view of Rashi and Hitzig), for which one may adduce xlviii. 18, lxii. 12, inasmuch as צַר is the opposite of שָׁלוֹם. But, judging from such parallel passages as xxx. 27 f., it is much more natural to take Jehovah (His name, His glory) as the subject: moreover, בּוֹ, which in any case refers to כִּנְהָר, is against the view that צַר is the subject-idea to which

בּוֹ would have the best claim to be referred: the latter is actually the view of Stier and Hahn, who refer to Ps. lx. 6, and render this clause "the Spirit of Jehovah lifts up a banner against him," viz. the adversary. But if Jehovah is the subject to יָבֹא, then כַּנָּהָר צָר are connected together (like כַּמַּיִם . . . מְכַסִּים, xi. 9; רוּחַ טוֹבָה, Ps. cxliii. 10: see Gesenius, § 126. 5 [and Ewald's *Syntax*, English translation, § 293. 1]) without any need for reading the expression (as Seinecke does) כְּנַהֲרָ צָר; and the words either mean "a confining river" (*i.e.* one which, as it were, puts in a state of siege; on this view, the attributive is derived from צוּר, xxi. 2, xxix. 3); or, in accordance with the adjectival use of the word צַר (from צָרַר, and here pointed צָר, through the presence of *Zakeph*), as in xxviii. 20; Job xli. 7; 2 Kings vi. 1, the expression would signify "a narrow (confined) river," one to whose mass of waters the banks form a powerful dam, through which the stream, especially when a storm rages, breaks with force and carries all before it. Hence we explain the passage thus: "Jehovah will come like the river, one hemmed in, which a wind of Jehovah (*i.e.* a violent tempest) rolls along in rapid course (נֹסָסָה being *Pilel* from נוּס, construed with בְּ, and signifying to pursue, press upon, and put to flight). Then will all the world from west to east, from east to west, begin to fear Him. But the proper object of the love which breaks through that revelation of wrath is His Church: He comes (וּבָא being a continuation of יָבֹא) for Zion a Redeemer (*i.e.* as such, גּוֹאֵל being a more precise specification of the predicate), and for those who turn away from apostasy (שָׁבֵי פֶּשַׁע; cf. i. 27, and on the genitival construction, see Micah ii. 8, שׁוֹבֵי מִלְחָמָה, "those who are turned away from war"). The attachment of the second clause by means of the "specializing" וְ is similar to what occurs in i. 27, lvii. 18: He comes as the Redeemer for Zion (*i.e.* His Church that has remained faithful), including those who turn again to Jehovah from their previous unfaithfulness. In Rom. xi. 26, this utterance of God is cited by the apostle as a Scripture proof for the future restoration of all Israel.

Coming as Redeemer to His people who have hitherto been lying under the curse, Jehovah concludes with them an everlasting covenant. Ver. 21: "*And I,—this is my*

covenant with them, saith Jehovah: My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy posterity, and out of the mouth of the posterity of thy posterity, saith Jehovah, from this time and for ever." In the words, "And I—this is my covenant with them," there is a renewal of those uttered by God to Abram (Gen. xvii. 4), "As for me, behold my covenant is with thee." Instead of אִתָּם, the form used here (and especially frequent in Jeremiah) is אֹתָם (cf. מֵאוֹתִי in liv. 15). The address which follows is directed to Israel, not to the prophet, as the person whose words and gifts will abide as the inheritance of later generations: the latter is the view of Klostermann, who says that if the address referred to Israel, the continuation of the discourse after אִתָּם would commence with עֲלֵיהֶם, etc. But he himself calls attention to the striking parallels presented in chap. i. to vers. 17, 18 and 20,—and why should not the same interchange of direct and indirect address be admissible here as in i. 29? The discourse concludes in the form of an apostrophe, which is addressed to Jehovah's Servant in the wider sense as meaning the people,—the remnant of Israel to which the multitude of all God-fearing ones out of the west and east attach themselves. The Spirit of God rests on this Church of the new covenant, and the words of God which bring comfort and salvation are not merely the blessed treasure of its heart, but also the confession of its mouth which diffuses salvation all around,—those words being meant which (as pointed out in li. 16) prove themselves to be the seed-corn of the new heaven and the new earth. The new Jerusalem, the glorious centre of this holy community, forms the subject of the following discourse.

THIRD DISCOURSE OF THE LAST PART, CHAP. LX.

The glory of the Jerusalem of the latter days.

It is night still,—the night of sin, of punishment, of suffering, of sorrow,—a long night of well-nigh seventy years. In this night, the prophet, in accordance with his divine commission, has been preaching about the coming

light. Now, in his inward experience of the contents of his own preaching, he has come very near the time when faith is to become sight; and in the strength of God, who has made him the mouth-piece of His creative fiat, he calls to the Church, in ver. 1, "*Arise, become light! for thy light hath come, and the glory of Jehovah hath risen over thee.*" The address is directed to Zion-Jerusalem, which (as in xlix. 18, l. 1, lii. 1 f., liv. 1) is regarded as a woman. Stricken down by the punitive judgment of God, brought down by inward prostration, she lies on the ground: then the cry reaches her ears — "Arise!" It is a strength-imparting word, which reanimates her frame, so that she can arise from the ground on which she is lying, as it were under the ban. The power-imparting word "Arise!" is supplemented by a second, "be light!" What power lies in these two trochees, קוּמִי אוֹרִי, which as it were hold on till the actual accomplishment of what they express! and what power of comfort lies in the two iambic words כִּי־בָא אוֹרֵךְ, which as it were impress upon the action of Zion the seal of the divine action, and to the ἄρσις add its θέσις! כִּי introduces the reason in positive form: Zion is to become light, because she can be light: she cannot of herself do this, but there is a light which seeks to communicate itself to her — the light which beams from God's holy nature; and this light has come, the glory of Jehovah has risen over her (the perfect זָרַח determines בָּא to be also the perfect: cf. on the other hand the order of words in lxii. 11, where בָּא is the participle). זָרַח is the usual term for indicating the rising of the sun (see Mal. iii. 20). The sun of suns is Jehovah (Ps. lxxxiv. 12), the God who surely comes (lix. 20).

The darkness of night now lies over the whole world, but Zion is the point in the east at which this sun of suns arises. Ver. 2: "*For, behold darkness covereth the earth, and deep darkness the peoples, but over thee Jehovah ariseth, and his glory will become visible over thee.*" The earth is still covered by the darkness (חֹשֶׁךְ), — darkness in its entire depth, the night of estrangement from God and of wretchedness, — and the nations by a night of clouds (עֲרָפֶל): it is still night as on the first day of creation, but a night which is destined to become light. While darkness still lies over the

peoples, it is light in the Holy Land, for a sun is rising over Zion, viz. Jehovah in His unveiled glory.

The result of this is that Zion herself becomes wholly light, but not for herself alone. Ver. 3: "*And nations walk to thy light, and kings to the shining of thy rays.*" In both instances the preposition לְ may be understood (as in Hab. iii. 11) as signifying "in the view of" (or "in the presence of," — a meaning which is imperceptibly different from "in") the light, the shining of the rays; but the verb הָלְכוּ (not יִתְהַלְּכוּ) rather leads us to think of לְ as indicating the end or goal. According to the latter view, the meaning would be that Zion exercises such a power of attraction that nations flow to her light (הָלַךְ לְ being used as in הָלַךְ לְבֵיתוֹ, and similar expressions), and kings to the brightness of her rays, in order to share in them, and enjoy them with her.

As in xlix. 18, Zion is now summoned to lift up her eyes and look around on all sides: she is the object towards which a vast approaching multitude direct their steps. Ver. 4: "*Lift up thine eyes round about, and see: they all assemble together, they come to thee; thy sons come from afar, and thy daughters are carried hither upon arms.*" The multitudes assembling in hosts and approaching are her sons and daughters who have been far scattered (xi. 12), who bring with them the Gentiles now crowding to her, carrying them "upon the side" (an expression used in lxvi. 12), *i.e.* as is still seen in the East, carrying them (sitting) upon the haunch-bone of the bearer, the hand being used in helping to support them (see Orelli). The form תֵּאָמַנָה has been softened from תֵּאָמַנָּה, the pausal form for תֵּאָמֵנָּה (compare the softening in Ruth i. 13): it comes from אָמַן, to strengthen, support, from which are formed אֹמֵן, אֹמֶנֶת, an attendant, nurse, that has charge over a child to keep it safe.

When this takes place, Zion is seized with the greatest delight, joined with trembling. Ver. 5: "*Then wilt thou see and be bright, and thine heart will tremble and expand; for unto thee will be turned the abundance of the sea, the wealth of the nations cometh unto thee.*" It is doubtful whether we should read תִּירְאִי, תִּרְאִי, תִּרָאִי (all three forms pointing to יָרֵא) or תִּרְאִי (from רָאָה): the latter was the reading taken by

LXX, Targum, Syriac, Jerome, Saadiah, and all the older Jewish expositors except Aben Ezra; it is also that of the Masoretic text. Apart from this, תִּרְאִי ("thou wilt see") seems the more likely and natural (judging from lxvi. 14; Zech. x. 7), especially because יָרֵא is not (like פָּחַד and רָגַז, Jer. xxxiii. 9) a suitable word to use in the sense of trembling for joy. Hence the proper rendering is, "then wilt thou see and shine with splendour," *i.e.* when thou seest this, thou wilt shine (*i.e.* thy face will lighten up with joy). נָהַר is used as in Ps. xxxiv. 6. Jerome and Luther thought of נָהַר, "to stream," overflow; but the verb has here its original meaning of shining brightly, from which also a river is called נָהָר, as being like a streak of silver. Moreover, the impression produced by this complete change will thus be so overpowering that the heart of Zion trembles, but yet so elevating that the heart which has hitherto been oppressed now heaves (or, as it is here expressed, expands, וְרָחַב—LXX, *καὶ ἐκστήσῃ*, following the reading וְרָהַב found in Chajug and Isaac Nathan's *Concordance*) for joy; because the "abundance of the sea" (*i.e.* all the costly things belonging to the islands and coast-lands,—הָמוֹן signifying groaning, a roaring multitude, especially of possessions; see Ps. xxxvii. 16, etc.) will be turned to her; and "the strength of the nations," *i.e.* (with reference to the plural form of the predicate which follows,—just as in Hag. ii. 7) the riches (viz. gold, silver, etc., Zech. xiv. 14) of the Gentiles are brought into her, that she may henceforward dispose of them for the honour of her God.

The nations occupied with commerce, and those engaged in rearing cattle, vie with each other in enriching the Church. Vers. 6, 7: "*A multitude of camels will cover thee, the young camels of Midian and Epha,—they all come from Sheba; gold and incense they bring, and the praises of Jehovah they cheerfully make known. All the flocks of Kedar are gathered together for thee, the rams of Nebaioth will serve thee; they will ascend mine altar with acceptance, and I will adorn the place of my adornment.*" The nations engaged in commerce bring their wares to the Church; the tribe of Midian, descended from Abraham and Keturah (Gen. xxv. 2), and of which the Ephaeans (Targum הולד, the Hudhelites?)

formed a branch, dwelling on the east coast of the Elanitic Gulf in the town of Madyan, lying five days' journey south from Aila (according to the Arabic geographers),—these come in caravans so numerous and so long that the country round Jerusalem swarms with camels. The term שִׁפְעַת is used as in Job xxii. 11; and בִּכְרֵי (which is parallel to נְמָלִים) is from בֶּכֶר (the Arabic *bakr* or *bikr*), which signifies a young male camel, or a camel's foal generally (not older than nine years: see Lane's *Lexicon*, i. 240). All these, Midianites and Ephaeans, come from Sheba, of which Virgil (*Georgics*, ii. 117) says, *solis est turea virga Sabaeis*, and which, according to Strabo (xvi. 4. 19), was a populous country of ample resources, producing myrrh, incense, and cinnamon. There (viz. in Yemen [1]), where spices, precious stones, and gold are found, they have brought gold and incense; and these valuable gifts they now bring to Jerusalem, not as unwilling tribute, but with cheerful proclamation of the glorious doings and attributes of Jehovah, the God of Israel. As the trading nations come, so also do the nomad tribes: Kedar, *i.e.* the Kedarenes, armed with bows (xxi. 17), and dwelling in חֲצֵרִים (xlii. 11), or fortified settlements, in the desert between Babylon and Syria; and Nebaioth (likewise of Ishmaëlitish origin, according to Gen. xv. 23), a nomad tribe, which though still of no importance during the Israelitish monarchy, rose in the first century before Christ to eminence as a civilised nation, whose territory extended from the Elanitic Gulf to the country lying east of the Jordan, across Belka and as far as Hauran,—for the monumental inscriptions they have left behind reach from Egypt to Babylon, though Arabia Petraea is the chief place where they are found.[2] The

[1] As סְבָא (xliii. 3, xlv. 14) are Nubians, Wetzstein looks for שְׁבָא on the west coast of the Red Sea; according to the common view, which we follow, this is the name given to the leading tribe in Southern Arabia, and particularly of that part in which the chief town is Marib (*Mariaba*), where, according to an Arabic legend, was the residence of Bilḳis, "the queen of Sheba."

[2] The Arabs call the first-born of Ishmael نَبَيْت, and the nation نَبَط; but on Nabatean coins we find נבתו and נבטו written; in the Targums and the Talmuds also the name is written sometimes with ת, at

Kedarenes drive their flocks of small cattle, when collected, to Jerusalem, and the rams of the Nabateans, brought by this nation, are placed at the service of the Church (יְשָׁרְתוּנֶךָ, a verb-form with toneless suffix, as in xlvii. 10), and ascend, for good pleasure (עַל־רָצוֹן, like לְרָצוֹן in lvi. 7), the altar of Jehovah (עָלָה being used as in Lev. ii. 12, here with object-accusative, as in Gen. xlix. 4; Num. xiii. 17). None of the prophets of the Old Testament is able to think of the worship of God by the Israel of the latter days without the offering of sacrifices; but it would be a return to the limited conceptions of the Old Testament if one were to conclude that animal sacrifice will ever be restored. The dividing-wall of national particularism and ceremonial observances forming shadows of things to come will never be re-established; and with the cessation of sacrificial worship since the fiery judgment fell upon the second temple, there has for ever passed away the restriction of worship to any one central spot on earth (John iv. 21), but the stream of salvation which proceeded from Jerusalem will nevertheless ultimately empty its waters there, and make the city once more a fountain of blessing. As the prophet has said (in lvi. 7), the house of God in Jerusalem will become a "house of prayer" for all nations: Jehovah here calls it בֵּית תִּפְאַרְתִּי ("my house of glory"), as that which was built for His honour and filled with His gracious presence. He will make its internal glory like the external, by adorning it with the gifts brought in homage by the world of converted Gentiles.

From the land to which caravans and flocks are coming, the look of the prophet is now turned towards the sea. Vers. 8, 9: "*Who are these that fly hither like a cloud, and like doves to their windows? Verily, the islands wait for me, and the ships of Tarshish come first, to bring thy sons from afar, their silver and their gold with them, to the name of Jehovah thy God, and to the Holy One of Israel, because He*

other times with ט; in the Assyrian inscriptions, the name "Nabateans" is written with ת (not ט) both when mentioned in connection with Arabia and when associated with Syria: see Schrader's *Cuneiform Inscriptions*, English translation, vol. i. p. 133; also Fried. Delitzsch, *Paradies*, 297.

hath adorned thee." Upon the sea appear ships, dashing along like light clouds driven by the wind, like doves that fly to their dove-cots (as Ovid says, *celeres cavis se turribus abdunt*), *i.e.* into the round towers provided with holes and erected for their covering. The feminine plural of the verb referring to אֳנִיּוֹת shows that the ships are recognisable as such, but that there is uncertainty regarding the place from which they have come and that to which they are going: the question is addressed to Zion, and in itself leads us to anticipate the answer that there is before these swift-sailing vessels a haven as dear and desired as the dove-cot is to the doves (יוֹנִים from יוֹנָה[1]). The following כִּי introduces the reason. Luzzatto thinks that the pointing and pronunciation of the form יקו were intended to be יָקֻוּ, and that the meaning is—"for me (in order to belong to me) the islands assemble together;" but instead of "islands," one would in that case expect "the nations" (Jer. iii. 17). The "hoping" of the islands is meant to be understood in the same way as indicated in li. 5, and like the "expectant waiting" (יְיַחֵל) of the islands in xlii. 4: hoping and waiting always mean a firm and constant expectation of something to be experienced in the future. If Jehovah is the object (as in viii. 17; Ps. xxxi. 25, etc.), then the hoping points to His bearing witness of Himself to the one who hopes, and His revelation of the fulness of His grace. Thus the hoping of the islands here is their faith, confidently directed to Jehovah. The hastening is grounded on the fact that they are placing themselves at the service of Jehovah from whom they expect every good thing; while לְהָבִיא expresses the object of the active exercise of their faith. The things that fly past like clouds and doves are ships,—at their head (בָּרִאשָׁנָה, with *Munach* instead of *Metheg*, in the same sense as in Num. x. 14,—LXX having *ἐν πρώτοις*, and Jerome *in principio*, in the first clause) being the ships of Tarshish, coming from the extreme end of the European island-region, as the leaders of the fleet bringing Zion's children from afar, besides the gold and silver of the shipmasters themselves, to the name of thy God (לְשֵׁם being a true dative, not like lv. 5, equivalent to לְמַעַן;

[1] See top of p. 262 of this volume, and the footnote there: the Talmudic יוֹן (male pigeon) is an arbitrarily formed word.

LXX, διά), whom they honour, and to the Holy One of Israel because He hath adorned thee, and thereby instilled in them reverence and love towards thee (פְּאֵרֵךְ instead of פַּאֲרֵךְ, as also, out of pause, in liv. 6).

But the converted Gentiles not only present their possessions to the Church: they also offer themselves with their kings. Vers. 10–12: "*And the sons of the strangers build thy walls, and their kings serve thee; for in my wrath have I smitten thee, and in my favour have I had compassion on thee. And thy gates remain open continually, day and night, they shall not be shut, to bring in to thee the wealth of the nations, and their kings in triumphal train. For the nation and kingdom that will not serve thee will perish, and those nations will certainly be laid waste.*" The walls of Zion rise out of their ruins—foreigners, quite overcome through the interposition of Jehovah, rendering personal service in the work (cf. with Cheyne, lxi. 5, xiv. 2), while foreign kings are ready to help Zion (xlix. 23); of this assistance, the arrangements made through the decrees of Cyrus, Darius, and Artaxerxes Longimanus were but a prelude to what continued pointing to the latter days, though, in the view of the prophet, the time after the Exile is itself the time of the end. Of the two perfects in the latter part of ver. 10, הִכִּיתִיךָ relates to the more remote past, while רִחַמְתִּיךָ refers to the nearer and that which reaches down to the present (cf. liv. 8). Regarding פִּתְחֵךְ, see the remarks on xlviii. 8, where it is used of the ear, as in Cant. vii. 13 it is applied to a bud. In ver. 11 the first member of the sentence ends with וְלַיְלָה: *Tiphchah* divides more firmly than its subordinate *Tebhîr;* however, as in Rev. xxi. 25 f., which is derived from the present passage, *ἡμέρας καὶ νυκτός* may be conjoined with *οὐ κλεισθήσονται.* The gates of Zion may always remain open, for a hostile attack is no longer to be feared; and they must remain open that the wealth of the Gentiles may be brought in through them,—and this goes on incessantly. The clause וּמַלְכֵיהֶם נְהוּגִים does not mean "and their kings led," *i.e.* attended by a retinue following (Kimchi, Vitringa, Rosenmüller, etc.), but "and their kings conducted" (as rendered in LXX and Jerome), *i.e.* judging from xx. 4, 1 Sam. xxx. 2, led as captives (Targum, זְקִיקִין, *i.e.* בְּזִקִּים, in chains),—led, though not by their peoples who (as Hitzig and

others suppose) are disgusted with their rule, and deliver them up, but by the Church which irresistibly enchains them, *i.e.* conquers their hearts (cf. xlv. 14 with Ps. cxlix. 8), so that they let themselves be brought, as God's captives, in triumphal procession to the holy city. Ver. 12 attaches itself to this participle נְהוֹגִים, for the condition of every people and kingdom is henceforward determined by its subjection to the Church of the God of redemption,—by entrance into this Church: this is the very same thought as is carried out by Zechariah (xiv. 16 ff.). The article in הַגּוֹיִם has a retrospective force, and the intensive infinitive חָרֹב confirms the threat.

From the thought that everything great in the world of men will become subject to the Holy One and His Church, the eye of the prophet passes to what is great in the world of nature. Ver. 13: "*The glory of Lebanon will come to thee, cypresses, plane-trees, and sherbin-trees all together, to adorn the place of my sanctuary, and the place of my feet I will make glorious.*" The magnificent cedars of Lebanon and the most beautiful trees generally will be brought to Zion, not as felled trunks, to be employed as building-material, but dug out with their roots, to adorn the holy place of the temple (Jer. xvii. 12), and in order that Jehovah may glorify the place of His feet, *i.e.* the place in which He, the Supermundane One, has, as it were, to plant His feet: the temple is frequently called His "footstool," with special reference to the ark of the covenant (Ps. xcix. 5, cxxxii. 7; Lam. ii. 1; 1 Chron. xxviii. 2) as the centre (cf. lxvi. 1) of the gracious presence of God upon earth. Those trees, therefore, which tower above the rest of the vegetable world as if in royal splendour, are to adorn the environs of the temple, so that avenues of cedars and plane-trees lead into it,—a proof that there is no longer need for taking care lest there be a falling back into idolatry. Regarding the names of trees, see the remarks on xli. 19, where seven are named,—three here: the words "cypress, plane-tree, and sherbin-tree together" are repeated from that passage.

The prophecy quickly reverts to the world of men. Ver. 14: "*And the children of thy tormentors go bowing low to thee, and all thy despisers stretch themselves at the soles of thy feet, and call thee, 'the city of Jehovah,' 'Zion of the Holy One of*

Israel." Those who persecuted the Church by deed (מְעַנִּים) and by word (מְנַאֲצִים) are no more (xxvi. 14), and their children feel themselves disarmed: they are seized with shame and regret on seeing the persecuted Church so highly exalted: they come, שְׁחוֹחַ (an infinitival noun of the form סְחוֹן, Lam. v. 13, here used as an accusative of closer specification, just as such nouns are frequently joined with the verb הָלַךְ: see Ewald's *Syntax*, Eng. translation, § 279*c*), [with] "bowing," *i.e.* bowing themselves (the opposite of רוֹמָה, Micah ii. 3), and stretch themselves "at the soles of thy feet," *i.e.* pressing themselves suppliantly on thee, as if they wished to lay themselves under thy feet, and were unworthy of lying anywhere else than there (see a similar passage in xlix. 23); and whereas they formerly assailed thee with nicknames, they now address thee with titles of honour, "city of Jehovah," Zion of the Holy One of Israel" (not "sanctuary of Israel," as Meier thinks; for קְדוֹשׁ יִשְׂרָאֵל, throughout the Book of Isaiah, is a name of Jehovah, and the expression forms a genitival construction, like "Bethlehem of Judah," "Gibeah of Saul," etc.).

A glorious transformation of the Church takes place, both in reality and in the estimation of the nations. Vers. 15, 16: "*Whereas thou wast forsaken and hated, and no one passed through thee, I now make thee an everlasting splendour, a joy for generation after generation. And thou wilt suck the milk of nations, and the breast of kings thou wilt suck, and thou wilt learn that I am Jehovah, thy Saviour and thy Redeemer, the Mighty One of Jacob.*" Of the two intertwined modes of viewing Zion, viz. as the Church (or mother of Israel) and a city (metropolis), the latter predominates in ver. 15, the former in ver. 16; for, although the terms "forsaken" and "hated" apply equally to a city and a church (lvi. 4, 11), the expression "no one passing through" (see the remarks on xxxiv. 10) is suitable only to the city as laid waste; the fusion of the two modes of view in ver. 15 is similar to what is found in xlix. 21. Jerusalem now becomes a splendour throughout, and an everlasting splendour too, a ground of rapture to generation after generation throughout this world's history. The nations and their kings now give up to the Church their vital substance, as a mother or nurse gives to the

child the milk of her breasts; and the Church thereby has rich nourishment for prosperous growth, ever fresh material for joy and thanksgiving. We can by no means think of enrichment by plunder (as Hitzig does); the sucking is not that of a child, not a vampire. One would have expected to read "queens" (מְלָכוֹת, xlix. 23) instead of "kings" (מְלָכִים); but by the intentional employment of the latter term, together with שׁוֹר (lxvi. 11) instead of שָׁדַי, the literal and natural interpretation of the statement is shown to be impossible, and a spiritual meaning indicated: the figure shows itself to be but a figure, and requires that an ideal view shall be taken of the words. The Church sees in all this the gracious arrangement of her God; she perceives therein that Jehovah, her Saviour, He, her Redeemer, He, the Mighty One of Jacob (as in xlix. 26*b*), is the One who has conquered for her, and now causes her to triumph.

The beauty of the new Jerusalem, without and within, is now depicted by mentioning the materials of which she is built, and the forces which prevail within her. Vers. 17, 18: "*Instead of copper, I bring gold; and instead of iron I bring silver; and instead of wood, copper; and instead of stones, iron; and I make peace thy government, and justice thine officers. Oppression will no more be heard in thy land, devastation and destruction in thy borders; and thou callest salvation thy walls, and renown thy gates.*" Wood and stone are not employed at all in the construction of the new Jerusalem. As, in the time of Solomon, silver was counted for nothing (1 Kings x. 21), and had merely the value of stones (1 Kings x. 27), so Jehovah provides her with gold instead of copper, silver instead of iron; while copper and iron, in view of this abundance of precious metals, have become so depreciated that they take the place of wood and stone as building materials. The city accordingly becomes massive, wholly constructed of metal, indestructible by the elements, and by all kinds of foes. That the prophet does not mean his words to be taken literally is shown by the continuation of the prophecy in allegorical form. LXX, Saadiah, Rosenmüller, Hitzig, and Knobel give the incorrect rendering, "I make thy government peace," etc.; שָׁלוֹם and צְדָקָה are not predicative accusatives, but object-accusatives; such personifications

are common in this prophet (see xxxii. 16 f., lix. 14; cf. xlv. 8). Jehovah makes peace her "oversight" (פְּקֻדָּה, like גְּבוּרָה, "bravery," for "heroes," in iii. 25, and עֶזְרָה, "help," for "helpers," in xxxi. 2), *i.e.* government, and righteousness her officers of justice. The plural נֹגְשַׂיִךְ is not opposed to the figurative meaning; righteousness is to Jerusalem what the whole body of officers of the executive and officers of the public safety are in other cases, *i.e.* righteousness takes the place of the entire staff of officials who maintain law and order. Under such a magistracy and such civil administration, nothing is heard within the country and district of which Jerusalem is the capital, of חָמָס (*i.e.* coarse and unjust attack by the stronger upon the weaker),—nothing of שֹׁד (devastation) and שֶׁבֶר (destruction). She has walls (ver. 10), but in reality "salvation," the salvation of her God, is to her an impregnable fortification (חוֹמָה from חָמָה, *Arab.* حمى, *Neo-Syriac* ܛܡܰܪ, to keep, preserve): she has gates (ver. 11), but in reality all gates, whether for maintaining her in safety or for adornment, are for her rendered needless by the תְּהִלָּה (*i.e.* fame that brings fear and reverence) with which Jehovah has invested her. וקראת (at end of ver. 18) forms a part of the direct address, and is therefore (see König's *Lehrgebäude*, i. 606) to be written וְקָרָאתְ (not וְקָרְאַת, as in vii. 14).

The prophecy now returns to the thought from which it set out, and which has maintained the leading place throughout, —that Jerusalem will become light. Vers. 19, 20: "*The sun will no longer become a light to thee by day, nor will the moon give light to thee for brightness: Jehovah will become an everlasting light to thee, and thy God become thine ornament. Thy sun will no more set, nor will thy moon be withdrawn; for Jehovah will be to thee for an everlasting light, and the days of thy mourning are completed.*" Though, in the view of the prophet, the Jerusalem of glorious times in this world, and the Jerusalem of the coming eternity are commingled, the meaning of these prophecies of his is not that sun and moon will no longer exist: even of the Jerusalem that is not built by Israel with the assistance of converted Gentiles, but comes down from heaven to earth, the seer (Rev. xxi. 23) merely says that the city does not need the light of either sun or

moon,—and this is the view of our passage taken in the Targum. Hofmann correctly remarks that "there will still be sun and moon, but the holy place will be continually lighted by the manifestation of the presence of God which irradiates everything." The prophet has here found the most complete expression for that to which the prophecies in iv. 5, xxx. 26, xxiv. 23, have already been pointing. The second clause in ver. 19 must not be translated thus, "and when the moon shines, it does not become clear to thee," for הֵאִיר does not mean to become bright, in this neuter sense; but neither do the words mean (as supposed by Hitzig and Knobel), "and as to the shining of the moon, it does not give thee brightness," for it is not וּלְנֹגַהּ הַיָּרֵחַ, but לְנֹגַהּ alone that is used to mean, "for the lightening up of the night" (cf. נָגַהּ applied in xiii. 10 to the shining of the moon, and נֹגַהּ, in Joel ii. 10, to the glittering of the stars) in contrast with לְאוֹר יוֹמָם. Hence we must either (with Bredenkamp and others) render the expression "and for illumination, the moon will not shine on thee," or even (in accordance with the accentuation, which would have given *Tiphchah*, and not *Zakeph gadol* to וּלְנֹגַהּ, if the latter were meant to indicate the purpose or object), "and as to illumination" (לְ being used as in xxxii. 1*b*). The glory of Jehovah which hovers over Jerusalem and has descended into her, is henceforward her sun and her moon,—a sun that never sets, a moon that is not taken away (לֹא יֵאָסֵף) like a lamp that is taken in towards morning (cf. נֶאֱסָף in xvi. 10, "drawn in," disappeared). The triumph of light over darkness, which is the object of the history of this world, is concentrated in the new Jerusalem. How this is meant to be understood is indicated in the closing words of ver. 20: the number of the days of sorrow measured out to the Church is full; the darkness of the corruption of sin and the state of punishment has been overcome; the Church is nothing but holy and blessed joy, without change or disturbance.

We are now shown how deeply conscious the prophet was of the connection between darkness, wrath, and sin. Ver. 21: "*And thy people, they are all righteous; they for ever possess the land, a sprout of my plantings, a work of my hands, for glorification.*" The Church of the new Jerusalem consists of none but righteous ones, who, purified from the guilt of sin,

henceforward keep themselves free from presumptuous sin, and therefore occupy the promised land for ever, without needing to fear that they shall again be destroyed and banished : "a sprout (נֵצֶר, as in xi. 1, xiv. 19) of my plantings" (מַטָּעַי, *Kethîb*,—wrongly מַטָּעוֹ or מַטָּעִי), *i.e.* creative acts of grace (cf. v. 7), "a work of my hands (cf. xix. 25) to glorify myself" (*i.e.* wherein I have that of which I may boast, לְהִתְפָּאֵר being used as in lxi. 3).

The life of this Church, created through judgment and grace, expands from an almost invisible centre outwards, to the widest extent. Ver. 22*a*: "*The smallest one will become a thousand, and the most diminutive a powerful nation.*" The small and diminutive, or, as the idea is a relative one (Gesenius, § 133. 3), the smallest and most diminutive, means an individual, one without a family: such an one becomes the centre and starting-point of a numerous race. A similar expression is found in Micah v. 7; cf. v. 1.

The whole of the prophetic address is now sealed with the promise in the end of ver. 22: "*I, Jehovah, will hasten it in its time.*" The neuter affix נָהּ־ (as in xliii. 13, xlvi. 11) refers to all that has been predicted from ver. 1 and onwards. Jehovah will accomplish it speedily, for the point of time (*καιρός*) which He has fixed for it will have come. As this point of time is known to Him alone, this glory will come with sudden surprise upon those who have faithfully waited for its appearing.

That chap. lx. forms a self-contained whole is evident from the very fact that the direct address to Zion-Jerusalem is sustained throughout. If we compare such passages as li. 17–23 ("Awake, awake, stand up, O Jerusalem!"), lii. 1, 2 ("Awake, awake! clothe thyself with thy strength, O Zion!"), and chap. liv. ("Shout aloud, O thou barren one!"), which are closely related as regards their contents, we shall find that these addresses to Zion form an ascending series of which chap. lx. is the summit to which they lead up,—the whole being a complete counterpart to the address to the daughter of Babylon in chap. xlvii.

Fourth Discourse of the Last Part, Chap. LXI.

The glory of the office with which the Servant of Jehovah is invested.

The address of Jehovah here passes over into that of another whom He has appointed Mediator for the execution of His gracious counsel. Vers. 1–3: "*The Spirit of the Lord Jehovah is over me, because Jehovah hath anointed me to bring glad tidings to sufferers, to bind up broken-hearted ones, to proclaim liberty to captives, removal of blindness to the prisoners; to proclaim a year of grace of Jehovah, and a day of vengeance of our God, to comfort all mourning ones; to put upon the mourners of Zion, to give to them a head-ornament instead of ashes, oil of joy instead of mourning, a covering of praise instead of an expiring spirit, that they may be called terebinths of righteousness, a planting of Jehovah, for glorification.*" Who is the speaker here? The Targum prefaces the passage with the words, "The prophet says," and, except a few, all modern expositors (even Klostermann and Bredenkamp) make the author of this book of consolation to be the speaker, who, after having (in chap. lx.) let the Church behold the summit of her glory, now, with grateful look directed to Jehovah and rejoicing in spirit, extols his grand commission. But this view is objectionable, for the following reasons: (1) Nowhere has the prophet yet spoken of himself as such in lengthy utterances, but rather (except in the closing words, "saith my God," in lvii. 21) everywhere studiously kept himself in the background. (2) On the other hand, whenever another than Jehovah began to speak, and made reference to the work of his calling and his experiences connected therewith (as in xlix. 1 ff., l. 4 ff.), it was in such cases this self-same Servant of Jehovah of whom and to whom Jehovah speaks (see xlii. 1 ff., lii. 13 on to end of chap. liii.). (3) All that the person here speaking says of himself is again met with in the picture of the one unique Servant of Jehovah; he has been endowed with the Spirit of Jehovah (xlii. 1); Jehovah has sent him, and with him sent His Spirit (xlviii. 16); he has a tongue that has been taught of God, to assist with words him who

is wearied (l. 4); those who are almost despairing and destroyed he goes to spare and save, preserving the broken reed and expiring wick (xlii. 3); "to open blind eyes, to lead prisoners out of the prison, those who are sitting in darkness out of the house of confinement,"—this is what, above all, he has to do in word and deed for his people (xlii. 7, xlix. 9). (4) After the prophet has represented the Servant of Jehovah, of whom he prophesies, as speaking in such dramatic directness as in xlix. 1 ff., l. 4 ff., and also xlviii. 16*b*, one could not expect that he would now place himself in the foreground and claim for himself official attributes which he has set down as characteristic features in the picture of the predicted One, who (as Vitringa well says) not merely proclaims but dispenses the new and great gifts of God. For these reasons, we (with Nägelsbach, Cheyne, Driver, and Orelli) consider that the Servant of Jehovah is the speaker here. The glory of Jerusalem has been depicted in chap. lx., and the language has been throughout sustained in the form of direct address by Jehovah: here, in chap. lxi. (just as in xlviii. 16*b*, but more fully than there), there is placed alongside of it the address of His Servant, who is the Mediator of this glory, and especially its pioneer in gospel announcement. As Jehovah says of him in xlii. 1, "I have put my Spirit upon him;" so here he says of himself, "the Spirit of Jehovah is upon me." And when he goes on to say, giving the reason of this, "because (יַעַן אֲשֶׁר = יַעַן) Jehovah hath anointed me" (מָשַׁח אֹתִי, distinguishing subject from object more emphatically than the form מְשָׁחַנִי), we have ground for inferring, from the choice of the word, that we have here a reference to the fact that the Servant of Jehovah and the Messiah are one and the same Person. Thus, Jesus in the synagogue at Nazareth, after reading the first part of this discourse, closed the book with the words, "This day is this scripture fulfilled in your ears" (Luke iv. 16–22). The combination of the divine names אֲדֹנָי יְהוִה is the same as in xlviii. 16, l. 4–9. Regarding בִּשֵּׂר, *εὐαγγελίζειν* (*-εσθαι*), see the remarks on xl. 9. He comes to apply a bandage to the heart-wounds of those who are broken-hearted (חָשַׁב לְ or חִשֵּׁב, as in Ezek. xxxiv. 4; Ps. cxlvii. 2: cf. רָפָא לְ or רִפֵּא, vi. 10; הֵצִדִּיק לְ, liii. 11). קָרָא

דְּרוֹר is the expression used in the Law to indicate the proclamation of freedom (viz. liberation of bondsmen, and return of alienated property in land to the original proprietors) which the year of Jubilee (coming every fiftieth year, after seven sabbatical periods) brought with it; for this reason it is called שְׁנַת הַדְּרוֹר in Ezek. xlvi. 17; דְּרוֹר comes from דָּרַר, a verb-root signifying the direct, shooting flight of the swallow (see our remarks on Ps. lxxxiv. 4), and free movement generally, like that of a ray of light, free outpouring. פְּקַח־קוֹחַ is written as two words (see the remarks on ii. 20): mediaeval Jewish writers explain it as meaning "opening of the prison" (*Journal of the German Oriental Society*, xxxvi. 405), קוֹחַ perhaps being a root like לָקַח. But even Abulwalîd, Aben Ezra, and other early writers take פְּקַחְקוֹחַ as one word of the same model as פְּתַלְתֹּל, שְׁחַרְחֹר, and in the sense of opening, viz. of the prison. As פָּקַח, however, is nowhere used, like פָּתַח (in xiv. 7, li. 14), of the opening of a room, but almost always of the opening of the eyes (as in xxxv. 5, xlii. 7, and often elsewhere; once with reference to the ears), we keep to the general usage of the language without needing to betake ourselves to any alteration of the text, if we view פְּקַחְקוֹחַ as referring to the eyes being open, in contrast with the gloomy darkness of a prison; hence Luzzatto rightly renders the expression, *ed ai carcerati il vedere la luce;* the LXX is *καὶ τυφλοῖς ἀνάβλεψιν*, as if the reading were וְלַעִוְרִים (Ps. cxlvi. 8). Moreover, he has been sent to proclaim aloud the promise of a year of good pleasure (רָצוֹן synonymous with יְשׁוּעָה, xlix. 8) and a day of vengeance which Jehovah has appointed: as in lxiii. 4 (and in some measure, similarly, xxxiv. 8) the length of a year is assigned to the work of grace, but the space of a day to the work of vengeance. The vengeance applies to those who keep the people of God in confinement, and oppress them,—the grace to all those who have been humbled in heart by their condition of punishment, though likewise deeply distressed by its long duration (lvii. 15); the "mourners" whom the Servant of Jehovah has to comfort are the "mourners of Zion," who are deeply affected by the fall of Zion. In ver. 3 he corrects himself by changing from לָשׂוּם to לָתֵת, because

what he brings is not merely a crown, for which שִׂים is a suitable term, but abundance of manifold gifts, for which only so general a word as נָתַן is appropriate. Instead of אֵפֶר (the ashes of repentance and sorrow upon the head) he brings פְּאֵר (a diadem adorning the head),—the latter word being, in the spelling of its letters also, a play upon those of the former: "the oil of joy" (an expression taken from Ps. xlv. 8; cf. also מְשָׁחֲךָ there, with מָשַׁח אֹתִי here) instead of mourning; "a wrapper (cloak) of renown" instead of a faint and almost expiring spirit: delight is to be the oil with which they henceforward anoint themselves, and praise the cloak with which they cover themselves (the genitival construction is like what occurs in lix. 17). And whence comes this? The gifts of God, though symbolized in outward forms, are spiritual,—the sap and strength, the marrow and energy of a new life. The Church thereby becomes "terebinths of righteousness" (אֵילֵי has been misunderstood by Targum, Symmachus, Jerome, and misrendered "mighty ones;" the Syriac has *dechre*, "rams"), *i.e.* possessors of divinely-produced righteousness manifesting such decision, firmness, and fulness that they seem like terebinths with their strong trunks and their perennial green foliage,—a planting of Jehovah, that He may thereby obtain honour: this idea is a repetition of what is contained in lx. 21.

Even in the latter part of ver. 3 there was introduced with וְיִקְרְאוּ לָהֶם, instead of the infinitive indicating purpose, a perfect which declares what is to take place through the instrumentality of the Servant of Jehovah. The second turn in the address, which now follows (vers. 4–9), continues to employ such perfects, which afterwards change into imperfects: the whole, however, is still subordinated to the introductory portion in ver. 1, and there is now expounded, in prophetic form, the substance of the gospel message to be proclaimed by the Servant of Jehovah. Vers. 4–6: "*And they will build up wastes of ancient times, they will raise up desolations of the forefathers, and they will renew waste cities, desolation of previous generations. And strangers stand and feed your flocks, and foreigners become your husbandmen and vine-dressers. But ye will be called priests of Jehovah, 'Servants of our God' will men say to you; the riches of the*

Gentiles will ye enjoy, and in their glory will ye pride yourselves." The wastes and desolations of עוֹלָם and דּוֹר וָדוֹר (*i.e.* of more recent and more remote antiquity, lviii. 12) are not confined to what has been lying in ruins during the seventy years of the Exile: the country will be so densely populated that former dwelling-places will not be sufficient (xlix. 19 f.); hence, what are meant are localities lying waste, situated even beyond the bounds of the holy land till now (liv. 3), which will again be built up, raised up, renewed by the returned ones, and these too of a later generation (lviii. 12, מָמְדָּךְ; cf. lx. 14). חָרֵב in the sense of a desolation is a word belonging to the later times of the language (Zephaniah, Jeremiah, Ezekiel). The thought of assistance by the Gentile nations naturally occurs to the mind in connection with mention of the rebuilding (lx. 10), and ver. 5 states that these will enter the service of Israel: "they stand there (viz. at their post עַל־מִשְׁמַרְתָּם, 2 Chron. vii. 6, ready to offer their services) and feed your flocks (צֹאן, without a plural form; cf. Gen. xxx. 43), and foreigners are your husbandmen (אִכָּר, אִכָּר, the noun-form indicating one's life-calling and mode of life) and vine-dressers." But Israel is now among the Gentiles, who have entered into the Church of Jehovah, and become the people of God (xix. 25),—what the Aaronites have hitherto been among the Israelites; it now stands at the height of its original destiny,—to be a kingdom of priests (Ex. xix. 6). They are called "priests of Jehovah," and the Gentile community calls them "servants of our God," for the God to whom Israel renders priestly service is now by the Gentiles called "our God." Regarding the position assigned to the Hebrew nation after it has become the teacher of other peoples and the leader of their worship, as here declared, we can form no conception that will harmonize with the spirit of New Testament liberty and the abolition of all dividing-walls between the nations,—the prophet predicts New Testament matters in Old Testament fashion. Even when he goes on to say, "the riches of the nations will ye eat, and in their glory will ye pride yourselves" (*i.e.* boast in their most glorious things which have passed over into your possession), though this is meant to be understood in

accordance with the ethical limitations laid down in the beginning of ver. 8, there are sense-colourings which receive their explanation in the fact that the future is viewed in the mirror of the present as an inversion of the relation hitherto subsisting. We do not accept the explanation given by Rashi, Hitzig, Knobel, and Bredenkamp, who make the words to mean, "and changing with them ye enter into their glory," and who derive תְּתַמֵּרוּ from מוּר=יָמַר, Hiphil הֵימִיר (Jer. ii. 11, where this is the Massoretic reading), taking the word as properly signifying "to exchange places with another," then, to change a place or kind: a more simple and suitable meaning is obtained by regarding יָמַר as equivalent to אָמַר (cf. אָחַד=יָחַד, אָשַׁם=יָשַׁם, אָלַף=יָלַף, etc.), and signifying "to push upwards," rise on high (allied to תָּמַר: see the remarks on xvii. 9), whence, in Ps. xciv. 4, יִתְאַמְּרוּ, "to raise one's self up (proudly)," and here תְּתַמֵּרוּ; this has been the view taken of the meaning of the word by Jerome (who has *superbictis*), and perhaps also LXX (*θαυμασθήσεσθε*, in the sense of *spectabiles eritis*), the Targum, and the Syriac.

The ignominy of banishment then changes into the enjoyment of superabundant possessions and honourable distinction. Vers. 7–9: "*Instead of your shame, ye will have double; and (instead of) reproach, they will shout with joy over their portion: therefore in their land they will possess double; everlasting joy will they have. For I, Jehovah, love equity; I hate robbery with maliciousness, and I give them their reward in faithfulness, and an everlasting covenant I conclude with them. And their race is known among the nations, and their offspring in the midst of the peoples: all who see them will recognise them, that they are a race which Jehovah hath blessed.*" The first half of ver. 7 finds its explanation in the second, according to which מִשְׁנֶה means "double possessions," in the land of their inheritance which they have again reached, and which has been enlarged beyond the bounds of former occupation and possession, while יָרְנוּ חֶלְקָם indicates overflowing joy, upon the ground and soil which by divine appointment is their peculiar inheritance (חֶלְקָם being used as in Micah ii. 4). On this view of the relation between the former and the latter portions of ver. 7, the meaning of לָכֵן is not "there-

fore, because they have hitherto suffered shame and ignominy," but what is promised in the former portion is unfolded according to its actual order of sequence, and the condensed view given in the beginning of the verse seems less strange. The transition from the direct form of address into the indirect is similar to what is found in i. 29, xxxi. 6 f., lii. 14 f.; וּכְלִמָּה is a condensed form of expression instead of וְתַחַת כְּלִמָּה (Ewald's *Syntax*, English translation, § 351*a*), just in the same way as וּתְהִלָּתִי in xlviii. 9, for וּלְמַעַן תְּהִלָּתִי and חֶלְקָם is either an object-accusative, as in the construction of רִנַּן found in Ps. li. 16, or an adverbial accusative, equivalent to בְּחֶלְקָם, like וְנִבְחַיִד in xliii. 23; cf. xxiv. Contrary to the accentuation, the LXX, Jerome, and Saadiah translate the clause, "instead of your double shame and disgrace;" on that view the main portion of the clause would read תִּרְנִּי חֶלְקְכֶם; but to explain the middle part of the verse (with the Targum, Saadiah, and Stier) as meaning "disgrace on the part of those who rejoice in their portion," is impossible. In ver. 8 is given the reason for the bestowal of the gracious gifts which are to make up for the wrong that has been suffered: Jehovah loves equity and hates גָּזֵל בְּעוֹלָה; this last expression does not mean "robbery in burnt-offering" (according to Jerome, *Succa* 30*a*, Rashi, Aben Ezra, Kimchi, Luther, and Luzzatto),—for there would be no basis in the context for this characterization of hypocritical sacrifice-worship on the part of Israel,—but (as correctly given in the LXX, Targum, Syriac, and Saadiah) "robbery (or, properly, the proceeds of robbery) in (or 'with') villainy." There is no need (with Klostermann and Bredenkamp) for regarding עוֹלָה as being incorrectly pointed: it does not stand alone as an instance of softening from the form עַוְלָה (cf. עַוְלָתָה in Job v. 16; עוֹלֹת in Ps. lviii. 3, lxiv. 7); the attachment by means of בְּ to the preceding word—especially because this has not the form גְּזֵלָה, but גָּזֵל —is precisely like such instances as occur in Prov. xvi. 8; cf. xv. 16, etc.; cf. i. 13, "iniquity and a festal throng." I was formerly of opinion that מִשְׁפָּט was to be referred to the violation of justice by the Chaldeans, and that the expression גָּזֵל בְּעוֹלָה indicated their robbery; but גָּזֵל is not a suitable word for this idea (cf. בָּזַז in xlii. 24; שָׁדַד, בָּגַד in xxxiii. 1; שָׁלַל in x. 6), and rather leads us to think of injustice formerly

rampant in Israel itself (cf. Mal. ii. 16: see also iii. 14, x. 2; Ezek. xxii. 29); and the meaning therefore rather seems to be that it will not be by unjust self-enrichment that compensation will be made to the people impoverished by the world-empire, but by the riches of divine blessing which (as Klostermann and Bredenkamp point out) will manifest itself in the coming of formerly hostile peoples to Israel, bringing their possessions (cf. the latter part of ver. 6 with the first part of ver. 8). In this way will He whose moral nature is opposed to the unrighteousness of avarice give them their reward (פְּעֻלָּה signifying reward of labour in Lev. xix. 13; of hardship endured in Ezek. xxix. 20; and here, of suffering), and this too בֶּאֱמֶת, *i.e.* precisely as he promised it, without keeping anything back. The posterity of those who have in this way risen anew to eminence will become well known (נוֹדַע being used as in Prov. xxxi. 23) among the world of nations; and it will be needful merely to get a sight of them in order to recognise them (by conspicuous signs of blessing), for they are a divinely blessed race. The conjunction כִּי here signifies not *nam*, but *quod;* for, when the predicate is not to receive emphatic prominence, the placing of הֵמָּה at the head of a proposition is a special sign that this is a dependent clause (see Ps. xciv. 11; Jer. xlvi. 5). The object stands in advance, and is unfolded by means of כִּי, after the fashion of the figure called antiptosis, as in Gen. i. 4 (which see); Ps. cxli. 6; Jer. xxviii. 9; cf. xlvi. 5; Ps. cxxxii. 6.

To be the messenger bearing such promises of God to His people, is the joyful calling of the Servant of Jehovah. Vers. 10, 11: "*Heartily do I rejoice in Jehovah; my soul shall exult in my God,—that he hath given me garments of salvation to put on; in the robe of righteousness hath he covered me, like a bridegroom who wears the turban like a priest, and like a bride who adorns herself with her jewels. For, like the land which brings forth its sprouts, and like a garden which causes what is sown in it to sprout forth, so doth the Lord Jehovah cause righteousness and praise to spring before all the nations.*" The Targum prefaces this last turn in the discourse with the words, "Thus saith Jerusalem." But, as vers. 4–9 are an unfolding of the glorious prospects which have to be accomplished through the instrumentality, in word and deed, of

him who speaks in vers. 1–3, the speaker in both of these passages must be the same. As the discourse of the Servant in chap. l. is enclosed within that of Jehovah,—so here, in chap. lxi., the divine announcement is embraced within the address of the Servant. In Jehovah his God (בְּ being used to denote the ground and sphere of experience) he experiences exceeding joy which constrains him to rejoice; for the future, —full of grace, which he has been appointed to proclaim as the Evangelist to Israel, which he has to found as the Mediator of Israel, and which, as an Israelite himself, he will live to see with others,—is wholly salvation and righteousness, so that he, the bearer and messenger of the gracious counsels of God, appears in his own eyes as one to whom Jehovah has given garments of salvation to put on, and whom He has covered in a robe of righteousness. Regarded on the evangelical aspect of the idea, "righteousness" is here the parallel term to "salvation;" and the figurative representation of both by means of articles of clothing is similar to what we find in lix. 17. יָעַט (to "enwrap"), according to the punctuation before us, is equivalent to עָטָה (to wrap one's self up; hence מַעֲטֶה, which occurs in ver. 3); taking the latter verb as the root, we might point the form יַעֲטֵנִי (from the Hiphil הֶעְטָה). As he is entitled to hope such things for his people, and stands among them preaching the same, he appears to himself like a bridegroom who makes his turban in priest-like fashion (*i.e.* winds it round his head after the manner of the priestly מִגְבָּעוֹת, Ex. xxix. 29, which are called פְּאֵרִים in Ex. xxxviii. 28; cf. Ezek. xliv. 18; חָבַשׁ, Ezek. xxiv. 17). Rashi and others think of the purple-blue מִצְנֶפֶת of the high priest; but the verb יְכַהֵן does not entitle us to think of anything beyond the tall mitre of the ordinary priest, which was formed by winding a long linen band round the head in such a way as to make it stand up in a point. We must by no means (with Hitzig and Hahn) regard יְכַהֵן as equivalent to יָכִין, or alter it into the latter (as Bredenkamp does): כָּהַן is a denominative verb, and signifies to act the part of a priest, to play the priest; it is here used with the accusative פְּאֵר, which may either be viewed as the accusative of closer specification (so that the clause would mean "who plays the priest in a turban,"—as Aquila renders it, ὡς

νυμφίον ἱερατευόμενον στεφάνῳ), or—what better agrees with the parallel member—"who makes the turban as a priest does." As often as he receives the word of promise into his heart and takes it into his mouth, it is to him like the turban of the bridegroom, like the jewellery which a bride puts on (תַּעֲדֶה is Qal, as in Hos. ii. 15, etc.). For the contents of the promise are nothing but salvation and renown which Jehovah causes to sprout up before all nations, as the earth makes its plants to sprout, and a garden what is sown in it (כ is used prepositionally in both cases, meaning "like," and is followed by attributive clauses: see remarks on viii. 23). The word in the mouth of the Servant of Jehovah is the seed out of which great things are developed before all the world. The ground and soil of this development is mankind, the garden enclosed in it is the Church, and the great things themselves are righteousness as the present inner nature of His Church, and renown as its present outward manifestation. The impulsive force of the seed is Jehovah, but the bearer of the seed is the Servant of Jehovah, and the fact that it is possible to scatter the seed of a future so full of grace and glory is the ground of his festive rejoicing.

Fifth Discourse of the Last Part, Chap. LXII.

The gradual development of the glory of Jerusalem.

Those expositors who think that the prophet is the speaker in chap. lxi. make him to be the speaker here also; in reality, however, it is Jehovah who here begins. Vers. 1–3: "*For Zion's sake I shall not be silent, and for Jerusalem's sake I shall not rest, until her righteousness breaks forth like morning-splendour, and her salvation like a burning torch. And nations will see thy righteousness, and all kings thy glory, and thou wilt be called by a new name which the mouth of Jehovah will determine. And thou wilt be an adorning coronet in the hand of Jehovah, and a royal diadem in the hand of thy God.*" That it is not the prophet who speaks here (as Bredenkamp and others think), nor the Servant of God (as Löhr fancies), but Jehovah,—the view of the LXX, Targum, Vitringa, Luzzatto, Cheyne, and Orelli,—is shown by the first

part of ver. 6, and also by the expression employed; for, in such utterances of Jehovah about Himself, the usual word He employs to signify His permission of things as they are, without interposing, is חָשָׂה (lxv. 6, lvii. 11, lxiv. 11, xlii. 14; cf. אֶשְׁקְטָה, xviii. 4). Jehovah, after having begun to speak for Zion and to bestir Himself, will, for the sake of Zion (*i.e.* just because it is Zion, His Church), neither be silent nor give Himself rest till He has gloriously carried out His work of grace; at present, Zion is still in obscurity, but the time is certainly coming when her righteousness will go forth like נֹגַהּ,—light which breaks through the night (lx. 19, lix. 9), here used of the morning sunshine (Prov. iv. 18; cf. שַׁחַר, morning-red, lviii. 8), —and till her salvation becomes like a torch that blazes. The verb-form יִבְעָר is connected with כִּלַּפִּיד (*Merchah*) as an attributive-clause, and is equivalent to בֹּעֵר; it is unnecessary to assume that יִבְעַר is employed, by attraction, instead of תִּבְעַר (cf. ii. 11; and Ewald's *Hebrew Syntax*, Eng. translation, § 317*c*), especially because, in such a case, the foregoing word would be pointed כַּלַּפִּיד (cf. Nah. ii. 5). The force of the conjunction עַד does not extend beyond ver. 1; from ver. 2 and onwards the state of things existing at the final period marked by עַד is described. The eyes of the nations will be directed to Zion's righteousness, the impress of which is now their common nature; the eyes of all kings will be turned to her glory, with which the glory of no single one among them, or of all together, can be compared. And because these circumstances of Zion are new, having never existed before, her old name is insufficient to indicate her real nature and character; she is called by a new name (וְלָךְ with *Mahpak* and preventive *Metheg* as a counterpoise to the retraction of the tone; see the remarks on xl. 7 f.),—and who could determine this new name? He who makes the Church righteous and glorious,—He and He alone can utter the name corresponding to her new nature; the mouth of Jehovah will determine it (נָקַב signifying to "pierce," designate, call by a distinguishing name, L. *nuncupare;* cf. Amos vi. 1; Num. i. 17). It is only through figurative representations that prophecy here sees what Zion will be in the future: she becomes a crown of adornment, a tiara (צָנִיף, *Kethib* מְצַנֶּפֶת=צָנוּף, the head-dress of the high priest, Ex. xxviii. 4;

Zech. iii. 5; and of the king, Ezek. xxi. 31) of royal dignity in the hand of Jehovah her God. It is a leading feature in the picture that Jehovah holds the crown in His hand. Zion is not the ancient crown which the Eternal bears on His head, but she is the crown that He holds in His hand, because in Zion He is recognised by all creation: the whole history of redemption is the history of Jehovah's taking the kingdom and bringing it to perfection,—in other words, the history of the working out of this crown.

Zion once more becomes God's beloved one, and her home the bride of her children. Vers. 4, 5: "*No longer wilt thou be called 'Forsaken,' nor will thy land any more be called 'Desolation,' but thou wilt be named, 'My delight in her,' and thy land 'Wedded;' for Jehovah delighteth in thee, and thy land is married. For* [*as*] *the young man espouseth the virgin,*—[*so*] *thy children espouse thee: and* [*as*] *the bridegroom rejoiceth in the bride,* [*so*] *will thy God rejoice in thee.*" Though the prophecy now mentions new names which will take the place of the old, these new designations indicate what Zion seems to be, not her true and essential nature which is manifested. In the confirmatory clause, לָךְ stands in front because the name of Zion is stated first, as distinguished from the name of her land. Zion has hitherto been called "forsaken" by Jehovah who formerly loved her: instead of this, she now obtains the name "my delight in her" (חֶפְצִי־בָהּ, in Isaiah's time the name of a queen, 2 Kings xxi. 1; cf. אֶרֶץ חֵפֶץ, Mal. iii. 12), for she is now the object of Jehovah's affection: with the delight of the bridegroom in the bride (the employment of the accusative here being like the construction in שָׂמַח שִׂמְחָה גְּדוֹלָה; see Gesenius, § 117. 2) will her God rejoice in her, turning again to her with a love as strong and deep as the first love of a bridal pair. And the land of Zion's habitation, the fatherland of her children, has hitherto been called שְׁמָמָה; it had been turned into a desert by the heathen, and the connection between it and its children had been broken; instead of this, it will be called בְּעוּלָה,[1] for it will be newly married. "A young man marries a maiden,—

[1] The English ["Authorized"] Version has, "For thou shalt be called Hephzi-bah and thy land Beulah;" hence, in a beautiful novel by Hesba Stretton, "The land Beulah" is the future land of promise.

thy children will marry *thee:*" the figurative and the literal are placed together in the form of an emblematic proverb (see our remarks in *Proverbs*, p. 9 f.), the correlated particles of comparison being omitted,—for, though כִּי often signifies "as," "just as," in Talmudic Hebrew and in Aramaic (see Levy's *Neuhebr. Wörterbuch*), it has not this sense in Biblical Hebrew. The relation of the members of the sentence to the confirmatory כִּי at the beginning is the same as in Job v. 7. Viewed in relation to Jehovah, the Church is a weak but beloved woman who has Him for her Lord and Husband (liv. 5): in relation to her home, she is the totality of those who are lords or possessors (בְּעָלַי, 2 Sam. vi. 8) of the land, and who call the land their own, as it were by right of marriage; hence, out of the loving relation between the Church and her God there flows her relation of power over everything earthly of which she stands in need. In the personification here employed, Church and home-land are intertwined; hence the conjecture (of Lowth and Koppe) that we should here read בִּנַיִךְ is unnecessary. In MSS. a break is made here.

Watchers stationed upon the walls of Zion do not leave Jehovah till He has fulfilled all that He has promised. Vers. 6, 7: "*Upon thy walls, O Jerusalem, have I appointed watchers; all the day and all the night continually they are not silent: 'O ye who remind Jehovah, give yourselves no rest! And give no rest to him, until he establish and until he set Jerusalem a praise on the earth!*" As the expression הִפְקִיד עַל means to make a person an overseer (superior) over anything, we might explain the passage to mean "over thy walls have I set watchers;" but הִפְקִיד alone may also signify to appoint (2 Kings xxv. 23; cf. הֶעֱמִיד, xxi. 6), and the words עַל־חוֹמֹתַיִךְ therefore indicate the place of appointment (a view which is confirmed by the arrangement of the words), so that the meaning would be "upon thy walls" (LXX, *ἐπὶ τῶν τειχῶν σου*). Placed there, those who have been appointed have not merely the care of the walls, but also the care of the city within and without from the walls, particularly during the night (Cant. v. 7). The appointment of such watchmen presupposes the existence of the city; it is therefore inadmissible to think of the walls of Jerusalem as still lying

in ruins, and by the "watchmen" to understand pious Israelites who make entreaty for their re-erection,—or even (according to the view taken in *Menachoth* 87*a*, and supported by Ewald, Hahn, Seinecke, and Cheyne, cf. Zech. i. 12) intercessory angels. The walls intended are those of the city which, though formerly destroyed, is imperishable (xlix. 16), and has now been raised again. And who could be the watchmen upon her walls, if not the prophets (cf. xxi. 11 f.); and if prophets are meant, who could be the one that appointed them but Jehovah? It is He who places upon the walls of Jerusalem, now restored, faithful prophets, that they may see afar and be heard afar; thence, day and night, there arises to Jehovah their entreating cry for the holy city entrusted to their care; thence also spreads their witness to the world around. For, after Jerusalem has been restored and reinhabited, the further end to be attained is that Jehovah should complete the building of the newly-founded city within (כּוֹנֵן being the consequent of בָּנָה, Num. xxi. 27, and עָשָׂה, xlv. 18; Deut. xxxii. 6, cf. liv. 14; Ps. lxxxvii. 5), and, in relation to those without, aid it in securing the central position of honour which has been destined for it. Such post-exilian prophets were Haggai, Zechariah, and Malachi. Aided by these, the city of God arose anew: they stand upon her pinnacles, from which they look into her glorious future, and further its advent through the word of their testimony. Such prophets, who day and night bear upon their anxious and prayerful hearts the good of their people, are bestowed by Jehovah on post-exilian Jerusalem, which, in the view of the prophet, is one with the Jerusalem of the last days; and so vividly does the prophet here picture the city to himself as if it were present before him, that he cries out to them, "Ye who remind Jehovah to make a glorious completion of His work so graciously begun,—let there be no rest to you (דֳּמִי from דָּמָה=דָּמַם, to be dumb, *i.e.* to cease speaking or working, as distinguished from חָשָׁה, to be silent, *i.e.* not to speak and work), and allow Him no rest until He puts Jerusalem in the proper condition, and so glorifies it that it is recognised and extolled as glorious over all the earth.

In the latter part of ver. 6, instead of the address by

Jehovah, there was introduced the address of the prophet, speaking in the name of the people of God: like means have been adopted for the objective introduction of the divine address in ver. 8. There follows a divine promise which forms the ground of hoping for that eminent and universally acknowledged glory of Jerusalem, for the accomplishment of which the watchmen upon her walls make constant efforts. Vers. 8, 9: "*Jehovah hath sworn by his right hand and by his strong arm, Assuredly I will not give thy corn any more as food to thine enemies, nor shall foreigners drink thy must, over which thou hast toiled and wearied thyself. No! they who garner it shall eat it and shall praise Jehovah, and they who gather it shall drink it in the fore-courts of my sanctuary.*" The Church will no more be overcome by an earthly power: undisturbed peace reigns, and unrestricted liberty; with praise and thanksgiving to Jehovah, the fruits of the country are enjoyed by those who have cultivated and reaped them (יָנַע, with helping patach, as in xlvii. 12, 15, is used with reference to the cultivation of the ground, in which is included the service of the Gentiles incorporated with the Israelites; אָסַף and קָבַץ are correlated in the same way as *condere* (*horreo*) and *colligere*; cf. xi. 12). Instead of the Piël מְאַסְּפָיו (ם with Raphé), there is also found the Poël-form מְאֹסְפָיו (as in Ps. ci. 5, מְלֹשְׁנִי, and in cix. 10, וְדָרְשׁוּ) or מְאַסְּפָיו (Codices and editions like those printed at Venice in 1515 and 1521: see the remarks on Ps. lxii. 4),—a double variation in reading which has already been noted in *Michlol* 64*a*. The words בְּחַצְרוֹת קָדְשִׁי ("in the fore-courts of my sanctuary") cannot be regarded as implying that the harvest-produce will not be consumed anywhere else than there, but merely—with allusion to the legal appointment regarding the so-called "second tenth," which, with the assistance of the Levites and the poor, was to be consumed by the landed proprietor and his family in a holy place before Jehovah (Deut. xiv. 22–27)—that the enjoyment of the harvest-produce will be consecrated through a festal meal of a religious character. That all Israel will then be a people of priests, and all Jerusalem a sanctuary, is not implied in this promise, which merely affirms that the enjoyment of the blessing of harvest will henceforth continue without interrup-

tion, and be accompanied with grateful homage to the Giver, and hence (because sanctified by thanksgiving) will itself become worship. This is what Jehovah has sworn by His right hand, which He lifts up only for the truth, and by His mighty arm, which irresistibly carries out what has been promised. The Talmud (*Nazir* 3*b*), following Dan. xii. 7, understands זְרוֹעַ עֻזּוֹ as meaning the left arm, but the ו of ובזרוע is epexegetical.

The concluding strophe goes back to the standpoint of the Exile. Vers. 10–12: "*Pass through, pass through the gates! clear the way of the people. Cast up, cast up the highway! clear it of stones! lift up a banner over the nations! Behold, Jehovah hath caused tidings to sound to the end of the earth: Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. And they shall be called 'the holy people, the redeemed of Jehovah;' and thou shalt be called 'Sought for,' 'a city that will not be forsaken.'*" We are not to translate the opening words of ver. 10 (as Gesenius does in his *Thesaurus*), "March ye into the gates," whether these be the gates of Jerusalem or those of the temple, for such a meaning would require to be expressed by בֹּאוּ שְׁעָרִים (Gen. xxiii. 10) or בַּשְּׁעָרִים (Jer. vii. 2); because, though the expression עָבַר בְּ may, under certain circumstances, be used to signify entrance into a city (as in Judg. ix. 26), it is usually employed to mean marching through a country (viii. 21, xxxiv. 10; Gen. xli. 46; Lev. xxvi. 6, and frequently elsewhere), or through a nation (2 Sam. xx. 14), or through a district (x. 28), and here (but nowhere else) through the gates; so that the cry עִבְרוּ בַּשְּׁעָרִים means the same as צְאוּ מִבָּבֶל ("go ye forth from Babylon," xlviii. 20, lii. 11): the summons to march out of Babylon here (as in xlviii. 20 f., lii. 11 f.) forms the conclusion of the prophetic discourse. It is directed to the Exiles, and the summons, "Clear the way of the people" (which is also a summons repeated through all the three books of these discourses; see xl. 3, lvii. 14), is given in a general way, so that there is no need for ingenious and subtle questionings regarding those who are able and ready, whoever they may be: they are to clear the way by which the people will march, to raise the road (הַמְסִלָּה, as in xi. 16, xlix. 11; מְסִלּוֹל, xxxv. 8), viz. by depositing heaps of earth; they are to remove stones

from it (סְקֹל, as in v. 2; cf. שְׂבֹל מֵאָדָם in Hos. ix. 12), and to raise aloft, over the nations, a banner visible from afar, that the scattered ones of Israel in all places may join themselves to those who are marching home with the friendly assistance of the nations (xi. 12, xlix. 22). For Jehovah has caused tidings to be heard even to the end of the earth, viz. as shown by what follows, the tidings of the liberation; viewed in its actual historical fulfilment, this means the message of Cyrus which he caused to be sent through his entire dominions (Ezra i. 1): the divine announcement of the time of redemption, as now having arrived, stands before the mind of the prophet with all the certainty of a historical fact. The words which follow (viz. "Say ye," etc.) admit of being taken as a summons going forth on the basis of the divine proclamation; but הִשְׁמִיעַ is a word which requires a completion, and what follows is accordingly the divine proclamation itself; everywhere, as far as the earth extends and the scattered ones of Israel are to be found, it is to be told to the daughter of Zion (*i.e.* to the Church that has its home in Zion, but is at present still to be found in foreign lands) that her salvation is coming: it is coming for the purpose of richly rewarding the Church which has attained salutary purification after enduring severe punishment. Those to whom the command "Say ye" is addressed are not merely the prophets of Israel, but all the mourners of Zion, who, by the very fact of their obedience to this summons, become מְבַשְּׂרִים ("bearers of good tidings"); cf. Matt. xxi. 5, where this command, "Say ye to the daughters of Zion," is interwoven with Zech. ix. 9. The whole of the succeeding clause ("behold, his reward," etc.) is a repetition of what the prophet has himself said in xl. 10. The prediction begun with the words of ver. 11, "Behold, Jehovah hath caused to be heard," is continued in the opening words of ver. 12, וְקָרְאוּ: through the actual realization of the good tidings which Jehovah causes to be proclaimed, it has already come to this, that people now call the still banished ones "the holy people," "the redeemed (גְּאוּלֵי, as in li. 10, and פְּדוּיֵי in xxxv. 10) of Jehovah." "And thee"—for so the prophecy concludes, returning to the form of direct address—"will they call דְּרוּשָׁה," *i.e.* earnestly sought for, one in whose welfare men (cf.

the opposite in Jer. xxx. 17), and especially Jehovah (Deut. xi. 12), take the deepest interest; עִיר לֹא נֶעֱזָבָה, "a city that is not forsaken," *i.e.* in which people gladly settle, and which will never again be without inhabitants (the opposite of עֲזוּבָה in lx. 15),—possibly also in the sense that the gracious presence of God is never again withdrawn from it (the opposite of עֲזוּבָה in ver. 4). נֶעֱזָבָה is the 3rd person fem. of the perfect (see the remarks on נֶחְמָה in liv. 11),—the perfect being used to express the abstract present.

The following discourse anticipates the question how Israel can rejoice in renewed possession of the land of its inheritance, if, as before, it is still to be surrounded by such malevolent neighbours as the Edomites.

Sixth Discourse of the Third Part, LXIII. 1–6.

The accomplisher of judgment upon Edom.

Just as the Ammonites were characterized by eager desire for extension of their territory, as well as by cruelty of disposition, and the Moabites by a boastful and slanderous spirit,—so the Edomites, though a brother-nation, had ever displayed implacable, fierce, and bloodthirsty hatred towards Israel, which they ruthlessly and maliciously attacked on all occasions of danger or defeat. If Israel is to have such a nation, and, more generally, such neighbour-nations in its near vicinity, after having been redeemed from the tyranny of the mistress of the world, then its peace is constantly threatened. The prophecy against Edom, which here follows, is a side-piece to the prophecy against Babylon in chap. xlvii., and fits well into the circumstances of the time.

It is the smallest of all the twenty-seven discourses: in the dramatic grouping of its parts it resembles Ps. xxiv., while in the character of its vision and of its emblems it is like the tetralogy extending from chap. xxi. to xxii. 14. A tall and strange-looking form, coming from Edom,—more exactly from Bozrah (which still exists as a ruinous village under the diminutive name *el-Buṣaira*),—attracts the attention of the seer. Ver. 1*a*: "*Who is this that cometh from Edom, in deep red garments from Bozrah? This person, splendid in his*

apparel, bending to and fro in the abundance of his strength?" The verb חָמַץ, حمض, signifies to be sharp, sour; this meaning, transferred from the impression made on the taste to the impression made on the sight, comes to be "bright-coloured," and particularly, as shown by the Syriac (cf. Prov. xvii. 21, Targum), in which it is commonly employed with reference to shame and reverential awe, the term signifies to be glaringly (ὀξέως) red. The answer to the question regarding the dye-stuff which makes the garments of him who is coming forward so strikingly red, is given afterwards. Apart from their colour, they make a splendid show in their arrangement and draping: he who approaches is הָדוּר בִּלְבוּשׁוֹ, "splendid in his apparel:" the verb הָדַר means to "swell" (xlv. 2), and, as a denominative form, הָדָר (primarily "swelling," bunch, ὄγκος; then pomp or splendour), to honour, adorn; hence הָדוּר means "adorned," handsome (as in Gen. xxiv. 65; Targum II.; LXX, ὡραῖος), splendid. The verb צָעָה, to bow one's self, bend, has been already met with in li. 14; here it is intended to indicate a gesture of proud self-consciousness, as صغا (صغى) is also used (see the passages quoted from Schröder's *Observationes* on Gesenius' *Thesaurus*), partly with or without the addition of proud bending back of the head (also of bending forward to hear), partly also of swaying to and fro, *i.e.* the gait of one who proudly rocks his body on his haunches: such is the way in which we here understand צֹעֶה (as the synonym of the Arabic *mutamâïl, i.e.* proudly bending one's self from one side to the other); and this also is the view of Vitringa, who renders the word *se huc illuc motitans.* The person beheld gives one the impression of being in his fullest and highest strength, and his walk is the expression of a corresponding height of self-consciousness.

"Who is this?" asks the seer at a third person; but the figure, though seen in the distance, itself replies to the question asked, and thus with a voice that could be heard afar off. Ver. 1*b*: *"I am he that speaketh in righteousness, mighty to help."* Hitzig, Maurer, Knobel, and others explain this as meaning that righteousness is the subject-matter spoken (בְּ being equivalent to περί, as in Deut. vi. 7); but our prophet uses בְּצֶדֶק (xlii. 6, xlv. 13) and בְּצֶדְקָה adverbially, and the expression

means "strictly according to the standard of truth (especially the plan of salvation) and of equity." The person approaching says that he is mighty in word and deed (Jer. xxxii. 19): he speaks in righteousness, by threatening, in the zeal of his holiness, judgment on the oppressors, and promising salvation to the oppressed; and what he threatens and promises he also powerfully carries out. He is great (רַב, not רָב; Symmachus, ὑπερμαχῶν; Jerome, *propugnator*) to help the oppressed against their oppressors. This very fact permits us to think that it is God from whose mouth of righteousness (xlv. 23) the consolation of redemption proceeds, and whose holy and omnipotent arm (lii. 10, lix. 16) performs the act of redemption.

This also is the surmise of the seer, who now further asks whence comes the strange red of the apparel, which does not appear to be the purple of a royal cloak, nor the scarlet of a military cloak. Ver. 2: "*Why the red on thine apparel, and thy garments like* [those of] *one treading a wine-press?*" מַדּוּעַ asks for the reason and cause, as לָמָּה, in its primary and most natural sense, asks after the aim or purpose (cf. v. 4); hence the qnestion signifies, "How comes it that red (אָדֹם being used in a neuter sense, like רַב in ver. 7) is on thine apparel?" (LXX and Syriac have the plural of the noun); the mere fact of employing לְ, which might be omitted (so that the words would then read, "Why is thy vesture red?"), points to the red as something superadded to the raiment: cf. Jer. xxx. 12, and לָמוֹ in xxvi. 16, liii. 8. This is still more plainly shown in the second half of the question, "and [wherefore are] thy garments like [those of] one who treads [grapes] in the wine-press?"—soaked, and spotted with red, as if by the juice of purple grapes. בְּגַת has *á*, without pausal lengthening, like אַט, בַּז, מַס, סַף, קַשׁ, שַׁל (2 Sam. vi. 7).

The person beheld replies, vers. 3–6: "*The wine-press have I trodden alone, and of the peoples there was no one with me; and I trod them in mine anger, and trampled them in my fury, and their life-sap spirted upon my garments, and my whole clothes I stained. For a day of vengeance was in mine heart, and my year of redemption had come. And I looked around, and there was no helper; and I was astonished, and there was no supporter,—then mine arm helped me, and my fury,—it supported me. And I trod down nations in mine*

anger, and made them drunk in my fury, and cast down their life-sap to the earth." He who here exhibits himself to the view of the seer has the appearance of one who treads the wine-press, and has also actually trodden the wine-press,—alone, too, so that the grape-juice has completely soaked and coloured his clothes exclusively. When he adds that of the peoples there was no one with him, it follows that the wine-press he had trodden was so large that he would have been able to utilize the help of whole nations; and when he continues, "and I trod them in mine anger," etc., the enigma is solved. It was to the peoples themselves that the knife was applied; they have been cut off like grapes and put into the wine-press (Joel iv. 13); and that hero-form, regarding which there can be now no doubt that it is Jehovah, has trodden them down in the vigour and strength of his wrath: the red of the clothes is the life-blood of the nations which had spirted out on them, and with which, while treading this wine-press, he had stained all his garments, *i.e.* his whole clothing. According to Kimchi and others, נֵצַח properly signifies *vigour*, vital strength, and metaphorically life-blood, as being the sap of life; the derivation, however, from נָצַח (the same as نضح, نضخ, Ethiopic *nazĕha, nahĕza*), to spring, leads us directly to the meaning of life-sap. The intimate relation of נֵצַח, in the meaning it has here, to the verb נָזָה (see our remarks on lii. 15) is shown by the connection of both. Hebrew syntax by no means requires us to alter the three imperfects with וְ into "consecutive" forms (see, on the other hand, Driver on the *Hebrew Tenses*, § 84). וְיֵז (not וַיֵּז, 2 Kings ix. 33) is meant to be taken like the preceding imperfects, as indicating the contemporaneous past. אֶגְאָלְתִּי (from גָּאַל, lix. 3)—or, according to the Babylonian mode of writing, אִגְאַלְתִּי—is the perfect Hiphil with Aramaic initial sound, and is as little an erroneous form of writing as the similar forms in Ps. lxxvi. 6; 2 Chron. xx. 35. Jehovah has executed this work of wrath because He had in His heart a day of vengeance which therefore could not be deferred, and because the year (see the remarks on lxi. 2) of His promised redemption had arrived: גְּאוּלַי (such being the proper form, not גְּאֻלַי) is the plural of the passive participle which has

become an abstract noun. And He has executed this work of wrath alone: ver. 5 is an expansion of לְבַדִּי, and an almost literal repetition of lix. 16. The mass of the people had become estranged from God, and the Church devoted to Him was composed of the very persons who were to be redeemed. Hence He found Himself alone, and broke through the regular course of development by a wonderful exercise of His own power: He trod down nations in His wrath, and made them drunk in the heat of His anger, and poured their life's blood down to the earth. The Targum translates as if the reading were וְאַשְׁבְּרֵם (cf. Deut. ix. 17), which is also found in Sonc. 1486 and some codices, and is preferred by Cappellus, Ewald, Knobel, Cheyne, and Bredenkamp (cf. Lam. i. 15). But the traditional reading is supported by the LXX, together with the other old versions, as well as the majority of MSS. (also the Babylonian Codex); the transition to the figure of the cup of wrath, which is common in our prophet's writings (xxix. 9, li. 21, etc.), is not strange. Moreover, all that is meant is that Jehovah, by treading down the nations in His fury, made them feel it fully.

In this brief and highly poetic piece, as in the cycle of prophecies set forth in night-visions embodying symbols (chaps. xxi.–xxii. 14), there is an evident endeavour after emblematic prophecy. For not only is the name of Edom covertly made an emblem of its coming fate,—אֱדֹם becoming אָדֹם on the garment of Jehovah the Avenger, when the blood of one who is stained with blood-sins against God's people is spirted out,—but the name of Bozrah also is similarly introduced. As Cheyne remarks, Seir was a wine-country, and the wine-press is an ornament on the coins of Bozrah: בָּצַר signifes to cut off bunches of grapes, *vindemiare;* בָּצִירָה becomes a בָּצִיר, *i.e.* a vintage which Jehovah treads in the wine-press of His wrath, by thoroughly punishing the Edomitish nation together with all others which, in a spirit of enmity towards Him and His people, rejoiced when Israel was carried away and Jerusalem destroyed, and gave their help in attaining that end. What was foreseen by the prophet was fulfilled in the days of the Maccabees; when Judas defeated the Edomites, John Hyrcanus compelled them to become Jews, and Alexander Jannai completed their sub-

jection; and at the time of the destruction of Jerusalem by the Romans, when Simon of Gerasa avenged their cruel rioting in Jerusalem in company with the Zealots, by relentlessly turning their highly cultivated land into an awful desert such as a swarm of locusts leaves behind (Josephus, *Wars of the Jews*, iv. 9. 7).

There now follows (from lxiii. 7 to chap. lxiv.) a prayer which begins with thanksgiving, looking back on the past, and turning to the present, concludes with an entreaty for help. Entreaty preponderates; and the whole prayer, forming an addition to lxiii. 1–6, though without special reference to that, makes request in general for the realization of the redemption already predicted. The three discourses following, from lxiii. 7 to chap. lxvi., form the conclusion of the whole. The announcements of the prophet are now drawing to a close: he is standing close on the threshold of what has been promised; and nothing now remains but the fulfilment of the promise, which he has been turning on all sides like a jewel. And now, as in the conclusion of a piece of music, all the melodies and movements previously presented are gathered into one effective close; but first of all, as in Habakkuk iii., the whole is combined into a prayer, as the lyric echo of the preaching that has gone before.

THE THREE FINAL DISCOURSES.

THE FIRST FINAL DISCOURSE, THE SEVENTH OF THE LAST PART. LXIII. 7–LXIV.

Thanksgiving, Confession, and Supplication of the Church of the Exile.

The prophet here, acting as the Church's intercessor, glides into the Tephillah-style, which expatiates freely on every side, ver. 7: "*I will celebrate the mercies of Jehovah, the praises of Jehovah, as is fitting for all which Jehovah has shown us, and the abundant goodness towards the house of Israel which he*

has shown them according to his compassion and the abundance of his mercies." The speaker is the prophet in the name of the Church, or, which is the same thing, the Church with which the prophet is identified. The prayer begins with thanksgiving according to the cardinal rule of Ps. l. 23. The Church recalls to remembrance, and in God's presence, all the instances, in word and deed, in which Jehovah has shown mercy and won honour. חַסְדֵי (with aspirated ד and euphonic *gaya* guarding it, cf. בְּדָכֹּד, liv. 12) are the many gracious thoughts and deeds, in which God's mercy, *i.e.* His purpose and work of grace, has expressed itself; they are so many תְּהִלּוֹת glorifyings of Himself by God, and so many motives to glorify Him. Respecting כְּפִי according to merit or fitness, see on lix. 18. We need not suppose that וְרַב־טוּב is =וּכְפִי רב־טוב (Hitzig, Hendewerk, Knobel *et al.*); with רב־טוב the second statement of object to אַזְכִּיר begins, unfolding itself in what follows in parallelism with the first object. רַב means "much" (Ps. cxlv. 7; cf. Prov. xxvi. 10), as רִב means "many." טוּב is God's beneficent goodness; רַחֲמִים, His inner, sympathetic pity; and חֶסֶד, the mercy which in condescension goes forth to meet the sinful creature.

After this introduction, the prayer opens with a glance back to the time of the lawgiving, when Israel's filial relation to Jehovah was solemnly proclaimed and legally formulated, ver. 8: "*He said: Verily they are my people, children who will not lie; and he became their Saviour.*" אַךְ has here its primary affirmative meaning. לֹא יְשַׁקֵּרוּ is the future of hope. In making them His people, His children, He looked for their grateful requital of His covenant-grace by covenant-fidelity, and became their מוֹשִׁיעַ whenever they needed help from above. As in xii. 2, so here we hear echoes of Ex. xv. 2; מוֹשִׁיעַ is a favourite word of II. Isaiah; cf. however, also xix. 20.

It is now thankfully told how He proved Himself a Saviour in feeling and act, ver. 9: "*In all their suffering he suffered, and the angel of his countenance brought them salvation; in his love and in his forbearance he redeemed them, and lifted them up, and bare them all the days of the foretime.*" This is one of the fifteen passages in which the *Chethîb* is לא and the

Kerî לוֹ.[1] The *Chethîb* only makes sense under pressure. One explanation is: in all the affliction which He brought upon them He afflicted not, namely, according to their desert (Targ. Jerome, Rashi); or: in all their distress there was no distress (Saadia), with which J. D. Michaelis compares the Pauline "pressed on every side, yet not straitened," 2 Cor. iv. 8; or: in all their tribulation they were not in straits, the angel of His countenance (also at once) saved them (Cocceius, Rosenmüller); or: in all their tribulation He (Jehovah) was not their enemy (Döderlein),—but in all these awkward interpretations we miss some such word as אִתָּם or לָהֶם (לא צר). The ancient versions also do not know what to make of לא in the text. The LXX takes צר as = ציר, messenger, and translates according to its own bold pointing: *οὐ πρέσβυς οὐδὲ ἄγγελος, ἀλλ' αὐτὸς ἔσωσεν αὐτούς*, not a messenger or an angel, but His countenance, *i.e.* He Himself (Ex. xxxiii. 14 f.; 2 Sam. xvii. 11) saved them.[2] Everything compels us, as is already acknowledged in the Talmud (*Taanith* 16*a*, *Sota* 31*a*), to prefer the *Kerî* לוֹ, already known to Jerome: "Ubi nos interpretati sumus: 'In omni tribulatione eorum non est tribulatus,' quod hebraice dicitur LO et est negantis adverbium, legi potest et IPSE ut sit sensus: In omni tribulatione eorum ipse est tribulatus, id est, Deus." So understood, "in all their distress He was distressed," the sentence gives a weighty thought (cf. *e.g.* Judg. x. 16) in idiomatic phrase (cf. צָרַלִי, 2 Sam. i. 26) and well-studied order of words (לוֹ = *ipsi*). Just as a man may feel pain, whilst in his own person he is raised above it, so God feels pain without His blessedness suffering hurt; and so He felt His people's suffering; it did not remain unreflected in His own life; it moved Him inwardly. Therefore He sent the angel of His countenance and saved them. "The מלאך פני ה', remarks Knobel hereon, is the helpful presence of God in the pillar of cloud and fire." But only once (Ex. xiv. 19 f.) does

[1] See *Masora magna* on Lev. xi. 21. If Isa. xlix. 5, 1 Chron. xi. 20 be added, there are seventeen; but these two passages are doubtful (ותרין פלונתא). We must not confound with these the two passages in which לוֹ is *Chethîb*, and לא *Kerî*, namely, 1 Sam. ii. 16, xx. 2.

[2] This interpretation was also preferred in the periodical החלוץ; see as to this Geiger in the *DMZ.* 1861, p. 417 f.

the latter protect Israel against its pursuers, and just there the angel of God and the pillar of cloud are distinguished. The cloud and the angel were two different media of God's manifested presence. The cloud was a material medium: veil, sign, place of God's revealed presence; the angel, on the other hand, was a personal medium—an angel in whom God's name (*i.e.* essential manifestation) dwells, Ex. xxiii. 21, and in which, therefore, He is Himself present by immanence, not some one of מלאכי השרת ("ministering spirits"), nor some one of the angel-princes standing in God's immediate presence (archangels), but the one whom God makes the medium of His presence in the world for effecting the revelation of Himself in sacred history. Countenance (פנים) of the Godhead means (in non-Israelitish Semitism also) the revealed side of His nature towards the world, on which account God's immediate presence, which led Israel to Canaan, is called directly פָּנָיו (Deut. iv. 37), the angelic mediation which needs to be supplied in thought being left out (cf. פָּנַי, Ex. xxxiii. 14 f.). Accordingly the genitive פניו is not meant in the objective sense: the angel who beholds His countenance, but in the epexegetical sense: the angel who is His countenance, or in whom His countenance is to be seen. The following הוּא goes back, not to the angel, but to Jehovah, so revealing Himself; while the angel is conceived as a being different from Jehovah, he is still conceived as altogether transient in comparison with Him whose name is in him. He redeemed them by His love and His חֶמְלָה, *i.e.* forgiving gentleness (Arabic *ḥilm*, but cf. also *ḥamûl*, mild-hearted), and raised them up and bare them (נָשָׂא, consequence of the allied and more Aramaic נְטַל) all the days of the foretime.

The prayer now changes into the strain of Ps. lxxviii. and cvi. From the proofs of mercy experienced by Israel of the foretime it passes to the disobedience against Jehovah, into which Israel fell, to the punishment of Jehovah, which it thereby drew upon itself, and to the longing for the renewal of the old Mosaic time of deliverance, by which it was seized in the midst of its suffering. Israel's ingratitude, ver. 10: "*But they resisted and grieved his Holy Spirit; then he turned into their enemy, he fought against them.*" Not only וְעִצְּבוּ (to cause cutting pain), but also מָרוּ (to oppose), has אֶת־רוּחַ קָדְשׁוֹ for its object. Elsewhere the object of מָרוֹת (הַמְּרוֹת) is

Jehovah or His word, His command, His providence, here the Spirit of His holiness, who, as an existence capable of feeling, and therefore not a mere force, is distinguished from Him. For as the angel, who is His countenance, *i.e.* the representation of His nature, is described as a person both by his name and the mediatorial work of redemption ascribed to him, so the Spirit of holiness, *i.e.* holy in Himself and producing holiness (Ps. cxliii. 10), is similarly described by the circumstance that He is grieved, and He can therefore feel grief (cf. Eph. iv. 30, "Grieve not the Holy Spirit of God"). Thus Jehovah and the angel of His countenance and the Spirit of His holiness are distinguished as three existences, in such a way indeed that the latter two have their existence from the first who is the primal ground of the Godhead and of everything divine. If, now, we remember that the angel of Jehovah serves to set forth in anticipation Him who, as the Image of the Invisible (Col. i. 15), as the Effulgence of His glory and the Imprint of His substance (Heb. i. 3), is no mere temporary means of revelation, but the perfect personal revelation of the divine פנים, we have here an unmistakable intimation of the mystery of the triune nature of the one God, which is revealed in historical fulfilment in the New Testament work of redemption. The subject of וַיְהַפְּךָ is Jehovah, whose Holy Spirit they grieved. He who proved Himself their Father (cf. Deut. xxxii. 6) became, by the reaction of His holiness, the opposite of what He wished to be to them; He turned into their enemy; הוּא, He, the most terrible of all foes, fought against them.

Brought to reflection by such a state of suffering, Israel longed for the return of the brighter past, vers. 11–14: "*Then his people remembered the ancient days of Moses. 'Where is he who led them up out of the sea with the shepherds of his flock? Where is he who put the Spirit of his holiness within them; who caused the arm of his majesty to march at the right hand of Moses, who divided the waters before them, to make himself an eternal name, who caused them to go through abysses of the sea like the steed on the plain, without their stumbling?' Like the cattle which descends into the valley, the Spirit of Jehovah brought them to rest,—thus hast thou led thy people, to make thyself a majestic name.*" According to the present accentuation 11*a* is to be rendered: Then He,

namely Jehovah, remembered the ancient days, the Moses of His people (LXX, Targ. Syr. Jerome, Luther). But apart from the singular expression: "the Moses of His people," which might perhaps be regarded as possible, because the proper name משה suggests the Hebrew meaning *extrahens = liberator*, which, however, the Syriac sets aside by the reading "of Moses His servant," in view of the longing inquiries which follow Jehovah cannot be the subject to וַיִּזְכֹּר. It is the people which begins to inquire with "where," just as in Jer. ii. 6 (cf. li. 9 f. above), and which therefore also remembers the "ancient days" in accordance with the admonition of Deut. xxxii. 7. Therefore, Saadia and Rashi, despite the accents, take "his people" as the subject; whereas Aben Ezra, Kimchi, Abrav. follow the accents, and make the people the suppressed subject of ויזכר. Stier's explanation best accords with the accents: "then they (*man*, Fr. *on*) remembered the ancient days, the Moses of his people;" but in this case why did not the prophet follow up ver. 10 by saying וַיִּזְכְּרוּ? Cheyne is inclined with Weir to reject משה עמו. But we translate and accentuate: then remembered (*Zakeph-gadhol*) the ancient days (*Mercha*) of Moses (*Tiphcha*) his people; the object stands before the subject, as *e.g.* in 2 Kings v. 13 (cf. the inversions, viii. 22 *extr.*, xxii. 2 *init.*), and משה is the genitive belonging to the compound idea ימי־עולם; cf. respecting this form of the *st. constr.* on xxviii. 1, and *Proverbs*, p. 484. With "where is he who led them up" the retrospect begins; the suff. of הַמַּעֲלָם (for which LXX, Syr. and the Arabic of the Lond. Polygl. read המעלה, but without syntactical necessity; cf. on ix. 12) applies to the forefathers, and the suffix is intentionally objective or accusative *ēm*, as in Ps. lxviii. 28, not *ām*, cf. Job xl. 19; Ps. ciii. 4. אֵת רֹעֵי צֹאנוֹ is added as a more precise definition, not dependent on ויזכר, which the accenting also forbids. אֵת is emphasized by *Yethîb*, for it means here *und cum*, not *instar* (=כְּרֹעֵה), as the Targ. interprets. LXX, Targ. give the sing. רֹעֵה; Jerome, on the other hand, רֹעֵי; and this is the Masoretic reading. The Jerusalem Gemara also assumes it in the tractate *Yebamoth*. So also Kimchi, Abrav. *et al.* read; so Sonc. 1486, Complut. 1517,[1] Plant. 1582: the shepherds of the flock of Jehovah

[1] See *Complut. Varianten zum alttest. Texte* (1878), p. 16 f.

are Moses and Aaron along with Miriam, Ps. lxvii. 21 ; Micah vi. 4 ; with these (these accompanying and guiding) Jehovah led the flock of His people up through the Red Sea from Egypt. With the reading רֹעֵי the explanation might also be, after the pattern of Ex. ii. 6 : Where is he who led them up from the sea, the shepherds of his flock (Kleinert); but the natural, primary object is still the people, whose mention in the first clause would be missed. With the reading רֹעִי the question whether בְּקִרְבּוֹ refers to Moses or Israel falls to the ground. Jehovah put the Spirit of His holiness within His people (Neh. ix. 20 : לְהַשְׂכִּילָם); He was present within Israel, inasmuch as Moses, Aaron, Miriam, the prophets possessed Him in the camp, and inasmuch as Joshua, as the official successor of Moses, received Him, and all the people might partake of Him. "The arm of His majesty" means Jehovah's power displayed in majesty. Stier, who is unwilling to let זְרוֹעַ תִּפְאַרְתּוֹ pass as object, remarks: What a strange figure, an arm walking at some one's right hand! But the arm visible in its effects belongs, of course, to the God who is invisible in His essence, and the meaning is: the active power of Moses was not left to itself, God's overwhelming omnipotence was at his side and gave him superhuman ability. It was this omnipotence, in virtue of which Moses' raised staff and outstretched hand divided the Red Sea (Ex. xiv. 16), not: the rock (Reuss), which מפניהם does not suit. בּוֹקֵעַ has *Mahpach* with ב, and therefore the tone drawn back to the *penult.*, and *Metheg* (העמדה) with the *Tsere*, that it may not be slurred over in the utterance. The clause of purpose "to make Thyself" affirms that God is His own absolute end; but in willing for Himself He wills also the good of His creatures; He makes Himself an "eternal name" by glorifying Himself in miracles of redemption never to be forgotten, as He did at the Exodus. By the strain of the description ver. 13 seems to apply to the passage through the Jordan (Knobel); but the Psalmist, cvi. 9 (cf. lxxvii. 16), understood it of the passage through the Red Sea. The prayer lingers on this mighty miracle of which the other was but an epilogue. "Like," *instar* (accusative indicating quality), "the steed (בַּסּוּס, cod. Babyl. כְּסוּס) on the plain," as a steed gallops on the plain, so they marched בַּתְּהֹמוֹת (so pointed here and in Ps. cvi. 9, whereas elsewhere

in the Old Testament תהום is always without article), and that לֹא יִכָּשֵׁלוּ (minor sentence stating circumstance) without stumbling. Another fine image: as the cattle (*Pashta*) which descends into the valley, not: as the cattle descends into the valley (כ is preposition, not conjunction), Jehovah's Spirit (*fem.*) brought it (Israel) to rest, namely the מְנוּחָה (Deut. xii. 9; Ps. xcv. 11) of Canaan, flowing with milk and honey, where it found rest and refreshment after the long, weary march through the sandy desert, like a flock, and a nomadic flock (see Nägelsbach), descending from the bare hills to the grassy tracts of the lowland. The Spirit of God appears here (as in Ps. cxliii. 10) as a leader, namely, by means of those who, enlightened and prompted by Him, stood at the head of the pilgrim people. Instead of תְּנִיחֵנּוּ, Ewald prefers תַּנְחֵנּוּ, after LXX ὡδήγησεν, which, however, is less significant. The following כֵּן is as little the correlative to the preceding particle of comparison as in lii. 14; it is recapitulating, and refers to the entire description as far back as ver. 9, returning with נַהֲנֵתָ to the tone of direct prayer.

The petitions for redemption now following are introduced outwardly by the description passing into direct address in 14*b*, inwardly by the thought that Israel at present is in a condition which leads it to look back with longing to the time of the Mosaic redemption, ver. 15: "*Look from heaven and see, from the dwelling-place of thy holiness and majesty! Where are thy zeal and the proofs of thy power? The yearning of thy bowels and thy compassions are restrained towards me.*" Respecting the relation of הַבֵּיט (נב ✓), to look up, to open the eyes, and ראה, to fix the eyes on, see on xlii. 18; the reverse order of words, ראה והביט (to look and examine), Hab. i. 5, Lam. i. 11, is found but seldom. The place of מְשָׁמַיִם is taken in the second clause of 15*a* by "from the dwelling-place מְעוֹנַל (from זבל after the Assyrian 'to establish,' see on Gen. xxx. 20) of Thy holiness and majesty:" the All-holy and All-glorious One, who elsewhere reveals Himself so gloriously in the history of Israel, has now withdrawn to His heaven, where He is only manifested to spirits. The object, evident from what follows, of the suppliant looking and beholding is the present helpless situation of the people in its state of punishment and suffering, which looks as if it were

to have no end. Of the "zeal," with which Jehovah was wont at other times to take the part of His people against its oppressors (xxvi. 11), and of the former proof of His גבורה (גְּבוּרֹתֶיךָ is defective plural, like חֲסָדֶיךָ, lviii. 13), nothing is now discernible. In 15*b* the question is not continued: "the sounding of thy bowels and thy compassions, which are restrained towards me?" (Hitzig, Knobel). The words אֵלַי הִתְאַפָּקוּ have the appearance of an attributive clause neither as to the new thought expressed nor as to the order of words (אֵלַי precedes). Respecting *strepitus viscerum* as the effect and sign of deep sympathy, see on xvi. 11. Like מֵעִים (מֵעִים), רַחֲמִים also means originally *σπλάγχνα*, properly the inner soft parts of the body. הֲמוֹן, as the plural of the predicate shows, does not also govern רַחֲמֶיךָ. It is assumed that Jehovah's love for His people urges Him to save them from their misery; but His sympathy and compassion, as it seems, put constraint on themselves (הִתְאַפֵּק as in xlii. 14) not to interfere for Israel's good.

With "for" the petition for help and the lament over its absence are justified, ver. 16: "*For thou art our Father; for Abraham is ignorant of us, and Israel knows us not. Thou, Jehovah, art our Father; from of old our Redeemer is thy name.*" Jehovah is Israel's Father, lxiv. 7, *i.e.* begetter, Deut. xxxii. 6; His creative power and loving, merciful purpose called it into existence. The second "for" justifies this confession, that Jehovah is Israel's Father, and that it can therefore look for fatherly care and help from Him alone; even the dearest and most honourable men, the nation's progenitors, cannot help it. Abraham and Jacob-Israel have been taken away from this world, and are unable of themselves to intervene in the history of their people. יָדַע and הִכִּיר mean to take sympathetic notice and regard, as in Deut. xxxiii. 9; Ruth ii. 10, 19; יַכִּירֵנוּ, in order to rhyme with יֵדָעֵנוּ, has the copulative vowel *ā* (pausal for *á*, lvi. 3) instead of *ē*. The idea, that the good departed to the other world pray for their loved ones here, occurs exclusively in 2 Macc. xv. 13 f. in reference to Jeremiah. In the final clause, גֹּאֲלֵנוּ מֵעוֹלָם go together. From olden days the action of Jehovah towards Israel was such, that the latter might justly call Him "our Redeemer."

But the present time stands in such contradiction to those days as to put faith to a severe test, ver. 17: "*Why, Jehovah, leadest thou us astray from thy ways, hardenest our heart, so that we fear thee not? Return for thy servants' sake, the tribes of thy inheritance.*" After man has scornfully and obstinately rejected God's grace, God judicially withdraws it from him, gives him up to his own error, and indisposes his heart to believe (הַקְשִׁיחַ only again in Job xxxix. 16, here = הַקְשָׁה, Ps. xcv. 8; Deut. ii. 30), as Luther remarks on the passage: *peccatum peccati est poena.* From chap. vi. onwards the history of Israel has been a history of gradual penal hardening. The bulk is lost, but not without the possibility of rescue for the better portion of the nation, the portion which with "why" appeals to mercy, and longs for deliverance from the curse. The petition for the return of God's gracious presence is justified in two ways, first, by the consideration that there are still servants of Jehovah, as this very prayer in fact proves, servants belonging to His elect nation, and truly representing it; and secondly, by the thought that the divine election cannot be frustrated.

But the present condition of Israel looks like a revoking of the election; and no abrogation of these pronounced antagonisms is possible, unless Jehovah descends from heaven as the Saviour of His people, vers. 18, 19: "*For a little time they have possessed thy holy mountain. Our adversaries have trodden down thy sanctuary. We are become such as those over whom thou ruledst not from of old, over whom thy name was not called. O that thou wouldst rend the heaven, wouldst come down, that the heavens would totter before thy countenance.*" It is natural to ask whether יָרְשׁוּ may not have צָרֵינוּ as a subject coming in afterwards (cf. Jer. xlix. 2). But every attempt, *e.g.* Jerome: *quasi nihilum (d. i. ad nihil et absque ullo labore) possederunt populum sanctum tuum;* Cocceius: *propemodum ad haereditatem;* Stier: For a little they possess entirely Thy holy people; Seinecke and Luzzatto: Within a little (so that only a tiny part is wanting) they have taken possession of Thy holy people, — every such attempt is defeated by לִמְצָעֵר, which can neither have the sense of עַל־נְקֻלָּה nor that of כִּמְעַט. It is a harsher form for מְעַט, which means in x. 25, xvi. 14, xxix. 17 a minute space

of time, and since לְ is usual as a designation of the time at which, towards which, within which, and through which something happens (cf. 2 Chron. xi. 17, xxix. 17; Ewald, § 217*d*), לִמְעַט means for a (properly, well-known) little time = a little time long, *per breve tempus* (like εἰς, ἐπ', κατ' ἐνιαυτόν, a year long). If, now, the holy land could be called מקדש (Hitzig, Knobel *et al.*), מִקְדָּשֶׁךָ might be regarded as the common object of the two clauses (Ewald's *Syntax*, § 351). But מִקְדַּשׁ ה' is Jehovah's sanctuary, the place of His dwelling and worship; and "to take possession of the temple" is a scarcely admissible expression. On the other hand, יָרַשׁ הָאָרֶץ, to take possession of the (holy) land, is an expression just as common (*e.g.* lx. 21, lxv. 9; Ps. xliv. 4); we accordingly interpret with Rashi, Kimchi, Vitringa, Gesenius: *per exiguum* (*temporis*) *possederunt populus sanctus tuus*, in thought supplying the holy land to ירשו, which has no object (cf. Deut. ii. 24, 31). We should, however, perhaps with the LXX read הר instead of עם, which has in its favour parallels like lvii. 13, lxv. 9; cf. xi. 9, xiv. 25; the subject then follows from 17*b*, and it is unnecessary with Klostermann to take over שבטי נחלתך to ver. 18. למצער, as the most emphatic word, fitly has precedence. Of the two perfects, the first refers to the more remote, the second to the nearer past, like lx. 10*b*. The two clauses of the verse correspond, the holiest thing (the temple) in the possession of the holy people (holy by Jehovah's choice and call) being emphasized; בּוֹסְסָם = *πατεῖν*, Luke xxi. 24; Rev. xi. 2. The objection of Hahn and Bredenkamp (who substitutes לָמָּה צָרוּ for למצער), that the time of possessing the land up to the Chaldean catastrophe cannot be called "for a little time," is met by the consideration, that the long time past shrivels up to the eye of memory, and that in fact from the days of David and Solomon, when Israel really rejoiced in its possessions, the final catastrophe began already to announce itself in many preludes. From the same point of view, to which the brighter past vanishes before the long continuance of the unhappy present (as conversely this past stretches out to עולם, lxiv. 4), proceeds the complaint of ver. 19. Here where the reference is not, as in xxvi. 17, retrospectively to a vanished, but to an enduring state, הָיִינוּ means: we are

become. Symmachus rightly: *ἐγενήθημεν* (*γεγόναμεν* would be still better) *ὡς ἀπ' αἰῶνος ὧν οὐκ ἐξουσίασας οὐδὲ ἐπικληθη τὸ ὄνομά σου αὐτοῖς.* With מֵעוֹלָם begins the virtual predicate to היינו: we are become such (like such) as those over whom, etc., which would be perfectly expressed by כְּעָם אֲשֶׁר (Saad., Rashi, Aben Ezra), or even only כַּאֲשֶׁר, or, simply transposing the words, by בִּלְא מָשַׁלְתָּ וגו׳ (cf. Obad. ver. 16); cf. with Driver the virtual predicate, Gen. xxxi. 40, as well as the virtual subject אַהֲבוֹ ה׳, xlviii. 14, and the virtual object יִקְרָא בְשִׁמְי, xli. 25. Every form of "as if" is intentionally omitted. The relation which Jehovah assumed as King to the people named after Him, seems not merely broken off, but never to have existed; the present condition of Israel is the complete practical negation of such a relation. Complaint cannot strike deeper notes than these; and therefore the sigh at once arises: "O that thou wouldst rend the heavens!" To begin a new chapter with the following קָרַעְתָּ is awkward; but the Masoretic division of the verses is unassailable.[1] For 19*b* could not be attached to lxiv. 1, because the latter verse would be unduly burdened. Moreover, the sigh really belongs to 19*a*, rising as it does out of the depth of the complaint uttered there. לוּא is here and there wrongly taken as = לוֹא: as if Thou didst not (for our sake at the Sinaitic law-giving) rend the heaven (Targ. Symm. Saad. Luzzatto). לוּא is nowhere = לוֹא; it expresses a wish. Respecting *utinam discideris = discinderes*, see on xlviii. 18. The wish presupposes that God's gracious presence has been withdrawn from Israel, and that Israel finds itself separated from Him by a thick, impenetrable cloud, as by a dividing wall. The final clause is usually rendered: (*utinam*) *a facie tua montes diffluerent* (LXX, *τακήσονται*), more correctly *defluerent* (Jerome), for נָזַל means to flow down, not to melt. The sense would be: O that they would flow to the ground, melting as it were in the fire (Hitzig). On this acceptation the form נָזֹלּוּ cannot be directly derived from נָזַל; for that נָזֹלּוּ can be a modification of the pausal נָזְלוּ, with *ō* for *ā*, and so-called *dagesh affectuosum* (so *e.g.*

[1] "In the Hebrew Bibles, chap. lxiv. commences at the second verse of our version, and the first verse is attached to ver. 19 of the previous chapter," Tr. in former edition.

Aben Ezra and *Michlol* 4*a*), is mere fancy. We should have to suppose that it is *Niph.* (Ewald, § 193*c*), formed from נָזַל=זָלַל. But זָלַל means to hang slack, to wave to and fro (whence זוֹלֵל, not respected, lightly esteemed; and זְלָזְלִים, xviii. 5, waving branches), as זוּל, xlvi. 6, to shake off, pour out, and נָזוֹלּוּ, derived therefrom, gives the meaning *concuterentur*, suitable to mountains (cf. the Arabic *zalzala* used of earthquakes), as Targ. Syr. and LXX translate in Judg. v. 5, and Gesenius, Hahn *et al.* interpret. The nearest Niphal form would be נָזְלוּ (resolved נָזָלּוּ, Judg. v. 5); but instead of *a* of the second syllable, the *Niph.* of the verbs ע"ע occasionally has *o* after the verbs ע"ו, *e.g.* נָגֹלּוּ, xxxiv. 4.

The figures now following in lxiv. 1, whatever the interpretation adopted, cannot join on to this נזלו. Yet lxiv. 1 does not form a new, independent sentence; we must repeat in thought the word on which the chief emphasis of lxiii. 19*b* falls, lxiv. 1, 2 (2, 3): "(*Wouldst come down*) *as fire kindles brushwood, (as) fire causes water to boil, to make known thy name to thy adversaries, that the heathen may tremble before thy countenance, when thou performest fearful acts which we hoped not for; wouldst come down, (and) mountains totter before thy countenance.*" The ancients harass themselves in deriving המסים from מסס, to melt. Since the days of Louis de Dieu and Albert Schultens it has been admitted that הַמְסִים from הָמֶס (properly, crackling, sputtering, Arab. *hams*) means dry twigs, *sarmenta arida*. Gesenius renders, professedly according to the accents: fire of brushwood; but in this case the accents should have been *Legarmeh*, (בְּקִדְחָן) *Munach, Rebia*, instead of *Darga, Munach, Rebia*. The second comparison may be rendered: as water boils in the fire. מַיִם would then, as plural of things, be treated as feminine, for which Job xiv. 19 may be quoted (although מַיִם is masc. elsewhere), and בְּאֵשׁ=אֵשׁ would be locative, like לָהֳבָה, in flame, v. 24. But it is more natural to make אֵשׁ, which is feminine in any case, the subject of תִּבְעֶה, and consequently, if we are unwilling to vocalize תַּבְעֶה, to give to בָּעָה, which is intransitive elsewhere, the transitive meaning to set boiling, to make bubble up, in parallelism with קדח which is also used transitively. Jehovah is to descend with such irresistible force as fire exerts on brushwood and water, kindling the one, making

the other boil, in order by such a display of power to impress (לְהוֹדִיעַ) His name (revealing itself judicially, therefore "in fire," xxx. 27, lxvi. 15) on His adversaries, and that (idolatrous) nations may tremble before Him (מִפָּנֶיךָ, cf. Ps. lxviii. 2 f.). Like the infin. sentence of comparison, the infin. sentence of purpose passes into the finite verb (cf. x. 2, xiii. 9, xiv. 25). Ver. 2 still stands under the influence of the לוּא. Ver. 2 cannot be a historical retrospect; in that case the idea "formerly" must have been expressed, and the order of words have been different. Nor can we suppose that יָרַדְתָּ מִפָּנֶיךָ הָרִים נָזֹלוּ is here an expression of confidence in perfects of certainty; the context, the preceding בַּעֲשׂוֹתְךָ נוֹרָאוֹת (in that case why not עָשִׂיתָ?), and especially the parenthetical assertion לֹא נַקְוֶה, do not permit this. On the other hand, בעשותך וגו' aptly joins on to the sentences of purpose in ver. 1: tremble when thou performest fearful acts which we, *i.e.* such as we, hope not for, *i.e.* surpassing our hope. And now nothing is left but to see in ירדת מפניך הרים נזלו the resumption of what preceded in lxiii. 19, so that lxiii. 19*b*–lxiv. 2 forms a grand period, well rounded off and returning on itself in Isaiah's style.

The following sentence is confirmatory; frequently ו is logically = כִּי, *e.g.* iii. 7, xxxviii. 15. The justification of the wish, wrung out by the misery of the present, is founded on the incomparable acts of Jehovah for the good of His people, seen in a long series of historical facts, ver. 3 (4): "*From of old men have not heard, nor perceived, nor has eye seen a God beside thee, who acted for him that waits for him.*" No ear, no eye has ever been able to perceive the existence of a God who acted like Jehovah, *i.e.* interfered actively for those who set their hope on Him. So, *e.g.*, even Knobel explains, but erroneously supplying נוראות to יעשׂה; whereas עָשָׂה is used here, not as in Deut. iii. 24, but with such pregnant force as in Ps. xxii. 32, xxxvii. 5, lii. 11 (cf. גָּמַר, Ps. lvii. 3, cxxxviii. 8). The objection has been raised, that הֶאֱזִין is never united with the accus. of the person, and God can neither be heard nor seen. But as שָׁמַע is tenable in Job xlii. 5, האזין cannot be untenable here; to hear and see God is to learn His existence by observing and understanding His works. Rosenm. and Stier differently: "And from of old

men have not heard, nor perceived with the ear, nor has eye seen, O God, beside Thee, what (this God and He only) does for him who waits for Him." The thought is the same as in Ps. xxxi. 19; and so explained, the passage corresponds more exactly to the free citation in 1 Cor. ii. 9. But the leap from "thou" to "he" is intolerable. Even on our explanation the Pauline citation need not with Origen be traced back to Iii. 15*b* or a lost book (see Tischendorf's 8th ed. of the *N. T.* on this passage), since the object perceived by no ear and seen by no eye is not God in Himself, but God acting for His people and justifying their waiting for Him. That Paul has no other passage in view, is shown by the similar citation in Clement in chap. xxxiv. of his Corinthian letter, where "those that love Him" is exchanged for "those that wait for Him." The reference of the passage to the perfect glory of the eternal life is an old Rabbinical one, as Rashi expressly says (cf. *Sanhedrin* 99*a*), appealing in favour of the other explanation, which takes, not יעשׂה, but אלהים, as the object, to Rabbi Jose (Joseph Kara ?). But if יעשׂה וגו' were meant to be the object, at least אשׁר (את) must have been used; and one cannot hear the words זוּלָתְךָ אֱלֹהִים, here in chaps. xl.–lxvi. with a negation preceding, without at once getting the impression that it is meant to affirm Jehovah's sole Deity (xlv. 5, 21). Therefore: no God but Jehovah alone has ever been heard or seen who acted for (*ageret pro*) him that waits for Him. מְחַכֶּה is constr. according to Gesen. § 130, 1, and יַעֲשֶׂה also here has *Tsere* according to Kimchi (*Michlol* 125*b*) and other witnesses, as תַּעֲשֶׂה occurs four times (Gen. xxvi. 29; Josh. vii. 9; 2 Sam. xiii. 12; Jer. xv. 16), and וַנַּעֲשֶׂה once (Josh. ix. 24).[1]

[1] Besides the examples quoted above there are also the following forms of this class: יִמְצֵה (with *Tiphcha*), Lev. v. 9; תִּהְיֶה (with *Tiphcha*), Jer. xvii. 17; תִּרְאֶה (with *Zakeph*), Dan. i. 13; cf. תִּגְלֶה (with *Athnach*), Lev. xviii. 7, 8 (on the other hand, תִּגְלֶה with the smaller distinctive *Tiphcha*, *ibid.* vers. 9–11), אזרה (with *Zakeph*), Ezek. v. 12, but not ינקה, Nah. i. 3 (see Baer on passage). According to Kimchi, 127*b*, we should also read תִּבְנֶה in Num. xxi. 27, and in Lev. vi. 10 the cod. Hilleli had תֵּאָפֶה (with *Kadma*). The form with *ē* instead of *ä* (like Chaldee יִבְנֵה, Syr. ܢܒܢ) is the lengthened final sound.

After the long period governed by לוּא has been followed by the retrospect of ver. 3 (4), it is impossible to think (like Dathe, Rosenm., Knobel, Stier *et al.*) that 4*a* (5*a*) also is to be taken as an optative ("O that thou wouldst help him who" . . .). No, the retrospect already begun is continued, 4*a* (5*a*): "*Thou meetedst him that rejoiced to practise righteousness, when they remembered thee in thy ways.*" שָׂשׂ וְעֹשֶׂה צֶדֶק is one in whom joy and right doing are united therefore = לְעֹשׂוֹת שָׂשׂ; still it is perhaps more correct to take צֶדֶק (with Hofmann) as the object of both verbs: they who make what is right their joy and their practice; for שׂוּשׂ (שִׂישׂ) cannot indeed be joined directly (see viii. 6, xxxv. 1) with accus. of the object, but may perhaps indirectly, as here and lxv. 18. Respecting פָּגַע, *occurrere*, in the sense of *succurrere*, see on xlvii. 3; here it stands in apt correlation to בְּדַרְכֶיךָ in the minor clause, בדרכיך יִזְכְּרוּךָ, *eis in viis tuis tui recordantibus* (cf. as to syntax, i. 5, and also xxvi. 16): when they who love and practise right, walking in Thy ways, remembered Thee (*i.e.* thanked Thee for grace received and longed for new grace), then Thou didst always meet them graciously.

Now Israel seems hopelessly abandoned to the wrath of such a God, 4*b* (5*b*): "*Behold, thou, thou wast enraged, and we stood as sinners; already we have long been in this state; and shall we be saved?*" Instead of continuing with הֵן עַתָּה (contrast of now and formerly), the passage continues with הֵן אַתָּה; אַתָּה stands with קָצַפְתָּ with emphasis: Behold, Thou, a God who so faithfully helps His own, didst break out in wrath (see on liv. 8). The following וַנֶּחֱטָא cannot mean: in consequence of our having sinned, as Abulwalid supposes that here as in Job xiv. 10 (ימות ויחלש) with ו the cause follows its effect; it is *imperf. consec.*, therefore at least: then we sinned (inferring the sin from the punishment); but more correctly as in Gen. xliii. 9: then we stood as sinners, guilty ones. The punishment showed Israel to the world and itself as that which it is. Since ונחטא has *Zakeph*, and therefore, at least according to the accents, we cannot translate with Schelling: *et aberravimus in illis viis a priscis inde temporibus*, we must take the two following clauses as independent, if בָּהֶם (Cod. Babyl. has בָּהֵם, as in xl. 24 also) is to be referred to בדרכיך. Rosenmüller and Hahn, following de Dieu, satisfy

this condition: *tamen in viis tuis aeternitas ut salvemur*, but עוֹלָם, *αἰών*, in this sense of *αἰωνιότης*, is not Biblical. The rendering of Grotius and H. B. Starck is better: *(si vero) in illis (viis tuis) perpetuo (mansissemus), tunc servati fuerimus.* But there is no sequence of tenses, according to which וְנִוָּשֵׁעַ might be a paulo-post future; and, whatever explanation we adopt, the reference of בהם to דרכיך is to be rejected. With הֵן the prayer suddenly takes a new turn, as in lxiii. 19 with לוּא, and דרכיך stood before in 4*a* (5*a*) in a subordinate clause of circumstantial or temporal definition. Thus בהם must refer to קצפת ונחטא: *in iris tuis et peccatis nostris* (Schegg). But there is no need to search for a noun-sentence, to which בהם may refer. בָּהֶם means in a neuter sense: therein, Ezek. xxxiii. 18; cf. Ps. xc. 10 (of the sum-total), like עֲלֵיהֶם, thereon = thereby, xxxviii. 16; בָּהֵן, therein, *ibid.*; מֵהֶם, thereout, xxx. 6, therefrom, xliv. 15. The notion connected with such phrases is certainly one of plurality (here: a plurality of displays of wrath and instances of sin), but one that slides into a neutral collective idea. We therefore do justice both to the clause without a verb, which as a logical copula only admits a present *sumus*, and to עוֹלָם which is accusative of duration, when we interpret: In this state we have been already a long time. עולם elsewhere also in these discourses describes the long duration of a penal state (see xlii. 14, lvii. 11), since that seems an eternity to exiles which, in the retrospect, seems "a little time," lxiii. 18. The following וְנִוָּשֵׁעַ is enigmatic. Cheyne changes it into וְנִתְעֶ (with Ewald after LXX, *καὶ ἐπλανήθημεν*): "and we went astray;" Lowth, J. D. Michaelis, Knobel, Reuss, more in keeping with the LXX (cf. xlvi. 8, פֹּשְׁעִים; LXX, *πεπλανημένοι*) into וְנִפָּשֵׁעַ: "and we became rebellious." Neither quite suits בהם עולם, as we explain it. The original is probably וְנִשָּׁוַע: "and cried for help." The present ונושע only gives a sense agreeing with the context if, with Hitzig, Nägelsbach *et al.*, we take it as a question (cf. xxviii. 28 *init.*): "and shall we get salvation, find help?"

But whether we read וְנִשָּׁוַע or וְנִוָּשֵׁעַ interrogatively, in both the same state of feeling is here expressed as in lix. 10–12, —the nation does not deem itself worthy of redemption, since its own righteousness is thoroughly put to shame, ver.

5 (6): "*We all became together like one that is unclean, and all our virtues like a cloth soiled with blood; and we all faded away together like leaves, and our iniquities, like the storm, carried us away.*" The whole nation is like one whom the law pronounces unclean, like a leper who has to cry טָמֵא טָמֵא before him, that others may avoid him, Lev. xiii. 45. The right-doing in its manifold forms of action (צְדָקֹת, as in xxxiii. 15, otherwise of the displays of divine righteousness), which aforetime made Israel well-pleasing to God (i. 21), has vanished, and become like a cloth polluted with menses (cf. Ezek. xxxvi. 17), LXX, *ὡς ῥάκος* (cf. עֵר, cloth of cleansing and investigation, *Nidda* 58*b*) *ἀποκαθημένης* (= דָּוָה, xxx. 22; נִדָּה, Lam. i. 17; טֻמְאָה, Lev. xv. 33); עִדִּים (so also plural in Talmudic language) means the monthly courses, Arab. عِدَّة, from עָדַד, عد, to count (whence space of time عدان, עָדָן), as time to be counted, reckoned (period). In the third figure of the fading, falling leaves, the form וַנִּבֹּל is not *Kal* = וַנִּבֹּל or וַנִּבֹּל, which is impossible, still less, of course, *Niphal* = וַנִּנָּבֵל (which *Michlol* 83*b* gives by way of choice), but *Hiphil*, yet not from נָבַל = וַנַּבֵּל, but perhaps from בָּלַל, after the form וַיַּגֶּל (from גָּלַל), וַיַּסֵּךְ (from סָכַךְ), or from בּוֹל after the form וַיָּקֶם, וַיָּאֶר, etc.; thus in any case a borrowed formation, whether from בָּלַל or בּוֹל = נָבֵל, like וַיָּשַׂר, 1 Chron. xx. 3, after the form וַיָּסַר from שׂוּר = נָשַׂר, or after the form וַיָּרַע from רָעַע = נָשַׂר. The *Hiph.* הֵבִיל or הֶבִיל, as inwardly transitive, means to produce fading (= to fade away). In the fourth figure עֲוֹנֵנוּ (as in ver. 6 also according to correct codd.) is defective plural (as in Jer. xiv. 7, Ezek. xxviii. 18, Dan. ix. 13, instead of the more usual עֲוֹנֹתֵינוּ, lix. 12). עָוֹן is the usual designation of sin as guilt which evolves punishment from itself. The nation, robbed by its sin of all vital strength and joy, became like a dry leaf; and the guilt and doom, born of sin, then carried it away as an easy prey.

Universal forgetfulness of God was the consequence of self-incurred abandonment by God, ver. 6 (7): "*And there was none that called on thy name, that aroused himself to lay hold of thee; for thou hadst hidden thy countenance from us, and melted us away into the hand of our iniquities.*" There

was none (see lix. 16) who raised himself out of this deep fall in prayer and intercession, none who shook off the sleep of security, the lethargy of impotence (מִתְעוֹרֵר, as in li. 17), to lay hold of Jehovah, *i.e.* not to let Him go until He again blessed him and His people. The divine ban crushed all down, God had withdrawn His grace from them, and given them up to the consequences of their sins. The form וַתְּמוּגֵנוּ is not softened from the *Pilel* וַתְּמַגְּנֵנוּ, but, like וַיְכוּנֵנִי, Job xxxi. 15 (see there), *Kal*, since מוּג, as there כּוּן (cf. שׁוּב, lii. 8; מוּשׁ, Zech. iii. 9), is used transitively. LXX, Targ. Syr. render *et tradidisti nos*, without indicating certainly that they read תְּמַגְּנֵנוּ (Knobel), or rather וַתְּמַגְּנֵנוּ (Grotius, Cappellus). The prophet doubtless has in mind the phrase מָגַן בְּיַד, Gen. xiv. 20 (cf. Job viii. 4), but saying in more pregnant form: *liquefecisti nos in manum*, in the sense of *liquefecisti et tradidisti* (*παρέδωκας*, Rom. i. 28), from which it is also clear, that בְּיַד is no bare *διά* (LXX); the "hand" of their iniquities is their destroying, condemning power.

So it befell when the measure of Israel's sin was full. They were sent into exile, where they fell deeper and deeper. The mass of the nation proved itself really a *massa perdita*, and was lost among the heathen. But there were also those, although a diminishing few, who humbled themselves under the mighty hand of God, and, when redemption could no longer be far off, wrestled in such prayers as this, that the whole people might share in it, and, if possible, none might be left behind. With "and now" the present state of sin and punishment is given over to the past, and the significance of a turning-point in history is invoked on the present moment of prayer, vers. 7, 8 (8, 9): "*And now, Jehovah, thou art our Father; we are the clay, and thou our Maker, and we all are the work of thy hand. Be not wroth, Jehovah, very sore; and remember not iniquity for ever! Behold, consider now! We are all thy people.*" In the translation of the first word the Targum hesitates between וְאַף and the correct וּכְעַן; it is the concluding וְעַתָּה. A change must come at last, for Israel is Jehovah's work; and more than this, Jehovah is Israel's begetter and loves Israel, not merely as its Maker, but its Father (cf. xlv. 9 f., xxix. 16). Then let Him not be wroth עַד־מְאֹד, to the last degree (cf. Ps. cxix. 8);

let Him not bear iniquity in mind for ever to punish it; but let Him, on the ground that Israel is the people of His choice, show mercy instead of justice. הֵן strengthens the petition in its own way (see Gen. xxx. 34), just like נָא; and הַבֵּט signifies here also as elsewhere: to fix the gaze on something; the object here is the state of things expressed in "we are all thy people." Hitzig rightly thinks the "we are all" repeated in this prayer significant. The aim everywhere is to implore the inheritance of the coming deliverance for all the nation, that the exit from Babylon may resemble the exit from Egypt.

The setting up again of the vast ruins of the Promised Land demands the zeal of all; and this state of ruin cannot continue. It calls forth Jehovah's loving faithfulness, vers. 9–11 (10–12): "*The cities of thy holiness are become pasture-ground, Zion is become pasture-ground, Jerusalem a desolation. The house of our holiness and of our glory, where our fathers praised thee, is given up to flames, and everything that was our delight is given up to devastation. Wilt thou despite this restrain thyself, O Jehovah, wilt thou be silent and afflict us very sore?*" The cities of Canaan, inasmuch as the whole of Canaan is the land of Jehovah (xiv. 25) and holy soil (Ps. lxxviii. 54), are all "cities of holiness;" "pasture-ground" is repeated to show that the same fate has fallen on Zion-Jerusalem as on the cities of the country. The climax of terror is that even the temple has fallen a prey to the burning (flame) of fire (cf. for the expression ix. 4, and the matter Jer. lii. 13). The nation calls it "house of our holiness and of our glory;" Jehovah's holiness and glory have in the temple, as it were, planted heaven on earth (cf. lxiii. 15 with lx. 7); and this earthly dwelling-place of God is Israel's possession, and therefore Israel's holiness and glory. What grand historical recollections cling to it, is stated in the relative sentence; אֲשֶׁר is here = אֲשֶׁר שָׁם, as in Gen. xxxix. 20; Num. xx. 13 (cf. Ps. lxxxiv. 4); Deut. viii. 15, and often. מַחֲמַדֵּינוּ may include favourite resorts, splendid edifices, pleasure-grounds; but the parallelism leads us to think chiefly of things used in worship, in which the people had a sacred pleasure; כל here, contrary to custom (Ewald, § 317*c*), has the sing. of the predicate after it, as in Prov.

xvi. 2; Ezek. xxxi. 15; cf. Gen. ix. 29. Will now Jehovah עַל־זֹאת, in such a state of things, or despite (Job x. 7) such a state of things, longer do violence to Himself, and impose silence on His mercy and love? Respecting הֶחְאַפֵּק, see lxiii. 15, xlii. 14. The suffering would be aggravated עַד־מְאֹד, if it introduced Israel's destruction, or did not issue at last in Israel's restoration. Such an aggravation is inconceivable. Jehovah's mercy cannot violently restrain itself longer; it must burst forth, like Joseph's tears in the recognition scene, Gen. xlv. 1.

THE SECOND FINAL DISCOURSE, THE EIGHTH OF THE LAST PART, CHAP. LXV.

Jehovah's Answer to the Prayer of the Church.

After the people have poured out their hearts before Jehovah, He declares what they have to expect from Him. But promise does not follow at once, as one might expect, after the preceding prayer, but at first rebuke and menace; for although the penitent portion of the Church identifies itself in this prayer with the entire nation, destruction, not redemption, awaited a portion of the people, and that portion the larger one. The bulk is in the state of a "sin unto death" (1 John v. 16), which sets all intercession at defiance, because it rejected with persistent scorn the grace which was offered to it long and unceasingly, vers. 1, 2: "*I was made known to those who inquired not, found by those who sought me not. I said: Here am I, Here am I, to a nation that was not called by my name. I spread out my hands all the day to an obstinate people, who walked in a way that was not good after their own thoughts.*" The LXX (*A*) translate 1*a*: *Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν* (*B* in reverse order); and Paul, Rom. x. 20 f., accordingly refers ver. 1 to the heathen, ver. 2, on the other hand, to Israel: the former, to whom He was hitherto unknown, enter into fellowship with Him; whilst the latter, to whom He continually offers Himself, rejected Him and forfeited His fellowship. In accordance with this, Luther translates: "*I am sought by those who asked not after me, I am found by those*

who sought me not. And to the heathen, who called not on my name, I say: Here am I, Here am I." Zwingli remarks on ver. 1: *Hoc irrefragabile testimonium est cooptationis Gentium;* and Calvin: *Ex hoc loco Paulus fortiter pugnat pro vocatione Gentium ac dicit Isaiam audere fortiter clamare et asserere, Gentes esse a Deo vocatas, quia majus quiddam et clarius expressit, quam ferret ratio illius temporis.* So Hendewerk, Hofmann, Stier, Nägelsbach explain in harmony with Paul. Among the Jewish expositors there is only one, namely, Gecatilia, who refers ver. 1 to the heathen, but in this he has the Midrash (*Jalkut Schimoni ad loc.*) on his side. The application of the passage in Paul has great weight. Nevertheless, in Rom. ix. 25 f., he cites also Hos. ii. 25 and ii. 1 for the calling of the heathen, whereas he could not but know that the reference there is to the recovery of Israel; he only means that the calling of the heathen found its most adequate expression in those prophetic words. St. Peter (1 Pet. ii. 10) reproduces the very same impression of the words. In the present passage the case is certainly different. The apostle shows himself dependent, in his application of Scripture, on the Alexandrian version, and perhaps also on the traditional interpretation. The interchange of גּוֹי (cf. lv. 5) and עַם; the description לֹא קֹרָא בִשְׁמִי, which, so pointed, scarcely suits Israel, but perhaps suits the heathen; the teaching of the context to the effect that Jehovah contrasts His success among the heathen and His want of success in Israel,—these are probably the reasons which determined the apostle in his use of these Scripture words. Nevertheless נִדְרַשְׁתִּי does not mean ἐμφανὴς ἐγενόμην, but, according to Ezek. xiv. 3, xx. 3, 31, xxxvi. 37, as the so-called *Niph. tolerativum:* I caused myself to be searched for, asked after, and in keeping with this נִמְצֵאתִי, according to lv. 6: I caused myself to be found; so taken, 1*a* stands in parallel relation to 2*a:* Jehovah was open to be known and found[1] (cf. Zeph. i. 6) by those who did not (לְאַשֶּׁר לֹא=לְלוֹא, Gesen. § 156. 4) care and trouble the least about Him,—an acceptation confirmed by the fact that 1*b* speaks only of a spontaneous offer, not of results of any kind. Israel is called גּוֹי לֹא־קֹרָא בִשְׁמִי, a people not called by His name. But does not Israel, even in

[1] [*Erkundbar, findbar.*]

its apostasy, bear the name of Jehovah's people in testimony against itself? And why נִקְרָא, which means "to be called," xlviii. 12, and not נִקְרָא, xliii. 7? We should perhaps then point קָרָא after LXX (*οἵτινες οὐκ ἐκάλεσαν τὸ ὄνομά μου*), Targ. (דְּלָא מְצַלֵּי בִּשְׁמִי) Syr. Jerome (with Ewald, Cheyne, Bredenkamp): a people (גּוֹי, LXX, *ἔθνος*, perhaps intentionally for עַם in allusion to its heathen degeneracy), which calls not on my name, *i.e.* is estranged from me in its wishes and prayers; and yet the Lord continued favourable to it in infinite patience, and, as ver. 2 adds, with ever-open arms of love. He spread out His hands (as one does who would attract and embrace another) the whole day, *i.e.* always (cf. xxviii. 24), to a stubborn people (סוֹרֵר from סָרַר, i. 23, xxx. 1), who walked in a way not good (cf. Ps. xxxvi. 5; Prov. xvi. 29, here with article which could not be repeated with the adjective because of the לֹא), after their own thoughts. That which led them and which they followed was not God's will, but selfish views and aims after their hearts' lusts, and yet God did not leave them; they were the constant mark and goal of His seeking, alluring love in His desire for their good.

But rejecting this love with stiff-necked obstinacy, they have incurred wrath, which, though long and patiently restrained, now bursts out with uncontrolled violence, vers. 3–5: "*The people that continually provokes me to my face, sacrificing in the gardens, and burning incense on the tiles, who sit in vaults and pass the night in retired places, who eat flesh of swine, and broken pieces of abominable things are in their dishes, who say: Halt! Come not too near me! For I am holy to thee,—these are a smoke in my nose, a fire blazing continually.*" The retrospective "these," 5*b*, sums up the subject characterized from ver. 3 onward; what follows in 5*b* is predicated of it. The heathen practices of the exiles are described; at least so it would seem, for one looks in vain in the idolatrous practices of their fathers, ver. 7, for anything of the kind. Only in the mention of gardens as places of worship, which occurs exclusively in the Book of Isaiah, does this passage, along with lvii. 5, lxvi. 17, coincide with i. 29. עַל־פָּנַי, "to my face" = freely and openly, without being ashamed and afraid before me, cf. Job i. 11, vi. 28, xxi. 31. "Burning incense on the bricks," *i.e.* on altar-tops of brick,

points to Babylon the proper home of *cocti latercs* (*laterculi*). The Torah mentions לְבֵנִים only in reference to Babylonian and Egyptian buildings; the Torah itself knows and permits only altars of earth cast up, unhewn stones and wood boards with brass covering. "Who sit in vaults" describes them, according to Vitringa, as sacrificing to the dead; he refers to the Roman and Greek *inferiae* (sacrifices to the dead), and *februationes* (expiations for the dead), as probably springing from the East. But Böttcher, *De Inferis*, § 234, explains the purpose of the sitting in or among (*inter*) the graves as being to hold intercourse with the dead and demons, a view more in keeping with בַּקְּבָרִים (not עַל־קִבְרִים). The next feature: "They pass the night in retired places," *i.e.* places not accessible to every one, may allude to the mysteries celebrated in crypts; but the LXX (followed by the Syriac) translates *ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια*, and understands it of the so-called *incubare*, *ἐγκοιμᾶσθαι*, as also Jerome explains: *in delubris idolorum, ubi stratis pellibus hostiarum incubare soliti erant, ut somniis futura cognoscerent, quod in fano Aesculapii usque hodie error celebrat ethnicorum.* The phrase ובנצורים suggests not so much open temples as inaccessible caves or subterranean places; Rawlinson (*Monarchies*, ii. 269) mentions "clay-idols in holes below the pavement of palaces." Ewald (§ 187*b*) erroneously refers נְצוּרִים, as also נְצוּרוֹת, xlviii. 6, to the *Niph.* of צָרַר: confined = concealed. It is much easier to get from נָצַר, "to preserve," to the meaning "to close outwardly, conceal." The plur. נצורים is that of extension, like הֲדוּרִים, xlv. 2, *loca tumida*; נְעָמִים, Ps. xvi. 6, *amoena*. The complaint: "who eat swine's flesh," refers to the adoption of heathen customs; we know from the inscriptions that the Babylonians ate swine's flesh.[1] The clause וּפֶרֶק פִּגֻּלִים בְּלֵיהֶם is of the same kind as in v. 12*a*, cf. Jer. xxiv. 2. פִּגּוּל means stench, corruption (Ezek. iv. 14, בְּשַׁר פִּגּוּל); then concretely something corrupt, uneatable, to be avoided according to the laws of food and law generally (synon. פִּסּוּל, פָּסוּל), and with פֶּרֶק (*Chethîb*), which is related to מָרַק as crumbs (from פָּרַר, to break) to broth (from מָרַק, to rub away, boil away); decoction, or broth (Targ. רְטַב=רוּטַב, רִטָּר, LXX, Jerome, *ζωμόν*, *jus*), used

[1] See Jensen "das Wildschwein in den assyr. babyl. Inschriften," in Bezold's *Zeitschrift für Assyriologie*, Bd. i. (1886) p. 309 f.

of sorts of flesh and parts of the body forbidden by law. Such heathen sacrifices and feasts are meant as are repulsive to legal piety. For the words in 5*a* come from the lips of those who pride themselves greatly on having gained initiation into the mysteries, or at least a high degree of sanctity, by taking part in specially sacred rites, so that to every one who keeps aloof from such rites, or does not enter so deeply into them, they utter their *odi profanum vulgus et arceo:* קְרַב אֵלֶיךָ, keep near to thyself, *i.e.* keep by thyself, as in Arabic it is said *iḍhab ileika,* go away to thyself, for: take thyself off (cf. הִקְרִיב מֵאֵת, 2 Kings xvi. 14, and Hitzig on Ps. xxxii. 9); אַל־תִּגַּשׁ בִּי, come not near me (=גֶּשׁ־הָלְאָה or גְּשָׁה־לָךְ, make way, give place, Gen. xix. 9; Isa. xlix. 20), for קְדַשְׁתִּיךָ, I am holy to thee, *i.e.* unapproachable. The verbal suffix stands for the dative, as in xliv. 21, according to Gesen. § 117. 4, 3; for that the *Kal* קָדַשׁ, like חָזַק, Jer. xx. 7, is used transitively (Luther, Calvin, Zwingli *et al.*, finally Hitzig), rightly occurs to none of the Jewish expositors. Bredenkamp reads קִדַּשְׁתִּיךָ; but the cry is certainly no warning against communicating a burdensome קְדֻשָּׁה, which had to be removed by ablution before one could engage again in the affairs of daily life (as *e.g.* the קְדֻשָּׁה of one who touched sacrificial flesh, or who was sprinkled with sacrificial blood, Lev. vi. 20; cf. Ezek. xliv. 19, xlvi. 20),[1] but a "heathen and pharisaic" (Cheyne) demand to respect sacred things, and not by want of reverential fear to incur the vengeance of the gods. After this exhaustive description, they who answer to this character receive their due predicate: they are in the power of the divine wrath which expresses itself as it were in smoking pantings. That has not to seize them hereafter; they are already in the midst of the wrath-fire, burning there inextinguishably.

The divine justice will not rest until it has procured full satisfaction, vers. 6, 7: "*Behold, it is recorded before me. I will not keep silence, except I have recompensed, and I will recompense into their bosom. Your iniquities and the iniquities of your fathers together, says Jehovah, that they burned incense*

[1] According to the rule: He that touches holy things is made holy, יִקְדָּשׁ, Ex. xxix. 37, xxx. 29; Lev. vi. 11, 20. So יקדש is to be understood in these passages, not: "must be holy" (Riehm, Baudissin), still less, of course: "falls to the temple" (Knob. *et al.*).

on the mountains, and insulted me on the hills (I will recompense); and I measure their reward first of all into their bosom." Led astray by passages like x. 1, Job xiii. 26, Jer. xxii. 30, where כָּתַב (כְּתֻב) refers to written decrees, Vitringa explains כְּתֻבָה of the divine sentence. But the reference is to their idolatrous practices in scornful contempt of God's laws; these are written before Him in uneffaceable characters against the day of vengeance. With this agrees what follows: I will not keep silence until I have recompensed. The accentuation rightly gives the tone of the penultimate to the first שִׁלַּמְתִּי, as a pure perfect, and that of the ultimate to the second as *perf. consec.* כִּי אִם, with preceding imperf. and following perf., means "unless first," lv. 10; Gen. xxxii. 27; Lev. xxiii. 6; Ruth iii. 18; cf. also Judg. xv. 7 (conceived originally thus: I will not keep silence, then I will keep silence only when . . .). Instead of עַל־חֵיקָם, to their bosom, it might also run אֶל־חֵיקָם, into their bosom, as in Jer. xxxii. 18; Ps. lxxix. 12; in ver. 7 אֶל is actually *Kerî* for עַל, whereas, in ver. 6, עַל is *Chethîb* without *Kerî* (see Norzi); cf. with the figure "into your bosom," Luke vi. 38. What is to be recompensed follows in 7*a*, but not, as the form of the address shows, governed by וּשלמתי, but by a אֲשַׁלֵּם easily supplied in thought from it. Whether אֲשֶׁר is used in the sense of *qui* or *quod* (that) is doubtful; the structure of the sentence favours *quod*. Sacrificing "on mountains and hills" is a standing description of pre-exilian idolatry; cf. lvii. 7; Hos. iv. 13; Ezek. vi. 13. The object having been more exactly defined, וּמַדֹּתָי goes back to וּשלמתי in 6*b*. Many expositors take פְּעֻלָתָם רִאשֹׁנָה together: their former reward, *i.e.* what was previously deserved by their fathers. But in this case the final clause would only affirm, in a one-sided way, in opposition to 7*a*, that the sins of their fathers would be visited on them; and this explanation has against it, not only the accents, but also the parallel passage, Jer. xvi. 18, which stands in manifest correlation to this passage (see Hitzig there). Accordingly ראשנה is an adverb (Ewald, Nägelsb., Orelli, Bredenk.): the first thing which Jehovah has to do, in virtue of His holiness, is this, that He punishes the sins of apostate Israel, punishing them in such a way that, because the sins of the children are simply the con-

tinuance of those of the fathers, the punishment is adjusted to the demerit of both together.

After the intimation given already in "first of all," that the work of the future is not limited to the infliction of punishment, the transition from menace to promise does not come abruptly, vers. 8, 9: "*Thus says Jehovah: Like as when the must is found in the cluster men say: Destroy it not, for there is a blessing therein, so will I do for my servants' sake, that I may not destroy the whole. And I will bring forth a seed from Jacob, and an heir of my mountains from Judah; and my elect ones shall inherit it, and my servants shall dwell there.*" Of the two co-ordinate clauses of the protasis, 8*a*, the first states the condition (inserted in the translation in due sentence-form) of the second. הַתִּירוֹשׁ and בָּאֶשְׁכֹּל have the generic article; וְאָמַר means, as in xlv. 24, "men say," with indefinite subject. As one does not destroy a cluster consisting of good and bad berries, because one would also destroy the divine blessing contained in it, so Jehovah for His servants' sake will not annihilate Israel. He will not destroy הַכֹּל all indiscriminately; the sense is not: the sap along with husk and shell (Knob. Hahn), but: the berries having good sap along with the preponderant bad berries (J. H. Michaelis, Seinecke). The figure differs somewhat from that in v. 1–7; Micah vii. 1. The servants of Jehovah remain safe. Jehovah leads forth, makes to proceed, brings to light (הוֹצִיא, as in liv. 16, but here: by means of sifting, Ezek. xx. 34 ff.) a seed, a race, from Jacob and Judah, *i.e.* the people of the two captivities (see xlvi. 3), which will possess His mountains, *i.e.* His holy mountain-land (xiv. 25; cf. Ps. cxxi. 1, and "my holy mountain," xi. 9, lxv. 25). Since "my mountains" is = "land of Israel" in meaning, for which Ezekiel is fond of saying "mountains of Israel," *e.g.* vi. 2 f., so it may be further said: and my elect ones shall possess it (*i.e.* "the land," lx. 21; cf. viii. 21; Ps. lxix. 36 f.

From east to west, in its entire breadth, the land then presents the appearance of thriving peace, ver. 10: "*And the plain of Sharon becomes a meadow for flocks, and the valley of Achor a resting-place for oxen, for my people that asked after me.*" Sharon is the fertile plain stretching along the Medi-

terranean coast from Jaffa to the neighbourhood of Carmel. The valley of Achor is a valley, made notorious by the stoning of Achan, in one of the hill-ranges running through the plain of Jericho (see Keil on Josh. vii. 24 ff.). From one point to the other pastoral wealth will extend; and there as here the peace will be at home, which God's people now enjoy, the people that asked after Him in time of trouble, and therefore truly bear that name. The idyllic picture of peace recalls xxxii. 20 and other passages; cf. רֶבֶץ and נָוֶה in xxxv. 7.

The discourse now turns anew to those already described in vers. 1–7, who serve strange gods in a strange land, vers. 11, 12: "*And ye who are estranged from Jehovah, O ye that are unmindful of my holy mountain, who prepare a table for Gad, and fill up mixed drink for the goddess of destiny, I have destined you for the sword; and you shall all stoop to the slaughter, because I called and you answered not, I spoke and you heard not, and you did that which is evil in my eyes, and what I disapproved you chose.*" That ver. 11*b* speaks of two deities, and of *lectisternia* held in their honour (meals of the gods, cf. Jer. vii. 18, 51, 44), may be regarded as admitted. עֶרֶךְ שֻׁלְחָן (whence הָעֹרְכִים with *Pathach*, according to *Michlol* 53*b*) is the other side of the *lectum sternere, i.e.* of the laying the cushions on which the images of the gods were laid in these feasts. In the present passage at least the *lectus*, corresponding to the שֻׁלְחָן (like the *sella* usual in the case of goddesses), must be understood as a couch for eating, not for sleeping on. Accordingly מְלֵא מִמְסָךְ in the second clause (וְהַמְמַלְאִים לַמְנִי מִמְסָךְ) means to fill with (pour in) mixed drink, *i.e.* wine made ripe and rich by spicing or diluting (see on v. 22), since מָלֵא may be joined with the accusative not only of the vessel filled, but also of what is poured in, *e.g.* Ex. xxviii. 17. Both names of deities have the article, as הַבַּעַל also is said. הַגַּד (out of pause with *Pathach*), which appellatively signifies "good fortune," is perfectly plain in meaning. The word has this meaning in all the three chief Semitic dialects, whence it passed into Hutzwaresh and modern Persian, and so it occurs already in Gen. xxx. 11, where the *Chethîb* בְּגָד should be read, LXX ἐν τύχῃ; the ד is *geminata*, as the inflection shows (cf. the Biblical proper names גַּדִּי

and גְּדִיאֵל, the Aramaic גַּדָּא, Arabic جَدّ). The radical word, therefore, is גָּדַד (Arabic *ǵadda*), in the sense to cut off =distribute; جَدّ means, like حَظّ (cf. also قِسْم, what is allotted, and especially the fortune allotted). It is therefore beyond doubt that גד is the god of fortune (being translated by *Τύχη*, בית־גד by *Τυχεῖον*, *DMZ.* xxxi. 99–101); perhaps if the local name בַּעַל־גָּד is to be treated like בַּעַל־חָמָן, it is Baal (Bel) as god of fortune. Already Gecatilia remarks that this is the deified planet Jupiter. This divine name appears on Phoenician and Palmyrean inscriptions in the most diverse combinations, *e.g.* גדעת (fortune of the עת, *i.e. opportunitas*). The Arabs called Jupiter السعد الاكبر, "great Fortune," as the chief star of Fortune (and at the same time Venus, "little Fortune;" *opposite* to Mars and Saturn as the two unlucky stars), probably one with the رب البخت (*rabb el-bacht*), worshipped by the Zabians, "Lord of Fortune" (Chwolsohn, *ibid.* ii. 30, 32).[1] If, then, *Gad* is Jupiter, nothing is more probable than that מני means the other of the two stars of Fortune (السعدان), and so Venus as السعد الاصغر, "little Fortune."[2] Of itself certainly the name מְנִי does not suggest a female deity; for מְנִי from מָנָה either means, as a passive participial noun (like בְּרִיָּה בְּרִי, creature): what is allotted, or, if it is modified from the radical form *mani*: allotment, destination, fate. A synonym is the Arabic مَنِيَّة (plur. مَنَايَا), the old pre-Islamite name of the power of fate, and the Persian *bacht* (adopted into Arabic), which signifies universal fate, and from which *bagobacht* is distinguished as that which is exceptionally allotted by the gods. A deity of this name מני is, in addition to the present passage, perhaps attested by the fact that עברמני occurs on some Aramaico-

[1] In *Nedarim* 56*a* the Mishnic דרגש is explained by ערסא דנרא, couch consecrated to the god of Fortune and used for nothing else. In later idiom נד acquires the general sense of *numen*, *e.g. Chullin* 40*a*: נרא דהר, the mountain-spirit; and hence we understand how the Persian נרמן means royal majesty in a titular sense.

[2] See also Siegfried in the essay, "Gad-Meni and Gad-Manasse," in the *Jahrb. für protest. Theologie*, 1875, pp. 356–367; cf. Mordtmann's essay, "Tyche-Gad-Meni," in *DMZ.* xl. 44–46.

Persian coins of the Achaemenides, with which Fürst associates the Biblical personal name אֲחִימֵן. מן and מני would in this case be Semitized from *Μήν, Deus Lunus,* the worship of whom in Carrae (חרן) is attested by Spartian (chap. vi. of Caracalla's Life), and in Pontus, Phrygia, etc., by Strabo (xii. 3. 31 *s.*); and *Μήνη, Dea Luna* (cf. *Γενείτη Μάνη* in Plut. *Quaest. Rom.* 52, *Genita Mana* in Plin. *Hist. Nat.* xxix. 4, and *Dea Mena* in Augustine, *Civ. Dei*, iv. 11), who, according to Diodorus (iii. 56) and Nonnus (*Dionys.* v. 70 *ss.*) was worshipped in Phoenicia and Africa. For the identity of the two with מני the rendering of the LXX may be quoted: *ἑτοιμάζοντες τῷ δαιμονίῳ* (another reading *δαίμονι*) *τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέρασμα,* if we compare therewith what Macrobius (*Saturn.* i. 19) says: "According to the Egyptians there are four deities who preside over the birth of men: *Δαίμων, Τύχη, Ἔρως, Ἀνάγκη.* Among these *Δαίμων* is the sun, the author of spirit, warmth, and light. *Τύχη* is the moon, the goddess with whom the bodies under the moon grow and decline, and whose ever-changing course accompanies the multifarious changes of mortal life." A passage of the Antiochian astrologer Vettius Valens, quoted by Selden in his first *Syntagma de Diis Syris,* is in similar terms: *Κλῆροι τῆς τύχης καὶ τοῦ δαίμονος σημαίνουσιν* (namely, by the nativity-signs) *ἡλιόν τε καὶ σελήνην.* But the Egyptian pantheon knows no moon-god מני, and other doubts arise against the combination of מְנִי and *Μήνη.* We agree with Siegfried and also with Gesenius, who, in accordance with the popular Arabic combination of Jupiter and Venus as the two heavenly powers of fortune, understands מני of Venus and גד of Jupiter; she is called מְנִי as the dispenser of fortune and arbitress of fate generally. It is strange that this entire description of the Babylonian Isaiah draws no illustration at all from the mythology and worship of the Babylonians. *Gad* is an Aramaic, old Hebrew deity (Nöldeke in *DMZ.* xlii. 474, 478 f.), not a Babylonian one, nor even, as Baethgen thinks,[1] imported into Babylonia. And *Ment* is just as little Babylonian, and rather recalls مناة, *Manât,* one of the three chief deities of the pre-Islamite Arabians.[2] The passage

[1] *Beiträge zur semit. Religionsgeschichte,* p. 80.

[2] Respecting the Arabic goddess *Manât,* see Wellhausen, *Reste arabischen*

continues with וּמָנִיתִי, resembling an apodosis and playing on the name *Menî*. The address in ver. 11 is like a protasis containing the real reason of their future fate. Because they slight Jehovah and court the favour of the two gods of fortune, Jehovah assigns them to the sword, and they must all bow down (כָּרַע, as in x. 4). Next, all this is justified, the discourse at last returning on itself like a circle; because you replied not when I called, listened not when I spoke (which is here expressed in just such irregular form as in v. 4, xii. 1, l. 2), and did that which was evil in my eyes (*i.e.* what to me, the Holy One, is evil),—a confirmatory sentence of four clauses, repeating lxvi. 4 (cf. lvi. 4) almost word for word.

Because of the transgression above-mentioned the announcing of punishment begins anew, and the diverse fate of Jehovah's servants and of His despisers, is declared in five theses and antitheses, vers. 13–16: "*Therefore, thus says the Lord, Jehovah: Behold my servants shall eat, but you shall hunger; behold, my servants shall drink, but you shall thirst; behold, my servants shall rejoice, but you shall be put to shame. Behold, my servants shall exult for joy of heart, but you shall cry out for anguish of heart, and you shall lament for tribulation of spirit. And you shall leave your name behind as a form of curse to my elect ones, and the Lord, Jehovah, will slay you; but he will call his servants by another name, so that whoever blesses himself in the land, will bless himself by the God of faithfulness, and whoever swears in the land, will swear by the God of faithfulness, because the former troubles are forgotten, and because they have vanished from mine eyes.* Starving, confounded for salvation rejected (תֵּבֹשְׁנָה, as in lxvi. 5), crying out and lamenting (תְּיַלֵּלְנָה, *imperf. Hiph.* as in xv. 2 with double preformative) for heart-ache and anguish of spirit (שֶׁבֶר or שֵׁבֶר, LXX well *συντριβή*, like *συντετριμμένους*, lxi. 1) the apostates remain behind in the land of captivity, whereas the

Heidentums, pp. 22–25. Sprenger, in his *Leben Mohammads*, 1862, and Reuss associate this Arabic *Manât* with מני. Osiander's judgment is more hesitating, *DMZ.* vii. 497. Lagarde would read נני for מני: the Elymaean Nanaea, Persian Anaitis, Babylonian *Nanâ* (Friedr. Delitzsch, *Assyr. Gramm.* § 13). A Babylonian god *Manu* (Cheyne after Finzi and Lenormant) is just as little in evidence as a Babylonian *Gad* (according to Sayce, a star-name of Merodach).

servants of Jehovah enjoy the richest divine blessings in the land of Promise, lxii. 8 f. *Pasek* stands between עֲבָדַי ו יֹאכְלוּ, that the two consonantal *Yods* may not be confounded in utterance. The former, perishing in the land of captivity, leave their name to the latter as a form of oath and imprecation שְׁבוּעָה, Num. v. 21, so that men say: Jehovah slay thee as He slew them. Such in any case is the meaning of the threat, but the words וְהֵמִיתְךָ וגו׳ cannot be the form of imprecation itself; for even granting that the perfect is admissible (which Driver denies, *Tenses*, § 20) as precative (see on Job xxi. 16), still כָּהֶם or כָּאֵלֶּה, indispensable in a form of imprecation (see Jer. xxix. 22; cf. Gen. xlviii. 20), would be absent. We must therefore suppose that the prophet, having the wording of the form of oath in his mind without expressing it, borrows from it the continuation of the threat, and in consequence of this slips from the plural of the address into the singular. Whilst their name becomes a form of cursing, on the other hand Jehovah calls His servants by another name (cf. lxii. 2), so that henceforth it is the God of faithfully-fulfilled promise whose name men will take on their lips when they wish good and affirm the truth (הִתְבָּרֵךְ בְּ, to bless oneself by some one or by his name). No other divine name is heard in the land but this one, now so gloriously attested; for the former afflictions, to which the mixed state of Israel in exile and the persecution of Jehovah's worshippers by His despisers belongs, are forgotten, so that they do not mar the enjoyment of the present; and they have vanished from God's sight, so that any renewal of them is utterly remote from Him. Such is the connection between ver. 16 and vers. 13–15. אֲשֶׁר signifies here, not *eo quod*, as *e.g.* in Gen. xxxi. 49, but *ita ut*, as *e.g.* Gen. xiii. 16. What follows is the effect of the separation now carried out and of the promise realized. For this very reason God is called אֱלֹהֵי אָמֵן, God of the Amen, *i.e.* He who translates what He promises into Yea and Amen (2 Cor. i. 20),—a striking appellation (Cheyne would prefer אֹמֵן or אָמֵן), borrowed from the confirmatory אָמֵן,[1] as when Jesus is called in Rev. iii. 14, "the Amen, the faithful and the true Witness." In וְכִי the

[1] See *Talmud. Studien*, No. ix.: Ἀμὴν Ἀμήν in *Luth. Zeitschr.* 1856, pp. 422–424.

justifying כִּי is emphatically repeated as in Gen. xxxiii. 11; Judg. vi. 30; 1 Sam. xix. 4 (cf. the repetition of the deductive כִּי, Job xxxviii. 20). The inhabitants of the land stand in intimate, unclouded relation to the God who has shown Himself faithful to His promise, for all the former evil that followed on sin has utterly passed away.

That it has passed away, the prophet proves by adding one "for" to another, as in ix. 3–5, vers. 17–19: "*For behold, I create a new heaven and new earth; and men shall not remember the first, nor do they come into any one's mind. Nay: be ye joyful and exult for ever for that which I create; for behold, I create Jerusalem anew in exultation and her people in joyfulness. And I will exult over Jerusalem and be joyful over my people; and the voice of weeping and the voice of crying is heard in her no more.*" The promise here reaches its summit, already pointed at afar in li. 16. Jehovah creates a new heaven and new earth, which so fascinate by their splendour, so satisfy every wish, that all remembrance of the first, all wishing them back again, is utterly out of the question. The majority of expositors from Jerome to Hahn understand הָרִאשֹׁנוֹת, according to ver. 16, of the former troublous times. Calvin says almost literally as Aben Ezra: *Quod priorum memoriam fore negat, nonnulli ad coelum et terram referunt, quasi diceret nullam utriusque famam nullumque nomen posthac fore, sed ego ad tempora superiora referre malo.* But that the first reference is the right one, is shown by Jer. iii. 16, according to which there will be hereafter no ark of the covenant: לֹא יֵעָלֶה עַל־לֵב וְלֹא יִזְכְּרוּ־בוֹ, since now the Kapporeth with the symbolical cherubs will no longer be the throne of Jehovah, but the whole of Jerusalem. Even this promise is a glorious one, but Jeremiah and all the prophets lag far behind the eagle-flight of our prophet. Luther correctly: *that men shall no longer remember the former ones* (*i.e.* the old heaven and the old earth), *nor take them to heart.* But עָלָה עַל־לֵב does not mean to take to heart, but to come into mind, said of something, the thought of which "rises" in us and which occupies us. To take the imperfects of 17*b* as imperative (Hitzig) is needless. Even if the following כִּי אִם־שִׂישׂוּ be taken predictively, it joins on very aptly. In opposition to a remembrance of the past and

wishing it back, which though not actually existing is possible, those who see the new age are called upon, on the contrary, to rejoice always in that which Jehovah is about to create and then will have created. אֲשֶׁר introduces the object and ground of the joy: "in respect to this" (cf. xxxi. 6; Gen. iii. 17; Judg. viii. 15) = on account of this which I create (see on lxiv. 4, xxxv. 1). The imperatives "be joyful and exult" are not so much words of exhortation as of authority, and in this sense are justified by "for." Jehovah creates Jerusalem an exultation and her people a rejoicing by making joy her uniform, constant state, the characteristic of her inner and outer life. But there is joy not only on the side of the Church, but also on the side of its God (see the fundamental passage, Deut. xxx. 9). When thus the Church rejoices in God and God in the Church, no sobbing of weepers, no sound of mourners is heard again in Jerusalem (see the expression of the obverse, li. 3*b*).

Then the measure of the duration of life characterizing the patriarchs before and after the Flood will be renewed. The term of life and grace will be determined by an incomparably higher standard than at present, ver. 20: "*And there shall no more come into existence thence a suckling of days, and an old man who does not live out his days; for the young man in it shall die a hundred years old, and the sinner, smitten by the curse, a hundred years old.*" Henceforth from Jerusalem (מִשָּׁם not of time, but, as in Hos. ii. 17 and everywhere, of place, cf. lviii. 12) there shall not come a suckling (see on iii. 12) of days, *i.e.* who only reaches the age of a few days (יָמִים, as in Gen. xxiv. 55 and often), nor an old man who does not fill up his days, *i.e.* who does not attain the regular measure of human life.[1] He who dies as a youth, and whose death is regarded as premature, shall not die before his hundredth year: and the sinner (וְהַחוֹטֵא with *Seghol*, as in Eccles. viii. 12, ix. 18), who is struck by the divine curse and succumbs to the infliction, will not be carried away before his hundredth year. It would be wrong to think that all this means less than what is said in xxv. 8 only in appear-

[1] In Hesiod, Ἔργ. v. 130, a hundred years were the duration of childhood in the silver age, on which the testimony of Josephus (*Ant.* i. 3. 9) rests, that the men of primeval days lived a thousand years.

ance. There the final annulling of death is spoken of, here only the limiting of its power.

Then in place of the menaces of the law, Lev. xxvi. 16 (cf. Deut. xxviii. 30), the opposite will find its full realization, vers. 21–23: "*And they shall build houses and inhabit them, and plant vineyards, and enjoy their fruit. They shall not build and another inhabit, nor plant and another enjoy; for like the days of trees are the days of my people, and my elect ones shall enjoy to the full the produce of their hands. They shall not weary themselves for vanity, nor beget for sudden calamity; for they are a generation of those blessed of Jehovah, and their offspring remain to them.*" They themselves shall enjoy what they worked for, without someone else, whether fellow-countryman by violence or inheritance, or foreigner by plunder or conquest (lxii. 8), entering into the enjoyment of their houses and vineyards; for the Messanic age is also the restoration of the original duration of life (*Bereshith rabba* xii. on Ruth iv. 18). The duration of life will equal that of trees, *i.e.* oaks, terebinths, palms, cedars, which live for centuries (Ps. xcii. 14); and so they will be able thoroughly to enjoy what their own hands have worked for. בָּלָה means not merely to use and enjoy, but to do so to the full. Work and begetting will then be blessed, and there will no longer be disappointed hopes; they do not work without effect, and get children לִבְהָלָה for calamity which falls unexpectedly and carries them away, Lev. xxvi. 16; cf. Ps. lxxviii. 33. LXX, εἰς κατάραν (according to Arabic بهل = لعن, *execrare*). The two clauses of the explanation which follow are correlative to the two clauses of the foregoing promise: they are a generation of blessed ones, on whose labour God's blessing rests, and their offspring are with them, *i.e.* they have not lost their offspring by premature death. Such is the meaning in accordance with Job xxi. 8, not: their offspring along with them, *i.e.* in like manner (Hitzig).

Every prayer then finds a hearing, ver. 24: "*And it shall come to pass,—before they call I will answer; they are yet speaking, and I already hear.*" The will of the Church of the new Jerusalem will be Jehovah's will to such a degree, that He already hears and fulfils the slightest movement

of prayer in the heart, the prayer but half-uttered (cf. xxx. 19).

Then peace and unity will reign on every side, even in the animal world, ver. 25: "*Wolf and lamb then feed together, and the lion eats fodder like the ox, and the serpent—dust is its bread; they shall not hurt, nor destroy in all my holy mountain, says Jehovah.*" Knobel sees in this verse an unconnected addition; but it is as little this as xi. 6–9, of which it is a compendium; כְּאֶחָד for יַחְדָּו = *unâ* (answering to the Chaldaic כַּחֲדָה), which occurs elsewhere only again in Ezra and Ecclesiastes, betrays the later linguistic date of the second Isaiah. What is said of the serpent is new. "There is a manifest allusion to Gen. iii. 14," says Cheyne. The serpent will then no longer lie in wait for man's life. It will still creep in the dust, but without injuring man. When will all that is promised in vers. 20–25 come about? Not in the state of future blessedness, for the promises assume a continued mixture of good men and bad, and a limitation, not complete destruction, of the power of death, and therefore that the promise of xxv. 8*a* is still unfulfilled. Perhaps, then, in the millennium, for what the Apocalypse foretells of the millennium in definite form is the substance of all prophecy. But one thing tells against this view; the picture is preceded by the creation of a new heaven and new earth. The prophet, therefore, seems to mean the Jerusalem, which in the Apocalypse descends from heaven to earth after the new creation of the earthly world. But even this is not the true account. The state of the case, rather, is that the O. T. prophet is still unable to keep apart what the Apocalyptist divides into distinct periods. The O. T. teaches nothing of a blessed hereafter. Beyond the grave lies Hades. Of a heaven with happy human beings the O. T. knows nothing. Round God's throne in heaven are only angels, not human beings. And before the Risen One ascended to heaven, heaven was really not open to men; there was therefore no heavenly Jerusalem, whose descent to earth could be the object of hope. For this reason in O. T. prophecy the eschatological idea of the new cosmos certainly coalesces with the millennium. It is exactly so in lxvi. 23 f. In both cases what is described lies beyond the new creation of

heaven and earth. And in both cases the prophet does not depict the future state in colours taken from this one, but for him the final renewal of the world coalesces with its prelude here.

The Third Final Discourse, the Ninth of the Last Part, Chap. LXVI.

Exclusion of Despisers from the Coming Salvation.

Although the strain in which this discourse begins is one not hitherto raised, it still has much in common with the previous discourse. For not only is lxv. 12 repeated here in ver. 4, but the sharp line of division drawn in chap. lxv. between the servants of Jehovah and the worldly majority of the nation in regard to the approaching return to the Holy Land is also continued here. Since the idea of the return is at once connected with that of a new temple to be erected, we are not surprised after lxv. 8 ff. to find that Jehovah puts away with horror the thought of having a temple built to Him by the Israel of the exile, such as the majority were, vers. 1–4: "*Thus says Jehovah: The heaven is my throne, and the earth the footstool of my feet. What kind of a house is this which you would build for me, and what kind of a place as my resting-place? All these things my hand made; then all these things arose, says Jehovah; and upon these I look—on the afflicted one and him of contrite spirit, and who trembles at my word. He that slays a bullock is a man-slayer; he that sacrifices a sheep is a dog-strangler; he that offers a meat-offering, it is swine's blood; he that presents smoke of incense blesses idols. As they have chosen their ways, and their soul delights in their abominations, so I will choose their misfortunes, and I bring their terrors upon them, because I called and none answered, spoke and they heard not, and they did that which was evil in my eyes; and that in which I delighted not they chose.*" Hitzig thinks (and with him Knobel, Hendewerk) that the author here begins quite abruptly to oppose the purpose of building a temple to Jehovah; the builders are those who meditated remaining behind in Chaldea, and wished also to have a temple, as the Jews in Egypt at a later time

built one in Leontopolis. This view is at least better than Umbreit's, who fancies that the prophet here places us "at the spiritual elevation of Christian thought. In the new Jerusalem no temple is seen, and no sacrifice; Jehovah forbids this in strong language, putting them on a level with deadly sins." The prophet is thus involved in contradiction with himself, for in the new Jerusalem, according to chaps. lvi. and lx., there is a temple with permanent sacrifices, as even the present discourse assumes, ver. 20 ff. (cf. ver. 6), and in contradiction with the spirit of the O. T., in which the position, that one who in the new Jerusalem slays a bullock in sacrifice will be like a murderer, is simply impossible. But even the supposition, that here there is any condemnation of building a temple to Jehovah in Chaldea, is without support in the text. Nor does the question mean generally, that Jehovah does not need temple and sacrifice at all in order to look on men with favour (Klostermann), but it refers to the temple which is to take the place of the one destroyed (lxiv. 9 f.). The address, directed to the entire body ready to return, says without distinction that Jehovah, the Creator of heaven and earth, needs no house made by men's hands, then in the entire body distinguishes between the penitent and those alienated from God, rejects all worship and offering at the hand of the latter, and threatens them, vers. 3*b* and 4 dropping the address to the entire body, with just retribution. Just as in the Asaph-psalm, Ps. l., Jehovah rejects ceremonial sacrifice, because the whole animal-world, the earth and its fulness, are His property; so here He asks the whole body of exiles the question, What sort of house is this which you would build as worthy of me, and what sort of place would be worthy to be assigned me as a resting-place. Respecting מָקוֹם מְנוּחָתִי (apposition instead of genitival connection), see on xxx. 20*a*. He needs no temple, for heaven is His throne and the earth His footstool; He it is who fills all, the Creator, and therefore the Proprietor of the universe; and although His promise holds out the prospect of the rebuilding of the temple (xliv. 28, lvi. 7, lx. 7, lxii. 9), He will have none, if men think by temple-building itself to do Him service and forget His infinite majesty in petty architecture. כָּל־אֵלֶּה,

pointing as it were with the finger, as in Jer. xiv. 22 (Job xii. 9), denotes the world of the visible surrounding us; וַיִּהְיוּ has the meaning of the וַיְהִי, which followed on the creative יְהִי. In view of His creative dignity a temple is a trifle to Him; but His merciful look is directed to one of the following character (זֶה, pointing forward, as in lviii. 6), namely, to the mourners and broken-hearted and trembler at (עַל) His word, *i.e.* one filled with reverential fear of it. What the connection with ver. 3 is, Ps. l. 9 shows. As concerns the mass of the exiles, whom punishment has not humbled, and the prophets' preaching could not lead to reflection, He will have no temple or sacrifice from them. The several acts of sacrifice, described here by such detestable predicates, are those which end in the externalism of the act; whereas the spirit of the offerer is in contradiction to the desire for good typified by all sacrifices; therefore the acts are regarded as "dead works," lifeless acts of the spiritually dead. The articles in הַשּׁוֹר and הַשֶּׂה are used generically in regard to sacrificial animals; the slaying of a bullock counts as the killing (מַכֵּה with *Tsere*) of a man; the offering up (זֹבֵחַ, like שׁוֹחֵט, of killing for the purpose of eating, here of an animal designed for Jehovah) of a sheep like the strangling (עֹרֵף, denom. of עֹרֶף) of a dog, that unclean animal; the presenter (מַעֲלֵה) of a meat-offering (as one presenting) swine's blood, *i.e.* as if he offered on the altar the blood of this impure animal; he that offers incense as אַזְכָּרָה (see on i. 13*a*; Ps. xxxviii. 1), as one blessing אָוֶן, wickedness, here as in 1 Sam. xv. 23, and in the renaming of Bethel בֵּית אָוֶן, in Hosea used of idolatry, and indeed in the concrete sense of the idols themselves, which, according to xli. 29, are אָוֶן. So already Jerome: *quasi qui benedicat idolo*, and Vitringa: *cultum exhibens vano numini*. מְבָרֵךְ, like עֹרֵף (cf. also יֹגֵל, ver. 8; נֹכֵל, xl. 7 f.), has the accent drawn back, and *Metheg* (העמדה) with *Tsere*. That here, as also in i. 11–15, sacrifices are not rejected in themselves, but the sacrifices of those whose heart is divided between Jehovah and idols, and who refuse Him the best sacrifice, Ps. li. 17 (cf. l. 23), is shown by the following correlative double sentence, 3*b*, 4, which is divided into two Masoretic verses, because their symmetry could not otherwise be secured. גַּם . . . גַּם, elsewhere "both—and," and in nega-

tive sentences "neither—nor," means here, as in Jer. li. 12, "as certainly the one as the other," therefore = "like as, so," in the sense of requiting like with like (cf. Mal. ii. 9). They have chosen their own ways, lying remote from those of Jehovah, and their soul has found pleasure, not in honouring Jehovah, but in all sorts of heathen abominations (שִׁקּוּצֵיהֶם, as frequently from Deut. xxix. 16 on). Therefore, Jehovah desires no temple built by them or with their help, and no sacrificial service restored by them; but in harmony with the law of retribution He chooses תַּעֲלֻלֵיהֶם, *vexationes eorum*, LXX, *τὰ ἐμπαίγματα αὐτῶν* (see on iii. 4) with object. suff.: fates that will play havoc with them, and their terrors, *i.e.* positions filling them with horror (מְגוּרֹת, as in Ps. xxxiv. 5), He brings upon them. שִׁמְעוּ is the pausal form for שִׁמְעוּ.

From the majority of the whole body, godless and heathen in character, the prophet now turns to the minority, who tremble with reverence when they hear God's word. Let them hear how Jehovah will help them against their persecutors, ver. 5: "*Hear the word of Jehovah, ye who tremble at his word. Your brethren, who hate you, who push you from them for my name's sake, say: Let Jehovah gain glory, that we may behold your joy. These shall be put to shame.*" They who hate them are their own brethren, and (what aggravates the sin still more) Jehovah's name is the ground (cf. Luke xxi. 12) on which they are hated by them. According to the accents certainly (מנדיכם, *Rebhîa*; שׂמי, *Pashta*) the meaning would be: "Your brethren say . . . for my name's sake (*i.e.* for my = our good) Jehovah will glorify Himself, then we shall behold your joy, but—they shall be put to shame." But למען שׂמי joined to יכבד gives only a forced meaning, which throws the relation of the clauses into confusion; whereas this relation is natural and agreeable to the context if למען שׂמי is joined to שֹׂנְאֵיכֶם מְנַדֵּיכֶם, as should be done according to parallels like Matt. xxiv. 9. נָדָה, √ נד, to scare away, thrust away (Amos vi. 3 with dative of object), corresponds to *ἀφορίζειν*, Luke vi. 22 (cf. "put out of the synagogue," John xvi. 2); excommunication or inflicting the ban, נִדּוּי, goes back beyond the Herodian age (see *Eduyoth* v. 6),[1] at least to the

[1] Cf. Wiesner, *Der Bann in seiner gesch. Entwickelung auf dem Boden des Judenthums*, 1861.

post-exilian age. In the present passage, the meaning of ignominious renunciation of fellowship is enough for נִדָּה. To these followers of Jehovah, who believe the message of approaching redemption, they say in unbelieving scorn: Let Jehovah glorify Himself (properly, become glorious, *i.e.* show Himself glorious, cf. יִגְדַּל, Mal. i. 5), that we may be satiated with the sight of your joy; they regard the hope of believers as illusion, the word of the prophet as imagination. They are the same who, when the permission to return is suddenly given, will desire to go, but will not reach the goal, because they did not formerly rejoice in faith, and now, while rejoicing in the palpable, they do so in a wrong way.

The city and temple, where they would go, are to them the source of righteous doom, ver. 6: "*A sound of tumult from the temple! A sound from the temple! A sound of Jehovah who repays punishment to his foes!*" All three קוֹל, to the second of which שְׁאוֹן is supplied in thought, are exclamations (as in lii. 8); but in the third the interjectional sentence comes near to a substantive clause ("it is a sound of Jehovah"), the caller indicating here the author and cause of the uproar which is at first enigmatic. City and temple lie indeed at present in ruin; but they are the place where Jehovah will again make His abode, and are already, when promise and fulfilment touch each other, on the point of rising again. In Jer. xxv. 30 the thunder of judgment goes forth from God's heavenly dwelling-place; here as in Joel iii. 16, Amos i. 2, from His earthly dwelling-place, of which He is again taking possession, followed by the faithful remnant of His people (xl. 9, lxii. 11). Thence may be heard a dull roar (like tumult of war, xiii. 4): it is He who is throned in Zion-Jerusalem, and who rules from thence (xxxi. 9), rendering recompense to His foes. Elsewhere שָׁלֵם (הֵשִׁיב) גָּמוֹל usually means to repay what is earned (deserved), *e.g.* Ps. cxxxvii. 8 (cf. above, iii. 11); but in lix. 18 גְּמוּל was the parallel of חֵמָה, and therefore referred, as in xxxv. 4, not to what was earned by men, but to recompensing by the judge, as also in Jer. li. 6, where it is used just as absolutely. According to the context, "his foes" refers primarily to the God-estranged and yet arrogant mass of the exiles.

This mass falls a prey to judgment, and yet Zion is not

left without children and people, vers. 7–9: "*Before she travailed, she has brought forth; before pangs came on her, she was delivered of a man-child. Who has heard anything like this? Who has seen the like? Is a land born in a day? Or is a nation begotten in a moment? For Zion travailed, yea has brought forth her children. Should I bring near to the birth and not cause to bring forth? says Jehovah. Or should I, who make to bring forth, shut up? thy God has said.*" Before Zion travails, before a birth-pang (חֶבֶל, with *Tsere*) comes on her, she has already borne, brought easily into the world (הֶמְלִיט, like מָלַט of an animal, xxxiv. 15; cf. יָפַף of an animal, Gen. viii. 12, with הוֹסִיף, *ibid.* ver. 10) a man-child. This child, of which she is delivered with such wonderful rapidity, is a whole land full of men, a whole nation. The seer exclaims in astonishment, like Zion herself in xlix. 21: "Who has heard such a thing, seen the like: is a land brought forth in a day, is a nation born in a moment? This unheard-of thing is now realized, for Zion has travailed, has also brought forth her children," not one child, but her children, a whole nation calling her mother. The *Hiph.* הוֹחִיל has here the meaning of the *Pul.* חוֹלַל. The subj. אֶרֶץ is preceded by the predicate in the masc. as in ix. 18, Gen. xiii. 6, and frequently. Luzzatto takes אֶרֶץ, after the pattern of Num. xxxii. 5, as accus. of object; this is possible (since אֵת־אֶרֶץ was here out of place), but not syntactically necessary. The land here, as *e.g.* Judg. xviii. 30, has the sense of the population of the land. כִּי, 8*b*, assumes the suppressed middle thought, that the unexampled has now taken place; יֻלְּדָה follows on חָלָה with גַּם, because חִיל means properly *parturire*; יָלַד, *parere*. Ver. 9 ratifies what has been promised. Jehovah asks: "Should I bring about the breaking forth and not the birth (both *Hiph.* causative), so that the child, although it tries to pass the mouth of the womb, does not come to the light? Or should I be one to bring to the birth, and shut up, namely, the womb, so that when all that remains is the last pangs for pressing forth the child, the work of bringing forth is ineffectual?" From אֱלֹהַיִךְ we see that the questions are addressed to Zion, whose faith they are meant to strengthen. The meaning of the two clauses of the twofold question, which is disjunctive rather in form than sense, as

often, runs into one. The first clause affirms that Jehovah will bring the birth to an end; the second, that He will not at last frustrate what is nearly brought to an end: *an ego sum is qui parcre faciat et (uterum) occluscrim (occludam)?* יאמר (see on xl. 1) and אמר (LXX both times εἶπε) interchange in no other sense than that the former denotes God's word sounding at present, the latter God's word spoken and still echoing. The predictive message of our prophet is now so far advanced, that the future promised is at the door; the Church of the future is already like a child ripe for birth, and about to separate from the womb of Zion hitherto barren. The God, who has already prepared everything so far, will suddenly make Zion a mother; a man-child, *i.e.* a whole nation after Jehovah's heart, will suddenly lie in her lap; and this new-born Israel, not the corrupt mass, will build Jehovah a temple.

In presence of such a future, they who feel deep sympathy with Zion's present suffering are to rejoice beforehand in the change of all her suffering into glory, vers. 10, 11: "*Rejoice with Jerusalem and exult over her, all ye who love her; be exceedingly joyful with her, all ye that mourn over her, that you may suck and be satisfied with the breast of her consolations, that you may quaff and revel in the abundance of her glory.*" They who love Jerusalem (the dwelling-place of the Church, and the Church itself), who sorrow for her (הִתְאַבֵּל, sorrow inwardly, 1 Sam. xv. 35; show themselves mourners, Gen. xxxvii. 34; wear mourning, *Moëd katan* 20*b*, the ordinary prose-word; on the other hand, אָבַל, to fall into sorrow, to sorrow, occurs only in higher style), therefore the "mourners of Zion" (lvii. 18, lxi. 2 f., lx. 20), are now already to rejoice in spirit with Jerusalem and exult for her (בָּהּ), and share ecstatic rapture with her (אִתָּהּ), that when that in which they now rejoice in spirit shall be fulfilled, they may suck and be satisfied, etc. Jerusalem is thought of as a mother, and the rich, real comfort which she enjoys, li. 3, as the milk filling her breast (שַׁד, as in lx. 16), and with which she now richly nourishes her children. The √ מץ, מצ, in weaker form מז, מז, means to suck, sip, enjoy with relish. זִיז, parallel to שַׁד (not זִיז, which none of the ancients read),

signifies waving abundance, which moves to and fro like a body of water, from זָאַז, to move by fits and starts (Bernstein, Knobel); on the other hand, the meaning *emicans fluxus* (Schröder), *radians copia* (Kocher), rests on an erroneous combination with זִיז (cf. נָזַר, to pour out in the form of rays). The rendering of Aquila, *ἀπὸ παντοδαπίας* (after which Jerome, *ab omnimoda gloria*), looks like a derivation from the Midrash, according to which the miraculous bird זִיז has its name from its varied taste (מִזָּה וּמִזָּה), *Wayikra rabba*, c. 22. Luzzatto and Cheyne give the word the meaning "teat," Ital. *zizza*, vulgar Arabic زِيزَا, as Juda b. Koreish already remarks that זיזא is a foreign word for "dug," in which sense Lagarde would read בִּיז (Targum word for שַׁד);[1] but the parallelism does not compel us to give the word a meaning which is also unsuitable to זִיז שָׂדַי, Ps. l. 11, lxxx. 14.

That the future of the Church promises such full satisfaction to those who suffered with her is now confirmed, ver. 12: "*For thus says Jehovah: Behold, I guide peace to her like a river, and the glory of the heathen like an overflowing brook, that you may suck; you shall be carried at the side, and caressed on the knees.*" Jehovah guides or turns (Gen. xxxix. 21) peace to Jerusalem, the greatest of all inward blessings, and also the most glorious of outward blessings in the possession of the heathen world (כָּבוֹד, as in lxi. 6), and both in richest abundance. There is another punctuation, which regards כְּבוֹד גּוֹיִם as the object of both clauses: like a peaceful stream (כְּנָהָר, not כַּנָּהָר, xlviii. 18), which Luzzatto rightly rejects (Wickes, *Prose Accents*, p. 136 *s.*). The correct punctuation would have been אֵלֶיהָ כְּנָהָר שָׁלוֹם. Blessed so abundantly with peace and good gifts, they shall suck to their hearts' content (cf. lx. 16); the figure of the new motherhood of Zion and of her children as *quasimodogeniti* still continues its influence. The members of the Church can then revel in peace and wealth, like a child on its mother's breasts; the world belongs entirely to the Church, for the Church belongs entirely to God. The

[1] See *Handschriftliche Funde*, ii. (1862) p. 5, on the Greek *βυζύ*, man's breast, and *βυζά*, woman's breast.

mention of the heathen leads on to the thought already similarly expressed in xlix. 22, lx. 4: You shall be borne on the side (arm or shoulder), and caressed on the knees (שְׁעֻשָׁע, *Pulpal* to שָׁעַשׁ, xi. 8), namely, of the heathen, who will vie with each other in showing you delicate attention.

The prophet now sees the members of the Church grown up from childhood to manhood; they suck like a child and are comforted like a grown-up son, ver. 13: "*Like a man whom his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem.*" Hitzig thinks אִישׁ not well chosen; but the prophet here intentionally refrains from saying בֵּן, xlix. 15. אִישׁ has not the feeble meaning given it by the LXX: ὡς εἴ τινα μήτηρ παρακαλέσει, but the prophet now views the nation, which he first regarded as children, as a man. Israel then will be like a man returned from foreign soil, escaped from captivity, full of sad remembrances, whose echoes, however, completely vanish in the mother-arms of divine love in Jerusalem, the beloved home that was the home of their thoughts even on foreign soil.

Wherever they look, nothing but joy greets them, ver. 14: "*And you shall see, and your heart shall be glad; and your bones shall flourish; and thus the hand of Jehovah makes itself known in his servants; and he rules his foes in wrath.*" They shall see and their heart shall rejoice, *i.e.* (cf. liii. 11, lx. 5) they shall enjoy a heart-cheering sight, and gain new life in such delightful surroundings. The body is like a tree, the bones like its branches; these move and stretch with the energy of renewed youth (cf. lviii. 11, *et ossa tua expedita facit*); and thus the hand of Jehovah is made known in acts (וְנוֹדְעָה, *perf. consec.*) in His servants, the hand at whose gracious touch vernal life awakes both in a spiritual and bodily sense. Thus it happens to the surviving remnant of Israel, whereas Jehovah deals fierce wrath to His foes. The first אֶת has the force of a preposition, as in Ps. lxvii. 2: in His servants, so that they come to know it; the second אֶת is accusative, for זָעַם (to deal angrily, passionately with[1]) is

[1] The Arabic تَزَغَّم denotes, according to the Turkish Kâmûs, the dull growl of the camel, especially when provoked; and next, the speech of a man excited with passion (متغضب).

joined either with עַל or (as in Zech. i. 12; Mal. i. 4) with accus. of object; to take both את according to the phrase עשׂה (עם) את (רעה) טובה is contrary to usage.

With the thought, "He rules His foes in wrath," the discourse takes a new turn. The wrathful doom, which paves the way of redemption and ensures its permanence, is more fully described, ver. 15: "*For behold, Jehovah—in fire he will come, and his chariots are like the whirlwind, to deal out his wrath with burning; and his menace goes forth in flames of fire.*" Jehovah comes בָּאֵשׁ, *in igne* (Jerome; on the other hand, LXX says ὡς πῦρ, כָּאֵשׁ), since it is the fiery side of His glory in which He appears; and fire streams from Him, which is primarily a stirring up of the destructive forces within the Godhead (x. 17, xxx. 27; Ps. xviii. 8), and passes into the form of cosmical forces of destruction (xxix. 6, xxx. 30; Ps. xviii. 13). He is compared to a commander, careering on rushing war-chariots, which sweep everything out of the path, and crush to pieces everything falling under the wheels (מֵרְכְּבֹתָיו, as in Hab. iii. 8). The same substantive clause, וכסופה מרכבתיו, occurs also in Jer. iv. 13, not, however, of Jehovah, but of the Chaldean, where the language goes on in a passage taken from Hab. i. 8. In the following sentence of purpose: לְהָשִׁיב בְּחֵמָה אַפּוֹ, we must not translate: "to breathe out His wrath with burning heat" (Hitzig), for השׁיב may indeed mean *respirare*, but not *exspirare* (in which sense it would be better with Lowth to read לְהַשִּׁיב from נשׁב); nor *ut iram suam furore sedet* (Meier), for even in Job ix. 13, Ps. lxxviii. 38, השׁיב אפו does not mean to still or cool His wrath, but to turn it aside or withdraw it; nor, "in order to apply His wrath with burning heat" (Gesen. Knob.), for in this sense השׁיב must have had an object-reference with לְ, אֶל (Job xv. 13), עַל (i. 25). השׁיב has rather the meaning *reddere* in the sense of *retribuere* (Arabic ثَابَ, synon. שִׁלֵּם), and "to deal out or pay back His wrath" is = השׁיב נָקָם, Deut. xxxii. 41, 43; אַפּוֹ is object, and בחמה, *in fervore*, a secondary qualification (cf. xlii. 25). The repaying of the wrath deserved, and His rebuke (גְּעָרָה) going forth in flames of fire, are correlative thoughts.

Jehovah appears with these warlike terrors, because He

appears in order to a great judgment, ver. 16: "*For by means of fire Jehovah holds judgment, and by means of his sword with all flesh; and great is the multitude of the pierced of Jehovah.*" Fire as an instrument of executing judgment points to destructive physical events, and the sword to destructive historical events; nevertheless all the emphasis lies here, as in xxxiv. 5 f. (cf. xxvii. 1), on Jehovah's personal action. The parallelism in 16*a* is progressive; נִשְׁפַּט אֵת, to enter into judgment with one, as in Ezek. xxxviii. 22, Jer. ii. 35, cf. Joel iii. 2, 2 Chron. xxii. 8, *μετά*, Luke xi. 31 f. Zeph. ii. 12 is a reminiscence of 16*b*, not the only one of this discourse in that prophet.

The judgment here predicted is a general one, and falls, not only on the heathen, but also on the mass of Israel, who have fallen away from their gracious election and become like the heathen, ver. 17: "*They who consecrate and purify themselves for the gardens after one in the midst, who eat flesh of swine and filth and field-mouse,—these all come to an end together, says Jehovah.*" First they are characterized, then the judgment pronounced follows as the predicate of the sentence. They submit to heathen rites of lustration, and that with truly bigoted thoroughness, as shown by the combining of the two synonyms הַמִּתְקַדְּשִׁים and הַמִּטַּהֲרִים (*Hithpa.* with assimilated ת), of which one applies to religious, the other to physical self-preparation. The אֶל of אֶל־הַגַּנּוֹת points to the purpose or object: their intention therein being directed to the gardens as places of worship (i. 29, lxv. 23), *ad sacra in lucis obcunda* (Schelling). In the *Chethîb* אַחַר אחד בַּתָּוֶךְ, the אֶחָד (for which also אַחַד, the construct form, may be read, although the two pathachs of the text belong to the *Kerî*) is the hierophant, who prescribes the rites of worship to the laity; and since he stands בַּתָּוֶךְ (as in Num. xxxv. 5 and often) in the midst of the worshipping crowd who surround him, אַחַר cannot be understood locally, as if the *servûm imitatorum pecus* formed his tail; rather, he who stands in their midst prescribes the rites to them, and they follow him, imitate him. On the other hand, the *Kerî* אַחַת (which the Cod. Babyl. has in the text) starts from the supposition that אחד must mean the idol, and substitutes the femin. relating to אֲשֵׁרָה (Aben Ezra), so that בתוך would refer, not to the middle of the worshipping

congregation, but to the middle of the gardens. In this case אַחַר has the same meaning as in הלך אחרי אלהים אחרים (therefore as to sense = לְכָבוֹד), and is אחת, which, according to Cheyne, is also equivalent to אחד, "a contemptuous or evasive appellation" of the idol worshipped. An attempt has been made to find in אחד, as well as in אחת, the actual name of the idol, allusion being made since the days of Scaliger and Grotius in favour of אחד to the Phoenician Ἄδωδος βασιλεὺς θεῶν in Philo Byblius in Euseb. *Pracp. Evang.* i. 10. 1, and to the Assyrian sun-god *Adad*, of which Macrobius says, *Saturn.* i. 23: *Ejus nominis interpretatio significat unus* (חדחד? *DMZ.* xxxi. 734); but *Adad* is the Syrian הדד (attested by the Assyrians as a Western name of the god of thunder, *Rammân*, and that in the form *Addu*); no divine name אחד is in evidence.[1] Nor is it correct to say that אחד points to Adonis (Tammuz) as the only One, the greatly-beloved (as Lagarde supposes, *Hieronymi quaestiones Hebr.* p. 121); Cheyne rightly remarks that in this case we should at least expect יחיד (Zech. xii. 10) instead of אחד. There is no ground at all for the combination suggested by Clericus of אַחַת with *Hecate*, who certainly seems to have been worshipped by the Harranians as an evil goddess (Chwolsohn, ii. 31), but not under this name, and not in gardens (which does not accord with her character). We therefore continue, with Baudissin, to understand אחד of the hierophant, mystagogue, coryphaeus. The ancient versions are confused, and nothing is to be learnt from them. The vocalizing בְּתָוֶךְ (not בְּתוֹךְ, Symm. ἐν μέσῳ ἐσθιόντων) is correct; אֹכְלֵי begins the further description of those who are so zealous for heathen ways. There is no reference to the worshipping of the animals mentioned (cf., on the other hand, Ezek. viii. 10 f., and Smend there),[2] but to eating them. Whilst readily adopting heathen rites, they set themselves in the boldest way above Jehovah's law, eating the flesh of swine (lxv. 4), and loathsome creeping things (שֶׁקֶץ, a technical phrase of Leviticus, here alluding to Lev. xi.), which are also

[1] See Baudissin, *Studien*, i. 113–117, and the supplement thereto in Schürer's *Lit.-Zeitung*, 1877, col. 412.

[2] That proper names like חזיר, עכבור, etc., point back to primitive animal-worship (animal-fetichism or animal-totemism), is a bold hypothesis of W. Robertson Smith's, which cannot yet be accepted as proved.

forbidden (Lev. xi. 41), especially the mouse, עַכְבָּר (Lev. xi. 29), according to Jerome and Zwingli the dormouse (*glis esculentus*), which the Talmud also mentions under the name עכברא דברא (wild mouse) as a dainty for epicures, and which was fattened by the Romans in special conservatories (*gliraria*).[1] However inward and spiritual the view taken of the law in these discourses, they still regard the regulations about food, as we see here, as inviolable. As long as the educative limits set up between Israel and the idolatrous world exist, all who wilfully break through them will fall into destruction (סוּף, to pass away, be lost).

Prophecy now plainly describes the course which Israel's history will take. It is the same as the one described by Paul, the apostle-prophet, Rom. chaps. ix.–xi., as the many-winding but adorable path of the divine mercy to its comprehensive end. A general judgment is the turning-point, ver. 18: "*And I,—their works and their thoughts. It comes to pass that all nations and tongues are gathered together, that they come and see my glory.*" If we wish to avoid the ellipsis in ver. 18*a*, the best explanation is Hitzig's: "as to me, their works and thoughts are come, *i.e.* are revealed (ἥκασιν, Susanna, ver. 52; cf. with the construction, Prov. xv. 22; Jer. iv. 14, li. 29), so that I will assemble." But this tearing asunder of בָּאָה לְקַבֵּץ is improbable; also, according to the accents, the first clause extends to ומחשבתיהם (with the twin-accent *Zakeph-Munach* instead of *Zakeph* and *Metheg*), after which the second clause begins with באה, which by definite rules can have no other disjunctive than *Zakeph gadhol* (see *e.g.* Num. xiii. 27). The text is apparently corrupt (Klosterm. Nägelsb. Reuss). If the aposiopesis is not designed, we must not insert יָדַעְתִּי (Targ., Syriac, Saadia, with Gesen. *et al.*), but, which better accords with the strength of feeling, אֶפְקֹד, *puniam* (Dachsel, Meier): And I, their works and thoughts—(I shall know how to punish). The thoughts stand after the works, because the special reference is to their plan against Jerusalem; this is the first work to be carried out, which Jehovah will turn into judgment upon them. The passage might now continue with כִּי מִשְׁפָּטִי, as in the dependent passage, Zeph.

[1] See Brillat-Savarin's *Physiologie des Geschmacks*, by C. Vogt, p 253.

iii. 8; but the emotional rush of the language proceeds: בָּאָה (rightly accented as partic.) is = הָעֵת (בָּא) בָּאָה, Jer. li. 33; Ezek. vii. 7, 12 (cf. הַבָּאִים, xxvii. 6); still nothing need be supplied, since באה may signify, even by itself, in the neuter sense *venturum* (*futurum*) *est*, Ezek. xxxix. 8. "Nations and tongues" (as in Gen. x.) is no tautology, since differences of nation and language greatly diverge in the course of history. All nations and all human communities of like speech Jehovah gathers together (including the apostates of Israel, cf. Zech. xiv. 14): they shall come, namely, as already described in Joel iii. 9 ff., impelled by enmity against Jerusalem, but not without Jehovah's superintendence, who makes even evil subservient to His plan, and shall see His glory, not His glory manifested in grace (Ewald, Umbreit, Stier, Hahn), but His majestic manifestation of judgment, by which, entangled as they are in their coil of sinful purposes, they will be overcome and brought to nought.

But a remnant escapes, which Jehovah uses to inaugurate the conversion of the heathen world and the restoration of Israel, vers. 19, 20: "*And I set a sign upon them, and send away those that escape of them to the heathen, to Tarshish, Phul, and Lud, those that draw the bow, Tubal and Javan, the distant islands, which have not heard my name, nor seen my glory; and they shall proclaim my glory among the heathen. And they shall bring your brethren out of all heathen nations, an offering to Jehovah, on horses, and on chariots, and on litters, and on mules, and on dromedaries, to my holy mountain, to Jerusalem, says Jehovah, like as the children of Israel bring the meat-offering in a clean vessel to the house of Jehovah.*" Most expositors understand "I set a sign on them" according to Ex. x. 2: Jehovah sets a miraculous sign on the assembled host of nations of such a kind as He put on the Egyptians at the time of the exodus; Hitzig refers "sign" directly to the dreadful miracle of the battle, in which Jehovah fights against them with fire and sword; cf. the parallel in matter, Joel iii. 14–16; Zeph. iii. 8; Ezek. xxxviii. 18 ff.; Zech. xiv. 12 ff. But since, in keeping with the preceding threat, "they see my glory" affirms that they shall witness the judicial revelation of Jehovah's glory, "I set a sign on them" in that retributive sense would more suitably precede than follow the

words "they see my glory." Moreover, "I set a sign on them" would be a colourless description of that which befalls the assembled host of nations,—a frame without a picture. For this reason what comes next is to be taken (with Ewald, Umbreit) as the picture for this frame. The "sign" consists in the unexpected, surprising circumstance—considering the general slaughter—that a remnant is spared. Fugitives will carry to the far-off heathen world the tidings of Jehovah,—the God who is revealed in judgment and grace,—tidings founded on their own experience. It is evident from this, that despite the "all nations and tongues," the nations assembled against Jerusalem and perishing in this enterprise are not to be taken as all without exception, for the prophet can here mention many nations by name who lie outside the range of these great events. *Tarshish*, as the opposite point to Ophir, represents the extreme west, where the name of the Spanish colony, *Ταρτησσός*, coincides with it in sound; the Middle Ages gave this name to Tunis. Instead of "Phut and Lud," we should perhaps, with LXX (*Φουδ καὶ Λούδ*), read פוּט וְלוּד (*Phut* and *Lud*), as in Ezek. xxvii. 10, xxx. 5; Jer. xlvi. 9; Wetzstein (*Comm.* 3rd ed. 720) conjectures פּוּן וְלוּד (*Phun* and *Lud*), Poeni (Phoenicians) and Lydians. The epithet, "drawers of the bow," which the *Phut* also bear in Jeremiah, suits the *Phut*, since this nation, in old Egyptian *Phet* (Phaiat), is represented ideographically on the monuments by nine bows. And since *Lud* here scarcely means the Lydians of Asia Minor, who, in a book describing prophetically the victorious course of Cyrus, would not be mentioned among the nations of the extreme horizon, but the North-African *Lud*, which Ezekiel (xxx. 5) names among the nations under Egyptian rule, and in xxvii. 10 among the auxiliaries of the Tyrians, and Jeremiah (xlvi. 9) describes along with *Phut* as armed with bows; *Phut* and *Lud* form in this respect also a suitable pair, whereas *Phul* does not occur elsewhere. The Targum represents it by פּוּלָאֵי, *i.e.* (according to Bochart) dwellers in *Φιλαί*, an island of Upper Egypt, which Strabo calls (xvii. 1. 49) "a common abode of Ethiopians and Egyptians;"[1] in any case more suitable than Apulia (certainly called *Phul* by the mediaeval Jews), which is meant here according to Knobel's *Völker-*

[1] See Parthey's treatise, *De Philis Insula.*

tafel, p. 94, or Lower Italy. *Tubal* are the Tibarenes on the south-east coast of the Black Sea, the neighbours of the Moschi (מֶשֶׁךְ), together with whom they are often mentioned in Ezekiel (xxvii. 13, xxxviii. 2 f., xxxix. 1).[1] *Javan* is a designation of the Greek nation after the original tribe of the Ἰάονες. The direction of the look is westward; the "distant islands" are the islands rising out of the great western sea (Mediterranean) and the coast-lands projecting into it. To all these nations, who have hitherto known nothing of the God of revelation, either by hearing His word or by their own experience, Jehovah sends fugitives from the general judgment; and these proclaim there His glory, the judicial manifestation of which they have just themselves witnessed. A judicial intervention of God will, at last, determine the entrance of the fulness of the Gentiles into God's kingdom; and this entrance of the fulness of the Gentiles will then lead to the restoring of the diaspora of Israel, since the Gentiles, won to Jehovah by the testimony of these saved ones, "will bring your brethren out of all nations." Among the means of assistance צָב means here, as in Num. vii. 3, the litter as floating only a little above the ground (elsewhere like ضَبّ, "the lizard," from ضَبَّ, *adhaerere terrae*),[2] and כִּרְכָּרוֹת, a species of camel (she-camel), from the rhythm of its step (√ כר, of circular or alternating movement); respecting פְּרָדִים, mules, so called as fleet runners, see Friedr. Delitzsch's *Prolegomena*, p. 94 f. The address is directed, as in ver. 5, to the diaspora. The prophet assumes that his countrymen are scattered among all nations to the farthest verge of the horizon. As matter of fact, the commercial journeys, common since Solomon's days, as far as India and Spain, the selling of Jewish captives as slaves to Phoenicians, Edomites, and Greeks in the days of King Joram (Obad. ver. 20; Joel iii. 6; Amos i. 6), the Assyrian deportations, free emigrations, as of those who remained in the land to Egypt after Jerusalem's overthrow,—

[1] *Paradies*, p. 250.

[2] The LXX translates σκιαδίων, *i.e.* perhaps: palanquins. Jerome remarks on this: *quas nos dormitoria interpretari possumus vel basternas* (a word connected with the name of the Bastarnians, as Ἀμαξόβιοι).

had already scattered the Israelites over the whole world (see on xlix. 12). Zeph. iii. 10 is an abbreviation of ver. 20: "From beyond the rivers of Ethiopia" (from Isa. xviii.) "they shall bring my worshippers, the daughter of my scattered ones, as an offering to me." It is the diaspora of Israel which there bears the suggestive name עֲתָרַי בַּת־פּוּצָי. The figure suggested in מִנְחָתִי we find expanded here in the Book of Isaiah: "as the children of Israel are wont to bring" (imperf., as in vi. 2) "the meat-offering," (*i.e.* that which is to come on my altar as such: wheaten flour, incense, oil, first-fruits of corn, etc.) "in a clean vessel to the house of Jehovah;" for in keeping with the point of comparison the reference is not to offering in the temple, but to bringing to the temple.

The mincha is the diaspora of Israel, and the heathen who have become vessels of honour, correspond to the "clean vessel." Incorporated in Jehovah's priestly Church (lxi. 6), the heathen are not now excluded even from priestly and Levitical service in the temple, ver. 21: "*And from them I will also add to the priests, to the Levites, says Jehovah.*" Hitzig, Knobel, Cheyne, Duhm *et al.* refer "from them" to the Israelites who have been brought home; if ver. 22 is taken as confirming that which comes immediately before, it seems to favour this view. But in this case something would be promised which needs no promise at all, since the official fitness of the born Cohen and Levite is not extinguished by foreign sojourn, and the magnificent confirmation of ver. 22 would be out of proportion to the thing confirmed. But if the meaning were this, that Jehovah would take priests and Levites to Himself out of those brought home without regard to Aaronic priestly descent,—or, as Jewish expositors interpret, despite the fact that their priestly character had fallen into oblivion in heathen surroundings (*Mechilta* בא, chap. xii.), this should have been expressly said; moreover, the confirmation would also then be out of keeping. Therefore, "from them" refers to the converted heathen, by whom the Israelites were brought back to their home, and the confirmation of ver. 22 applies to ver. 20 along with ver. 21. Even Jewish expositors cannot avoid this impression of "from them," but seek to set aside the variance with the Mosaic

law in this way,—they understand by the heathen original Israelites of Aaronic and Levitical descent, whom Jehovah will pick out (Rashi, D. Kimchi *et al.*). Friedländer and Ottensosser rightly: "from them, *i.e.* of the heathen bringing them, He will take for priests and Levites, for all are saints of Jehovah; on which account He has just compared them to a clean vessel, and the Israelites offered by their hand to the mincha." The majority of expositors do not even raise the question, in what sense לַכֹּהֲנִים לְלֵוִיִּם with the art. is used. But Joseph Kimchi interprets: לצורך הכהנים, to serve the priests, the Levites, so that they (the converted heathen) take the place of the Gibeonites (cf. Zech. xiv. 21*b*), and therefore of the former Cananite נתינים (see Köhler, *Nachexil. Proph.* iii. p. 39). But this explanation is an attempt to confine the prediction within the limits of the law, which it goes beyond. Nevertheless, according to the present pointing, the rendering is not, "also from them I will take for priests, for Levites," *i.e.* take those whom I make priests, Levites. So Bredenkamp, Baudissin,[1] but ignoring the article; for we say לָקַח לְאִשָּׁה, not לְאִשָּׁה; cases like xxix. 17, xxxii. 15, where, against expectation, ל is pointed with article, are not of the same kind. The article presupposes the existence of priests, Levites, to which Jehovah adds some from the heathen. לכהנים ללוים does not mean, "to the Levitical priests," which would have required לכהנים הלוים; which, however, is here unsuitable, since, as Bredenkamp remarks, the idea "Levitical priests" does not get rid of the genealogical element. Were the reading וללוים original, it would be undeniable that the prophet, like Ezekiel, distinguishes priests and Levites as classes.[2] But the better attested reading is לכהנים ללוים as an asyndeton; and even on this reading it is just as possible that the prophet distinguishes, according to the standpoint of the priest-codex, priests and Levites as a narrower and wider circle of the clerus (cf. the asyndeton, xxxviii. 14), as that,

[1] *Das alttest. Priesterthum* (1889), p. 243 f.

[2] LXX, Targ. Jerome translate, "and to the Levites;" and this reading really has imposing attestation (see Curtiss, *The Levitical Priests*, pp. 205–213); but in the Babyl. Cod. of the prophets of the year 916 the ו is erased (by Sheva-stroke above), and on the margin ל׳ קרתי (*i.e.* here only without ו) is noted. So according to the Masora.

according to the Deuteronomic standpoint, he appends לְלִוִּם as a more precise definition to לְכֹהֲנִים, *i.e.* to the Levites with priestly authority (cf. the asyndeton, Josh. viii. 24, and also Gen. xix. 9; 2 Sam. xviii. 29; Ps. lxxiv. 14); the former seems to me the more probable, as also to Cheyne and Bredenkamp (see p. 360 of his commentary). When the heathen are converted, Israel will be brought back; then the temple-service will require a numerous clerus, and Jehovah will supplement the existing one, not only from מוּבָאִים, but also from the מְבִיאִים. The same Spirit who broke through the legal limits in chap. lvi. moves here also. Geiger[1] finds in this the spirit of reform; we find in it the spirit of nascent Christianity.

The confirmation now following refers to the entire preceding promise, inclusive of ver. 21, the election of Israel, as Hofmann rightly observes, being equally well attested by the two facts, that the heathen vie together in bringing back the diaspora of Israel to their home, and that it is the highest honour and reward for some of their number to take part in the priestly and Levitical service of the temple, ver. 22: "*For as the new heaven and the new earth, which I am about to make, continue before me, says Jehovah, so your race and your name shall continue.*" The bulk of the heathen world and also of Israel perish, but Israel's name and seed, *i.e.* Israel as a nation with the same ancestors and an independent name, remains for ever (cf. Jer. xxxi. 35 f., xxxiii. 20–26), as the new heaven and the new earth. And just because Israel's calling in regard to the heathen world is now fulfilled and all things are made new, the old fencing off of Israel from the heathen now comes to an end; and what qualifies for priestly and Levitical service in God's temple is no longer mere natural descent, but inner nobility. The new heaven and the new earth, God's approaching creation, exist eternally before Him (לְפָנַי, cf. xlix. 16); for the old ones pass away because they do not please God, but the former please Him and are as eternal as His love, whose work and image they are.

The prophet thus represents to himself the Church of the

[1] In the essay, "Maleachi und der jüngere Jesaias," in *Jüd. Zeitschrift*, vi.

future on a new earth and under a new heaven; but he is unable to represent the eternal in the form of eternity; he represents it to himself merely as an unending continuation of temporal history, ver. 23: "*And it shall come to pass: from new moon to new moon and from Sabbath to Sabbath all flesh shall come to worship before me, says Jehovah.*" Thus, new moons and Sabbaths are still observed; and as once all Israel assembled on the three great feasts, so now all flesh does so every new moon and every Sabbath. דַּי (construct דֵּי) signifies what is sufficient, then also what is abundant (see xl. 16), the comely and befitting, whence *e.g.* כְּדֵי, sum-total of sufficiency, *ὅσον ἀρκεῖ, quantum satis*, so that thus מִדֵּי חָדֶשׁ (שַׁבָּת) means, "from when (or, as often as) what pertains to the new moon (Sabbath) comes about" (cf. xxviii. 19). If בחדשׁ (בשׁבת) is added, בְּ is that of exchange: as often as new moon (Sabbath) for new moon (Sabbath) is due, *i.e.* is to happen, 1 Sam. vii. 16; Zech. xiv. 16; 2 Chron. xxiv. 5 (cf. 1 Sam. i. 7; 1 Kings v. 25; 1 Chron. xxvii. 1: year by year, month by month; Aramaic עִדָּן בְּעִדָּנֵהּ, 1 Sam. xxvii. 7; Gen. xxiv. 55; Onkelos). When it is said, as here, (בְּשַׁבַּתּוֹ) בְּחָדְשׁוֹ, the meaning is: as often as it has to happen on one new moon (Sabbath) after the one preceding it, *i.e.* in the periodical succession of one upon another.

The prophet now concludes the third Part of his discourses with a ghastly illustration of the closing idea of the first two Parts. They who go at that time as pilgrims to Jerusalem on every new moon and Sabbath see there with their own eyes the fearful punishment of the rebellious, ver. 24: "*And they go forth and look on the corpses of the men who have rebelled against me; for their worm shall not die, nor their fire be quenched; and they become a horror to all flesh.*" The perfects are *perf. consec.* regulated by the preceding יָבוֹא; וְיָצְאוּ refers to going forth from the city. In ver. 18, the prophet implicitly predicted that in the last days the whole multitude of Jerusalem's foes would gather against it in order to get it into their power. Hence it comes about that the neighbourhood of Jerusalem becomes such a theatre of God's retributive judgment. רָאָה with בְּ (=فى) always denotes a looking that adheres to its object, lingers on it; here with

thankful feeling of satisfaction at God's righteous rule and their own merciful escape. דֵּרָאוֹן (cf. דָּרָא, to push, repel, דָּאַר, *fut. a.* to disgust) is the strongest expression for *abominatio;* only again in Dan. xii. 2. The prophet by his own mode of description precludes the possibility of our conceiving what is described in literal reality. Whereas we are forced to transfer what is set forth in ver. 23, in accordance with Zech. xiv. 16, to the yet unglorified earth of those days, 24*b*, on the other hand, looks like eternal punishment raised above the conditions of temporality. The prophet blends temporal and eternal. This world and the next coalesce to his view; the new creating of the heaven and the earth does not in his view go beyond the horizon of the present life; for the separation of what lies on this side the gulf of the "regeneration" and what lies beyond we are remitted to the New Testament. The latter knows of a new setting-up of the present Jerusalem after the "times of the Gentiles" (Luke xxi. 24) have run their course, and of a glorious temporal "restoration" of Israel (Acts i. 6 f.); but it knows also of a worm that dies not and a fire that is unquenchable beyond the history of time, Mark ix. 43 f. The vision of the matter *sub specie aeternitatis* faintly dawns already in the Apocrypha, Wisd. vii. 17; Judith xvi. 17.

The public reading of the synagogue repeats once more after ver. 24, on account of its terrible import, the encouraging words of ver. 23, "in order to conclude with words of comfort" (לחתום בדברי נחמות). The Masoretic *siman* (mark, *vox memorialis*) for the four books, in which, on account of the awful import of the last verse, the preceding one is afterwards repeated, is יתקק, the initial letters of Yesaia, Terêsar, Kînoth, Koheleth.

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